

The Mystic Keys of Hermes

by

John D. Rankin

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[from the back cover]

John D. Rankin, in his brilliant and mystical book, *MYSTIC KEYS OF HERMES*, states, “As we move into the vast reaches of consciousness, we touch the unknown, and it begins to make itself known to us. As we move into the unmapped territories of awareness, we begin to discover realities of the soul that we would never have touched had we been content to accept things as they appeared on the surface. Moving into the uncharted areas of mindfulness, we enter a kingdom of mystery and of revelation.”

In opening ourselves to experience, we begin to know ourselves and the revelatory aspects of the life and objects surrounding our beings. We become aware of the oneness whether we are looking inward or expanding outward. John D. Rankin’s words make the vision of the reader realize the knowledge of self in his own cosmos. We are taught to see, to hear, to touch—to experience through knowing. This book is fine reading into an ever-expanding panorama of full-consciousness.

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Chapter One

ALL IS MIND

“The All is Mind. The universe is mental, held in the mind of the All.”

—The Kybalion

This, Hermes’ first law, is basic to all modern practical metaphysics, and if you are, or have been a student of Christian Science, you are familiar with a certain form of this same statement: “All is infinite Mind and its infinite manifestation.”

But the teaching goes back at least to the time of Abraham, and flows forward in a developmental process. In the process of development, other things seem to take the fore. This truth that all is Mind is the logical and dynamic base upon which all the rest of our teaching is formed. Yet many students and would-be students of this approach to life stumble here at the threshold, or try to move into the field of practical metaphysics through any other door than the primary realization that everything is Mind; and despite any appearances to the contrary, there is, in truth, but one Mind in all the universe. What you call your thinking is your personal, temporary use of that one cosmic Mind.

This is the basis of all the unity of the world. This is the basis of all the coherence and cohesion in the world. If it be not true, there is no hope for peace on earth, nor good will toward men. If it be not true, there is even less chance for getting one’s personal life harmonized. For if the world is simply the scrap pile of miscellaneous odds and ends left over from something, somewhere; if the world is an accumulation of separate parts which have no relation to each other, then

what hope have we for bringing a manifestation of harmony into the world? The first Hermetic law, “All is Mind,” is the practical and logical basis for working steadily toward personal harmony and universal peace.

JESUS AND HERMES

Did Jesus teach this law? He never made this statement, to our knowledge; but if you look at the quality and nature of his teaching, you find that it was nearly always personal and parabolic, rather than abstract and philosophical. Therefore, one should not expect to find this principle stated so forthrightly as it is in Hermes.

THE CONCEALED SOURCE

It is enlightening to look at the sources from which he drew his information, the scientists of the soul who preceded him. We look, for example, at Isaiah, whom Jesus quoted more frequently than any other Old Testament writer. Isaiah makes a very clear and unequivocal statement about the allness of this One, and that it is the only One. “. . . *that they may know from the rising of the sun and from the west that there is none beside Me. I am the Lord and there is none beside Me. I am the Lord and there is none else.*” (Isaiah 45). It is not merely saying there is no other Lord and no other God. He is saying, “There is nothing but that which I am.”

Later, thinking of this tremendous revelation, Isaiah speaks to God saying, “Verily, thou art a God that hidest thyself!” Isaiah saw, as we do, that in spite of the truth that everything is Mind and all is God, there are wooden objects, and objects of wool and of stone. He saw many different things in the sky. He looked about the earth and saw its many different forms and formations. He looked at people and saw how many different shapes they take, both in thought and in body and then he thought, “But God said He was the only thing that was! Oh, God, you’re hiding!”

Indeed, He is! But the perceptive mind, the discriminating mind, can see through the appearances that say so many different things, all the way back to the sole Source. God is the Source and God is a Mind. In case anybody missed the point, Isaiah lets God speak through him again and gives the idea in this form: *“Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else.”*

THE SECRET OF PAUL’S POWER

This is the kind of source material from which Jesus drew his insights. We can see Jesus’ thought better still when we look at those who drew their inspiration from him, such as Paul. Paul affirms the hermetic law at least three times. In I Corinthians 15, he says, “God is to be all in all.” Now, that “all” is the most inclusive word in our language. In Ephesians he says that God “filleteth all in all.” In the same letter, he makes the unequivocal statement, “There is one God, Father of all, who is above all, and through all, and in you all.” There just isn’t anything else!

This was not a man who wrote from the cloistered serenity of the convent nor was it a

man writing from the rich and elegant courts of the Caesars. This was a man who wrote out of the blood, sweat, tears, grime, and soil; who saw the desperation of the same kind of human life that you have seen. Here is a man who faced more virulent and vicious opposition than any of us has ever faced. Here was a man who was bitterly opposed because he stated what he thought in such clear terms. He wasn’t popular.

So bitterly was he opposed that a group of men in one city vowed they would never eat again until they had Paul’s head; and I mean severed from his body. But word of the conspiracy got to Paul, and his friends were able to find a basket big enough to put him into. They carried him up to the city wall and lowered him over the wall in the basket. You can almost see him peering through the wicker of the basket and saying, “God is all. The whole thing is God, over all and above all and in all.” This is the man who was again so opposed by people who believed that he was upsetting the whole order of society, that they took him by force, carried him, dragged him outside the city, and tied him down. Then everyone who had a grudge against anybody for anything had the opportunity to throw the biggest rocks they could hurl.

It was a great field day for working out long held repressions, but it was murderous in its intent, and they did not stop until they were convinced that he had died. They left him on the garbage heap of the city. Eventually, as consciousness slowly returned, and as his swollen and bleeding eyes began to open, he could still peer through those tender eyes and know, “There is only God. Over all, above all, through all and, yes, through you all!”

Here was a man, who while being taken prisoner to Rome, was caught in a storm. His life was threatened and yet he could ride through the storm. He could look at the ferocious winds and the tempestuous waves and see something that no one else was seeing. He could see through the formations that appeared to the outer senses and give little weight to them, because he knew where the weight of reality is—in the creative Spirit of God He could look through the tides and the tornados and see God and say, “There is One—over all, above all, through all, in you all.”

He wasn't sitting in some tidy little corner sipping tea when he wrote these poetic words. It was truth he worked with down in the dark and dismal tunnels of life's greatest desperations. It was there that he proved to his own satisfaction that no matter what appears, still there is only One. That One is a mind that responds to the mind in me. In truth, what I call “my mind” is somehow a part, a fragment, and a spark, of the Mind that is God.

THE IMPERISHABLE ELEMENT

Jesus, in teaching the nature of reality, spoke rather concretely; but only if we take this Hermetic axiom that all is Mind, even though appearing as matter, can we find both coherence and practical meaning in his teaching. “Heaven and earth may pass away,” he said, “but my words shall not pass away.” Now what is a word but mind in action? He could see the operative element in consciousness, and he called it “words.” We call it “mind in action.” There is something that cannot perish even though every outer form may do so. Experiment in expanding your mind enough to put yourself into this

word, and you will see you have the key to immortal life.

Realize that actually this is the truth about yourself. Your heaven, your earth—what are they? The world that you have built around yourself, the relationships you have formed, the possessions you have acquired, the position which you have attained, all constitute your heaven and your earth. Using your Master mind instead of your pedestrian mind, you also can know that *“all my heaven and all my earth can pass away, but my words shall not. The action, the creative power of my mind, cannot and will not pass away.”* To have that knowledge is to have bedrock security regardless of anything that you may lose or gain in the process of life. It is knowing that which will produce anew, and knowing that is imperishable.

“FATHER” IS A CODE WORD

We see still further into the inner and hidden side of Jesus' teaching when we recognize that the word “Father,” which he used very often, was actually a code word in the schools of the spiritual mysteries of his day for the Divine Wisdom. There is a great deal of light and power that comes when we go through the statements attributed to Jesus and substitute the word “Wisdom” for the word “Father”.

This takes nothing away. All the personal strength, guidance, wisdom, and support implied in the word “Father” are still there. But the idea expands when we see that he is talking about an infinite Wisdom. What is Wisdom but the knowing action of Mind?

THE LITTLE MIRACLE OF THE TONGUE

When Jesus speaks of the way we communicate with each other, he hints at a mystery: “It is not ye that speak but the spirit of your Father which speaketh in you.” Speech is a miracle always. Just the tiniest fragment of its miracle shows. Whenever you open your mouth to start a sentence, your spirit of wisdom intuits how it is going to be finished. You may not always finish it the way you expected, the form may not always come out successfully, but the spirit of the hidden Wisdom in you can finish the sentence if you’ll just open your mouth and let it start!

Of course, if you start watching the process, you’ll be like the man who was asked, “Do you sleep with your beard in or out of the sheet?” The problem had never bothered him in his whole life, but now because he was curious, it tormented him. When he tucked it under the sheet, it didn’t feel right. When he flipped it out, it still didn’t feel right. He finally had to cut the whole thing off before he could get any rest. So he never discovered the truth.

What we are talking about here is the problem-solving power that will move through us if we will let it have a spot. If we will give it so much as our tongues and let it begin to move, that spirit of Wisdom will enable us to express an idea.

YOUR MIND IS POWERED FROM BEYOND ITSELF

Jesus says, “Not one sparrow shall fall to the ground without your Father.” All that takes place in nature, the rising and falling cycles of vegetative and animal life, takes place within the knowing of the infinite Wisdom.

He speaks of the plane of human need, all the things that people believe they require for physical survival, saying, “Your heavenly Father knoweth that ye have need of all these things.” That is, there is an infinite Wisdom that knows your needs. “But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Take no thought of the morrow for the morrow shall take thought for itself.”

Now, how can the morrow “take thought” unless somehow “tomorrow” is a part of Mind? The only thing that can take thought is Mind. And so the unfolding of time is really the unfolding of the divine Wisdom.

Think about the actions that some think of as the conditions of “personal salvation.” What are they? First is repentance, which means thinking anew or thinking from above. This is mind action. What did Jesus say about gaining eternal life, the kind of life that is worth living forever? He said, “Believe.” What is believing but mind action? What did he say to those who felt bound by traditions of the past, who desired freedom? He said, “Ye shall know the truth and the truth shall make you free.” What is knowing the truth but mind action?

It seems clear to me that from these and many other passages that Jesus was persuaded that the cause of everything is Mind; and that the agency through which anything happens is a mind; and the ultimate effect of anything is an effect that takes place in a mind. All is mind. This mind is named God, the One.

AN INVISIBLE GOD IS AN ILLUSION

Return to Isaiah's realization: "Thou art a God that hidest thyself." Look at this page and it seems quite stable. But it isn't. Look at your hand. The flesh of the hand seems to stay in place, even though you know there is something flowing in it, your blood stream. Look at the ceiling and it seems to be staying there (nothing is dropping down on you anyway!), and you rather depend on that. But look at it again. Look at your hand again. "This is God; Thou art a God that hidest thyself! Intellectual analysis will never disclose this to you. It is a truth that is felt when consciousness expands. Lay down your book and look at your hand for a moment right now and *practice* thinking, "*This hand is part of the one Mind. The whole thing is Mind. There is nothing here but Mind in this whole hand.*"

Science certainly will confirm that there are great whirling forces of atomic motion and that is actually all there is. There's nothing solid there. It only appears to be stable and solid with no spaces in between, except between the fingers! Even in the moment of your greatest quietness, there is continuing movement of these myriads of tiny universes in the hand, and it's all taking place according to a specific pattern and specific order. How are you going to get a pattern and an order unless there is a Mind issuing the order? How can you maintain order unless Mind enforces it? The cause of this hand is Mind. The agent which keeps it functioning as a hand is Mind. The effects which this hand produces are processes in Mind; and my mind is only a fragment of the one Universal Mind.

OBJECTS ARE CLUES, NOT ANSWERS

So the assorted, accumulated things that we see around us are very much like the beads on the abacus of the oriental merchant. They are counters. As the merchant begins to count and tally up, the beads will all have a direct relationship to the transaction that's taking place. But if you look only at the beads on the abacus, you would never guess the nature of the transaction. The beads are related, and will give you some aspect of the transaction, but from looking at the beads, you will never know what is being bought or sold. You will not know whether the buyer or the seller is the more honest of the two. It will only give you a partial indication of what is going on. This is the way that we have to look at the material universe. As beads on an abacus, it will give us an indication of reality; but if we want to know what the real transaction is, we have to go back of the counter, back to Mind, the Mind that creates.

YOU COMMUNICATE WITH ALL THINGS

The knowledge that all is Mind is a means of solving many of our individual problems. It is also a means of expanding our individual abilities. But first, let us be sure we are not making a problem out of the solution. "A stone is a stone," one may say; "Why call it Mind?" Grant for a moment that the stone really is a form of Mind and then think about its relation to you. You, too, are a form of Mind. Don't you respond better to people who call you by your right name than to people who call you by another name? At a deeper level, do you not respond better to people who understand your real nature than to people who misunderstand your real nature? The stone, or the book, or the wind,

or the money, or whatever it is that seems to stand as a problem, is a part of this one Mind. Since you, too, are a part of the Mind, there is some way that you can get into a harmonious, workable, and mutually desirable relationship; for the problems (our “stones”) really are part of the divine Mind.

Jesus seemed to recognize this the day that he went into Jerusalem, when all the people were lining the boulevard and singing his praises. The authorities said, “Jesus, shut them up. We don’t need another riot here.” And Jesus said, “If I shut them up, the very stones in the pavement would cry out in praise.” Jesus knew. We take that as a poetic metaphor, but it’s the truth. The whirling atoms within the stones carry their own vibration, which is a form of sound or music. There is praise there, there is a knowing, even within these very solid things that we look upon.

MIND IS THE GLUE OF THE UNIVERSE

When it seems that our personal world may be falling apart, we look a little further and see that the universe itself still seems to be holding together. “Something” is holding it together. If we could get in touch with that “something,” whatever it is, that holds the big world together, then surely we would have the key to pulling our individual worlds together into some kind of coherence and harmony. Yes, something holds it together; it’s a Mind. If this were really a mindless universe, then I should think it would be a proper birth ritual for everyone to undergo prefrontal lobotomy as soon as possible after birth, so that we could go mindlessly through and thus be in harmony with a mindless universe. We don’t really believe it, do we? We do believe that it is a mindful universe and the only way to move with it and to grow in it is to get in

touch with the Mind that originated it. This Mind is benevolent and is neither a blind force (though it includes all the force in the world), nor is this mind an adversary (such as is pictured in the traditional concept of Satan).

The mind is everywhere, though as Swami Vivekenanda said, “God is all, but God the tiger is to be shunned.” All water is water, but dirty water is not for drinking. God manifests as different things, and so we observe right relationships to the different things. But holding the secret that within the things there is really Mind, a divine Intelligence, gives us entry into a rightful, proper dominion in life.

Because all is Mind, everything has a ready-made link which can respond to your thinking. Matter is not a resistance to mind but an expression of it. Myrtle Fillmore co-founder of the Unity movement, discovered this for herself and recounts it in a little Unity pamphlet, “How I found Health.” She tells how she worked with the principle of Mind being in all things to bring about her own healing, because she was deeply afflicted with pathological conditions of the liver and of the stomach. She said, *“I have made what seems to me to be a discovery. I was fearfully sick. I had all the ills of mind and body that I could bear. Medicine and doctors ceased to give me relief and I was in despair until I found practical Christianity. I took it up and I was healed. I did most of the work myself, because I wanted the understanding for future use.*

“I was thinking about life. I could see that life was everywhere in worm and in man. Then why does not the life in the worm become a man? The difference is in intelligence. Intelligence, as well as life, is needed to make a body. Here was the key. Life has to be

guided by intelligence in making all forms. The same law works in my own body. Life is simply a form of energy and has to be guided and directed in man's body by his intelligence. How do we communicate intelligence? By thinking and talking."

She goes on to tell how she talked to the Intelligence in the cells and organs of her body to accomplish her healing. She says, *"I told the life in my liver that it was not torpid or inert but full of vigor and energy. I told the life in my stomach that it was not weak or inefficient but energetic and strong. I told the life in my abdomen that it was no longer infested with ignorant ideas of disease put there by myself and by doctors, but it was all a-thrill with the sweet, pure, wholesome energy of God. I told my limbs that they were active and strong. I told my eyes that they do not see of themselves, but they were expressing the sight of spirit. I told them that they were young eyes, clear and bright, because the light of God shown right through them. I went to all the life centers in my body and spoke words of truth to them. I also saw that I was using the life of the Father in all my thoughts and words, and I became watchful as to what I thought and said. I asked the Father to forgive me for using that life so meanly and I would never, never again retard the free flow of that life through my mind and body by any false word or thought, that I would always bless it and encourage it with true thoughts and words in the wise work of building up the body temple."*

Total release from her ills came about because she recognized this: *"The conscious part of my mind can talk to the unconscious part of my mind and make a change. The conscious part of my mind can talk to the unconscious part of mind, God-Mind, in things, objects,*

persons, but there can only be harmony when the thought I think toward my body or toward you is in harmony with the original thought. Otherwise I am misusing the Mind power, and it will always give to me the negative results of misuse." As we go on practicing the thought, "All is Mind," we are preparing the vehicles of consciousness through which, one day, the great illumination will come and then you can never successfully question again that all is mind. All is light. All is God.

Let us take a moment now to practice that. If you like, change your position. Breathe out and breathe in deeply and let the breath go while you lift up your heart to the One.

All is mind. Not my personal mind, for that is only part of God Mind. The Mind of limitless love and infinite intelligence is ever present. I am in the presence of that one Mind. That Mind is what makes my thinking happen. That Mind is what makes my body appear. That Mind is the substance, the force, the energy and the form-making power in all things. I am now getting in tune with the Mind that is all.

Chapter 2

AS ABOVE, SO BELOW

“As above, so below; as below, so above.”

—The Kybalion

Should you desire to walk on water, you can do it. It is only necessary that you freeze it first. A feat we could not possibly handle in one state or condition can very readily be handled in another state or condition. Every physical and tangible problem or pleasure has a mental and intangible correspondent. If we can learn the identity of these correspondences, we can often solve a problem without attempting to deal with it at the level at which the problem appears. By going to a higher level, we gain dominion over the factors in the situation.

What cannot be handled or changed at the physical level can be adjusted at the mental level. By making that mental adjustment, the lower level will be adjusted, because the two are tied together by invisible but very real strings. It brings to mind the picture of the handling of a puppet or marionette. As the puppeteer moves the strings, the puppet assumes different attitudes, postures and expressions as a result of what was done at the upper level.

Assume for a moment that the puppet has gained a certain measure of independence and can move a little on his own. If he moves a leg on the lower level, it will bring about some movement at the upper level, but unless the controller at the upper level makes a corresponding motion, then the puppet's motion will be only temporary. If the string

stays in its original place, for example, the foot of the puppet will soon swing back by the law of equilibrium to the position which it originally occupied. In the correspondence between yourself as an individual and God, between your spirit and your mind, between your mind and your body, your body and your outer circumstances (environment, relationships), each sphere is subservient to the level above it. So, for example, when you find that something is wrong in your physical environment and you cannot fix it satisfactorily at the physical level, then go to the next higher level, and adjust it from that level. You may go to the level of thought, thinking it through from another standpoint. As you think it through and acquire a new standpoint, the body will begin to pick up the rhythm and the vibration of the peacefulness, and thus healing begins. If, on the other hand, as you confront the problem, you manage to get yourself into a state of increasing agitation and turbulence, the functions of the body will correspond to that state of increasing agitation. Thus germinate the seeds of disease. The mind's uneasiness descends to the body.

THE INVISIBLE KEY TO VISIBLE CHANGE

This principle is taught in the ancient traditions of Hermes: “As above, so below; as below, so above”. This means that when we

are able to change our minds or to change our feelings about something or someone (which is a higher level than the body), the body will reflect or project that kind of change. The change in the body will always be in conformity with the change in the mind.

THE VISIBLE KEY TO THE UPPER ROOM

“As below, so above” means that when we trace out the laws and principles by which things live, breathe, have their being; or when we examine the laws governing the growth of living things, we can learn something about the higher, invisible spheres. When we look at the laws of thermodynamics, we learn something about the laws of man, and when we learn something about the laws of man, we learn something about the nature of God. Thus we move from the seen to the unseen. Thus we move from the visible to the invisible. Thus we move from the unreal to the real. For the whole world, all of creation, is God’s picture-story text book, which (when we learn to read it) will tell us all that we need to know about the divine nature and the divine power.

The Apostle Paul states this in his letter to the Romans: “All the invisible things of God are seen through the creation of the world. And through the things that are seen, we can understand him.” In other words, when we understand the visible world and its principles, we will understand better the principles of creative Mind, and when we understand the principles of creative Mind, then we understand the truth of God.

GOD IS AS GOOD AS YOU ARE (AT LEAST!)

Jesus taught this law, “As above, so below,” which Hermeticists call the law of correspondence, in several ways. First of all, he gives this law in a form used by Christians of all persuasions Sunday after Sunday, the Lord’s Prayer. The Lord’s Prayer is not a series of requests. It is actually a series of declarations or announcements and so should be translated thus: “Thy kingdom has come. Thy will is being done in earth as it is in heaven.” This is not a devout hoping that someday things on earth will become more heavenly, but an acknowledgment that behind the appearance, something heavenly is happening here now. “Thy will is being done in earth as it is in heaven.” In the same prayer, we are taught that because what is happening on earth does correspond to what is happening in the higher plane, we need to be careful what we do on the lower plane. This is expressed in that part of the prayer which says: “Thou are forgiving us our debts as we are forgiving our debtors.” As above, so below.

If you have difficulty feeling forgiven about something that you now know was in error, if there is a problem in accepting forgiveness, remember two things. First, if you desire to feel forgiven, consciously practice forgiving everyone who crosses or who irritates you, even in the slightest way. You don’t need to make a show of it with words, saying, “I forgive you,” when the other person does not even know that he has done anything wrong; rather, silently say, “Let it go. I don’t have to make a judgment about that. I can release it.” The more you practice forgiving, the more you will be able to receive the divine

forgiveness and be conscious that it is always going on.

Then I would encourage you too, if this is a problem for you, to look at it in this way. To go around feeling, “God cannot forgive me after this; it was so deeply foolish, so deeply wrong; no reparation is possible,” is ludicrous. If you are able to forgive someone whose wellbeing is important to you, then how dare you think that God can do less? How dare you think that God will do less rather than more? Sometimes people have a distorted picture of God, thinking of Him as the Great Punisher, standing with flaming sword to wreak vengeance at the earliest opportunity. Based upon the Hermetic law, “As above, so below; as below, so above,” God must be at least as good as we are! God must be at least as loving, compassionate, as willing to aid and support as we are!

When you put it in that context, you get new light on the suspicion that there is something hateful, wrathful and vengeful in the nature of God; or that He is demanding punishment, or waiting for the opportunity to trip you and push your face in the mud. When you’re tripped and your face is pushed in the mud, it’s not God’s doing. By getting hold of the principle, “as above, so below,” we find the mental means to stand tall and walk tall as benefits the sons and daughters of the Sovereign Ruler of the universe.

THE GOOD IS IN CONTROL

Jesus also stated this law as the two-fold key to the kingdom.

The keys to the kingdom represent the method of entering into this great way of life that Jesus constantly talked about, described

as the Kingdom of Heaven. The Kingdom of Heaven simply means the realm or the way of life in which the good is always in control. When I say the good, I include that which is good because it is beautiful; I include that which is good because it is true; I include that which is good because it is desirable for the sustaining of life—anything that is truly good. To live in the awareness that the good is in control and can never be thrown out of control, is to live in the Kingdom of Heaven.

Jesus told Peter (Matthew 16) where the keys are. Since it is written out, we can find the same keys and we can get into that experience of life, that way of being alive, by using precisely the same keys. *“I give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”* He is stating exactly what had been stated by the Hermetic teachers down through the centuries: “As above, so below; as below, so above.”

What’s all this talk about binding and loosing?

First of all, it describes a relationship between your mind-action and God-Mind—Action. When, in your mind, you bind to yourself a thought, belief or emotion, God will let you have it. You have bound it on earth, it is bound in heaven. When you choose to bind to yourself and treasure, cradle or cherish feelings of peace, love, acceptance, openness, receptivity to the good, God will let you have that, too. When you bind to yourself the belief, nay the knowledge, that God is a healing presence, mighty in the midst of you, you are binding that thought to yourself as an earthly being. God will let you have that, too;

the powers of the heavens then will converge to conform to the prevailing idea in your mind.

Of course, when you alternate between “Yes, it’s true,” and “No, it isn’t,” then the heavens can only alternate with you and you get a very mixed reaction in life, to life, and from life. But when you learn to be consistent, and steadily held by the knowledge, “*God is a mighty healing presence in the midst of my being, in the midst of my life,*” all the powers of heaven will let you have the kind of experience which that idea represents.

The loosing process goes just the other way. If there’s something in the outer world that you think you’re going to get rid of, you’ll never get rid of it until you let it go in your mind. This is the other side of this key to living the kingdom-life or the heaven-life here and now. If there is to be heaven at all, it must begin now. If we are to enter into it now, we have to use the keys that Jesus authorized, the keys of loosing and binding.

If there is some condition in your situation, your environment, your work, your relationships, that you see must be gotten rid of, you’re never really rid of it until you’ve released it in your thought. Say, for example, there is a person that you really want to get rid of. Sometimes this happens. That doesn’t mean that you want them to end their life; it just means that you would like them to move into a sphere of life more harmonious to them than your sphere is. Even when you think you are able to manage this by some skillful maneuvering and diplomacy, you’ve still got them if you still think that they are a problem to you. If you still think that they have some power to create adverse emotions in you; if, when you catch sight of them accidentally,

something in you quivers and turns and you want to be out of the way just as quickly as possible, then you’ve still got them on your mental hands. So the other person has not been loosed from you in the heaven of your mind, even though he has been loosed outwardly.

Then you begin to work at the cause level. You begin to work with your thinking, and to realize:

“This personality has no power whatsoever to dictate what I’m going to feel. He (or she) is not the driver in the vehicle of my being. God is. As God now directs my reactions, actions, responses and reflexes, I am free of the false dominion which this personality had seemed to exercise over me. I am through with it in mind.”

Having resolved this, at the “above” level of thinking, it can be resolved further to such an extent that it no longer matters whether you are in outer contact with such a personality or not; for you, having taken dominion of your own thought, such a personality no longer exists. If he wants to think that he is such a personality, that is his affair; but you are through with it. You are really through when you have worked it through at the level of mind.

**GO BACK TO YOUR STARTING PLACE-
HEAVEN**

Jesus gives another fact of this Hermetic law when he says, “No man hath ascended up to heaven but he that came down from heaven.” (John 3).

How do you like that? He is saying that you cannot possibly get to heaven unless you have

already been there! This is true of the whole cycle of an entire lifetime. We can only return to the consciousness of God's presence (heaven) because somewhere, somehow, we have already had that consciousness. We have already experienced it.

Perhaps we have forgotten. It may have been long before your soul entered into this body. But Jesus said you cannot get to heaven unless you've already been there.

DAILY HEAVEN REPLACES DAILY HELL

Look then at the everyday, day-by-day level, the little part of heaven that you feel is missing in your life now. Perhaps you feel that your life would be much more heavenly if you could be released from some physical inharmony, some physical dis-ease. You feel that this would be a great aid in building your consciousness of harmony. Then realize that you cannot possibly want or understand a desire to be well unless you already have been well. Every desire is both a memory and a prophecy. Every desire corresponds to something that somewhere along the endless time-track of being we have already experienced. What we have had once, through the grace and power of God, we can have again. But the desire is also the prophecy that it can be ours again. For what God desires for us is complete harmony in spirit, soul, and body.

On the other hand, a desire can bring forth a lot of effort and even a degree of success, but there is no guarantee of it. Not on the basis of trying to do it all yourself. But when you realize that the very fact that you have the desire is a message saying to you, "God wants this for me," then you have cosmic support. You may have to retranslate and reinterpret

that desire to see it clearly, but within that desire always is God's desire that you have and be a more complete expression of his steady wisdom.

As we look at the natural world, we get many hints, clues, and keys as to the nature of God, the nature of our own powers. Look at the simple little natural fact that a plant will always turn toward the point where it can get the greatest light, and it will struggle and go through all manner of contortions in order to get turned toward light. As above, so below. As it is with the plant, so it is with your mind and your soul. Your soul will always, soon or later (though you may go through strange contortions and convolutions in order to get there), turn itself back toward the place where it can get the most light. It is inevitable. The very spirit of your being, which came forth from God and which lives in you now will always turn you back to the Source sooner or later. It is the law. As below, so above; as above, so below.

Water will ordinarily flow down hill, but it will always also go uphill as far as its point origin. That is, it will always seek its own level. People are like this. It is natural that when you associate with other people, you will draw to yourself those who are at approximately your own level of development. You will draw to yourself those who need what you have to give at this point, and at the same time those who have to give that which you need to receive at this point. There is a coalescence, a mutual sharing of thought, ideas, understanding, fellowship. You are seeking your own level. It is natural that you find it.

PRESSURE REDUCES SENSITIVITY

The sense of touch is a very fine one. Through it, we receive a richer appreciation of life. If you are holding something, just touch it with the other hand. Feel it. Then press harder and you will see that the harder you press, the less you can feel. Your discernment diminishes when you begin to press hard. As below, so above. Our sensitivity to what is really going on, our ability to cope with any situation, diminishes in direct proportion to the pressure which we attempt to apply to it. We cannot tell what is going on when we are trying to shove things into right relationship. We can only really discern, our sensitivity can only awaken, as “lightly we go.” This, then, applies on both levels, above and below.

Life is full of such correspondences because every law of physics, every law of chemistry, every law of biology, is a representation on the physical plane of some law of mental action. And every law of mental action is itself, in turn, an expression of a principle in the being of God. It is one world, and God’s perfection is coming into manifestation through everything that exists, including you.

A TRUE MASTER IS A TRUE SERVANT

Jesus’ disciples argued over who was going to get the best place, who was going to get to be chief, since he had already said that he was going to leave. Somebody had to take over, and they were arguing about it. Jesus caught them in the very act of their discussion and he told them the truth. He said, “Let him who would be chief among you be the servant of all.” Now this is interesting because it is the reverse of what we would ordinarily think. But something new is generated when you

begin to serve, when you begin to give out of your present abilities. More is demanded of you, and when more is demanded of you, your abilities increase in quantity and in range. In the very act of service, greatness grows.

In this Hermetic counsel, Jesus is not asking of his disciples anything other than what God himself is perpetually doing. The greatness of God is demonstrated in His utter willingness to be of service to all comers. God, the servant of all! Therein is the hidden and secret essence of the divine greatness. Jesus was not just setting forth a suggestion by saying, “Be good this way.” He was actually telling them what God is like. God, as servant of all, is absolute greatness. If you would bring forth the highest potential of your individual greatness, it is through serving also. One law on both planes.

This arcane utterance does not merely tell how things might be, and it does not merely tell how things ought to be; it tells how things really are! We have learned through the law of reverse action that we do not believe things because we can see them; rather we eventually see things because, first, we believe them. This is why you read in metaphysical literature, again and again, statements about God being the only reality, that there is nothing but good in all the universe. This brings consternation to the intellect, but if you will lay the consternation aside and begin thinking it anyway, then you are preparing the way to see it literally. Nobody can do it for you. Nobody can explain it to you. We can just suggest and keep sending forth the suggestion again and again, “There is nothing but God, there is nothing but good.”

As we let our minds cease the consternation and unbelief and think this way steadily in spite of appearances, all that seems to contradict it may not disappear at once. It may seem to fasten itself all the more securely, but this is your test. Do you want to know reality, or do you want to stay immersed and enmeshed in the things that have been upsetting and disturbing you? Stay with the idea, the truth: "In all the universe, there is only God, only good," and one day you will see it is the full and precise truth.

Meanwhile, your outer eye can see a hundred things that say this is foolish, but you are training the inner eye, because you know that eventually it is going to lead you into something that is so much more harmonious, so much more sublime than anything that you have touched so far, that it is worth it. You say, "That's quite a step of faith." Yes, indeed it is. But has the other way of thinking really helped you so much? What's your alternative?

APPLY THE LAW TO YOUR NEED

This law is directly applicable to the personal situations in which you find yourself, including conditions of dis-ease in the body. Recognize that whenever there is disorder in the physical body, it means that on the next rung up the ladder of being, something is disordered. Something in either the emotions or the beliefs is wrong. Then we attempt to find what the emotion is that is out of order, or what the belief is that is not in accordance with truth.

Sometimes we can find it rather readily. Sometimes we have to dig a bit before we find it. Sometimes we cannot find it at all. But even if we cannot find specifically what is out

of order, we can say: "All right! This is something in my emotional nature or in myself. Since I can't find it, I'm going to invoke the blanket action of the Holy Spirit. I'm going to open my whole feeling nature right now and invite the Spirit to sweep out every negative emotion. I'm willing to do without all of them." And then just wait, sit, rest, and receive your cleansing.

Then deal with your belief-system: "I am ready for the Spirit of Truth to sweep out of my mind every misconception I've ever entertained!" That is what is meant by a blanket treatment. When you can't find the specific, the Spirit can find it. You will know about it as soon as you need to know about it. Inviting this action is operating on a higher plane, the plane of consciousness. When the consciousness is released by thinking with God, getting in the groove of Truth, then the body can release everything which does not belong to it and can function in accordance with its original pattern of perfection.

As with the body, so with finance; as with finance, so with personal relationships. And in all things that concern you in anyway, remember to go above the level of the problem to the level of thought. Do what you can at the level of thought and then go higher still to the level of just being present with God.

Please start now. Think of this as a book to do, rather than merely a book to read. Relax and get comfortable. Think of yourself as letting go of every kind of resistance, misconception, misunderstanding. Just be there. Breathe out completely, if you will. Let it all go. And then slowly receive a fresh breath of life; and when you are full, let go and let the breathing take care of itself.

Think the truths below, affirming them for yourself. It can begin the change that you desire right now.

I now look to the above, the high center of my life. That center is God. The God I know and the God I sense is a God of perfect life, perfect love. In fact, God is my perfect everything. The spirit I am drinks of the waters of this divine perfection, so that as above, so below. This makes my mind conscious of its true pattern— as above, so below. Then my mind awakens new feelings, feelings of receptivity and response to the highest. As above, so below. These new feelings, in turn, form new patterns of order and harmony right in the cells and nerves and tissues and functions of my body. “As above, so below” is the law. I did not make this law nor can I repeal it. This law has its origin in the very nature of God, and it will enforce itself.

I let the highest part of my being be perfectly in tune now with God’s love. And I know that this love that exists at the highest part of being now flows through all that I think, all that I desire, all that I express, all that I acquire and all that I attain. The One draws my whole life together into a new Oneness that reflects the splendor of infinite love.

Chapter Three

NOTHING RESTS

“Nothing rests; everything moves; everything vibrates.”

—The Kybalion.

Our entire universe is now described by physical scientists as being energy in constant movement. Everything has its own distinctive rate of vibration and these rates of vibration are the basis for the difference between one thing and another.

This is illustrated in the Kybalion by the analogy of the wheel. You might take any object and place it upon this wheel. As you begin to turn the wheel slowly, you are aware of motion. As the wheel continues to turn, but more rapidly, you become aware of the vibration of sound as it begins to make a certain noise. As the rotation or the rate of the vibration of the wheel increases more and more, that vibration intensifies and moves upward in pitch. As the acceleration continues still further, the vibration gives way to the first rays of heat.

As the heat continues to intensify, one begins to perceive the first faint reddish glow of color. As this intensifies still further and the vibration mounts more and more, it begins to move up the color scale until it reaches the highest pinnacle of color in the great, white light.

In this master wheel, we can accelerate still further until the light begins to become something else. It becomes cosmic radiation, the x-ray, the gamma rays, etc. Accelerate still further, and the molecules that make up this

particular form of energy will begin to drop away and leave only the free atomic particles. The atomic particles, again, as the acceleration continues, and the vibration intensifies, begin to fall away and become free. The vibration continues until there is nothing left but pure, undifferentiated substance—the pure beingness that we call Mind, Divine Mind, God.

“EVERYTHING” IS IN “EACH” THING

All of these qualities which we may watch through the progression of the wheel were there from the beginning. The God-presence was there even before the motion began. The light was there before it ever appeared. The color was there before it ever appeared. The heat was there before it ever appeared. But only as the vibratory activity is intensified and increased do these other manifestations come into view. This implies that in everything—in ink, paper, cloth, the seat upon which you sit, are all the qualities of the universe. The only reason that we do not see them all at this moment is that the vibratory rate allows only a particular kind of radiation to be given out under present conditions.

The chair that you are sitting in is just hugging all these other unseen qualities to itself! It’s not going to let them out yet! But they are all there. All the warmth, light, color, energy, and Mind-presence of the universe are

there, right in that chair. Everything moves, everything vibrates; but we are not always aware. In fact, we rather depend upon the security of the chair just staying there (at least as long as you are in it) to hold you up. You can depend upon this, because the pattern of movement has been stabilized at a certain rate of vibration. But actually all you are sitting on is a force field. Does that make you feel insecure? Not at all. The whole universe is the movement of the Mind of God, the force field of His presence.

Understanding the law of vibration helps one to realize clearly and vividly there is no place where God is not. There is no thing in which the light is not. There is no circumstance in which the potential and the possibility for the eruption of good is not possible. Everything is the one Thing, the one Power moving at different rates of vibration. The rates are controlled or modified by the movement of Mind.

Jesus never explicitly stated that this law of vibration prevailed throughout the universe. However, he did, in his teaching, give it certain specific applications, enabling us to see that it provides a way of using the power that dwells within us. He, himself, used this very power to modify rates of vibration and change the appearance of things in many, if not all, of his miracles.

THE VIBRATION THAT REFRESHES

He said, "He that believeth on me, out of his belly shall flow rivers of living water." (John 7:38).

Obviously, we cannot take this in its literal meaning. Who would want a river of living water flowing out of the navel region? So we

go to the inner side of this and determine a deeper meaning: "He that believes on me (he who gets into the trust vibration), out of his solar plexus (one of the great spiritual centers of the body, where your moods often register), rivers of living water (a great volume of refreshment) shall flow." The vibration of refreshment will flow out of the center of your being and radiate in every direction.

First, then, we need to get into the "trust vibration." Often, this is a major healing factor when you are dealing with juvenile delinquents. The creation of even one relationship in which trust exists or is resurrected permits refreshment and renewal of life to emerge. How much more, then, as we place our trust in the Master Christ, does great refreshment and great renewal of life occur.

GOD KNOWS YOU'RE HERE

Another arcane statement of Jesus is best interpreted in the light of the law of vibration: "The very hairs on your head are numbered." Have you ever thought, "Isn't that silly? God, with all these problems in the world, has nothing better to do than to sit around counting the hairs on my head."

What the Master meant was that the tiniest particle, even the hair on your head, has a number; that is, there is a definite rate of vibration that belongs to even these tiny physical things (which for some of us are gradually disappearing!).

BALANCING YOUR VIBRATIONS

Then, Jesus notes on another occasion that vibrations tend to move in divergent

directions. Things are either slowing down or speeding up or both at the same time. There is a compensatory balance taking place. Henri Bergson devotes much of his writing to the theme that there is an upward spurt of creative life, an *elan vital*, a creative force; and just as this spurt of life is constantly emerging to bring forth new forms of life, the old forms are constantly passing away.

HOW YOU ALTER CONSCIOUSNESS IN OTHERS

Jesus refers to this in John 5:24; “He that heareth my word and believeth on Him that sent me is passed from death unto life.” To pass from death unto life means to get out of the stream that is going down into decadence and destruction, and get into that stream of life which is rising into greater and greater vitality. To pass from death unto life is to get out of that state of mind in which we feel that everything worthwhile is gradually disappearing, and get into that state of consciousness in which we realize everything worthwhile is gradually being accumulated and drawn into the orbit and sphere of human existence for you individually, and for the human race as well.

This process is contingent on working with the vibration of your thoughts. It begins on a very physical basis: “He that heareth my words.” “Hearing words” is actually a process of setting up a sympathetic vibration between what is spoken and the ears of the listener. When you listen to a lecture, the speaker’s words alter the wave patterns in the air. These patterns reach you through an electronic and physical process. In turn, a sympathetic vibration is actually set up within your ears so that certain corresponding movements take place within your body. As those

corresponding movements take place in your body, alterations and adjustments begin to move through your thoughts as you either accept, reject, or postpone response.

He who hears the Master teaching sets up in his actual physical body a vibration sympathetic to that going on in the thought of the Master. In the process of hearing, a change takes place in the consciousness. When we get into such a receptive “trust-vibration,” the very cells of the body begin to vibrate in unison with what is being spoken through the mouth of the Master. That means that “Master vibrations” are happening right within our own physical body, and we begin to move more and more as masters on this earth. This is why it is so important, as Charles Fillmore reiterates in his writings, to take the words of Jesus, listen to them, mull them, speak them, and let them become your own words; the vibration of his words takes you into the sphere of dominion and overcoming. It takes you into the miracle consciousness.

USING THE PEACE VIBRATION

Jesus himself demonstrated this. Remember the incident when he and his disciples needed a time of rest and refreshment, so they were going to take a short boat trip? Once aboard, Jesus went below deck and went to sleep. The disciples stayed above deck, watching, tending sail, and talking among themselves quietly until a great storm arose.

They began to panic as the boat, tossed and driven, started to fill with water. They wondered, “Will we survive this?” Hurriedly, one of them went below deck to awaken the Master and said, “Master, the storm is raging. Listen to it.” And still he just lay there, so

they shook him again and said, “Don’t you care?” Thereupon, a sympathetic vibration was awakened within him, and he went up and stood on the deck of the ship. He realized the nature of this so-called storm. It was simply a particular combination of rates of vibration. He knew that when a rate of vibration is sounded forth consistently and steadily that everything around it begins to correspond to that tone or that mood. (You can readily demonstrate this with any kind of stringed musical instrument; if you sound a tone, the string that corresponds with that tone will begin to sing back to you.) Jesus knew that all of nature will sing back to the one who knows how to sing forth the healing word, so he began to speak it forth: “Peace, be still.” Allowing no other pattern to take hold in his consciousness, this was the only truth which he would allow to move his mind: “Peace, be still.”

There was no need to shout at the storm. He was sure of the law. But holding this quiet, majestic power, he spoke, “Peace” until the immediate area in which he stood began to show forth peace and take on a peaceful pattern. This moving pattern then influenced an ever-widening circle. The peace-generating stillness of the Master-Mind, starting with but one quiet thought, began to move out until the whole lake, and even the heavens above, were encompassed in a new vibration: “Peace!”

This is not a principle reserved for the use of the spiritually elite or the so-called advanced student. This is a truth that belongs to us. It belongs to everybody who is willing to take his stand; listen for the divine word (the divine answer, as Jesus did in receiving this word “Peace”); and know that this is the

keynote to be sounded forth until your whole environment responds to it.

Listen for the divine word and then let it speak in you until your whole physical being responds and corresponds to that rate of vibration, that way of moving. You already know what the other way of moving is. You know what it is like when the mind moves upon the jagged, ragged keynote of agitation. Everything jerks and stirs and moves erratically and turns irregularly, until you feel that there is a deep and never-ending tug of war going on in you. This you need not keep. We can touch that rate of vibration and not be snagged on it, if we will press on to the higher pitch. As Jesus said at one point, “The prince of this world (referring to negative forces, or negative uses of the One Force) cometh to me and findeth nothing in me.” That is, there is nothing, there isn’t one string on the harp of my soul, that responds to the tone of darkness or negativity. Therefore I am free; free from the multiple oppressions of error, sin, sorrow, and death.

SOUNDING THE MASTER VIBRATION

The world is filled with sacred texts capable of exciting spiritual consciousness, but begin to listen where you are. Let the ear move with the vibration of the Christ-word found in the gospels. As the trust-vibration develops, then you learn that you can speak forth the word. Set up a new wave of holy, healing action and lift up that vibration of the mind until you come to that point corresponding to the wheel mentioned at the outset of this chapter. At that point, the vibration and the movement are so rapid, so fine, that we can only call it stillness, pure energy, and no longer be conscious of this or that, no longer think about this or that, but just be. In the utter

simplicity of this, the “I” above all “me’s”, the Divine I above all lesser selves, the Christed I, the Point of Ultimate Rest, will greet you and exalt you. Wait not for it to come in some other life, or some other day, but begin to rise into it now, touching it even if only for a moment, but insisting on drawing that sublime restfulness back into the life that you have to live today.

I’d like for you to take part in just a moment of meditation, and open yourself to higher and higher, purer and purer, rates of vibration.

Oh Lord of all rest, thou art the Lord of all movement. Speak and sound the call of Thy love through my being. Speak, sound the note of Thy peace through all my soul. Speak, and sound the call of Thy love through my being. Speak, sound the note of Thy peace through all my soul. Speak, and sound the song of Thy joy throughout my consciousness, that I may live, beginning now, in tune with the celestial symphony of Life Divine.

Chapter Four

RECONCILING OPPOSITES

“Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.”

—The Kybalion.

If you want to teach, you must first mystify. Zen masters are well acquainted with this principle and use it extensively, but it is not limited to the teachings and philosophies of the Far East. The Master Christ, Jesus, also employed this principle. Indeed, one reason that we consider life itself to be such a great teacher is that life is so capable of mystifying us. At the point of the awareness of mystery, we touch the hem of the garment of wisdom and find that life leads us luminously forward through a sequence of paradoxes.

Jesus, in the great statement of the principles of Christianity, which we call the Sermon on the Mount, opened his address with a series of paradoxes. He spoke of the meek inheriting the earth. He spoke of the mournful as being the comforted. He spoke of the poor as being the inheritors of the estate of the heavens. Such statements were deeply mystifying; but he knew that when consciousness takes hold of a mystifying proposition, inner sources and channels of understanding are stirred that would never have been awakened had we moved along in the complacency of patent logical consistency.

As we move into the vast reaches of consciousness, we touch the unknown, and it begins to make itself known to us. As we

move into the unmapped territories of awareness, we begin to discover realities of the soul that we would never have touched had we been content to accept things as they appeared on the surface. Moving into the uncharted areas of mindfulness, we enter a kingdom of mystery and of revelation.

YOUR INNER ANTAGONISTS

We find, as we progress, that there are various kinds of opposition within ourselves. We may in one moment touch sublime heights of spiritual ecstasy and a few moments later find ourselves ground under the heel of depression. We find that there is a long, slow swing of emotion from one side to another. We want to become master of such movements, so we are not subject to such extremes, and become able to utilize some median point as a point of powerful leverage.

Within ourselves, we find opposition between conflicting attitudes. We want to believe, we want to accept the attitude, “Everything is going to turn out fine.” But then another attitude presents itself: “I’m sure it’s going to get worse;” and we swing back and forth between these opposites. We alternate between the polarities of what reasoning intellect will tell us and what the bubbling

cauldron of feeling will tell us. We swing back and forth between the demands and the appetites of the body and the demands and appetites of the mind and soul. We swing back and forth between accepting a course of action which will give short term benefit and a course of action which will give long term benefit. We feel the swing and the pull and the opposition between what we want to be and what we now seem to be. We may feel that these oppositions create a certain amount of stress, even to the point of pain.

“NO CONTRAST” EQUALS “NO PICTURE”

Yet it is a fact that nothing can manifest upon this material plane without difference. If there were no difference between anything, then nothing would matter, would it? And I mean that nothing would matter in the most literal sense of the phrase. There would be no “materializing” of any thought or thing unless there were differences and distinctions.

Of course, the ultimate solution is to learn to live from that realm of absolute Spirit, that realm of pure-mindedness, in which there is, as Charles Fillmore says, no duality, no swinging back and forth from pole to pole. But in that serene mind of the absoluteness of God, there is no materiality either.

We find ourselves on a material plane and, therefore, must learn how to use spiritual principles to do two things. First, we need to accommodate ourselves to those things which are unalterable for us; and secondly, to change, through spiritual inspiration, insight, and creativity, those things which we are able to change. In order to progress toward the ultimate solution, living in the pure realm of

unconditional pure Being, we have to work with polarities, pairs of seeming opposites.

Often we discover something about the good we need by experiencing something not-good that we don't need. But if the not-good helps us find our good, then it's not so bad, is it? Sooner or later, it all comes full circle. The pole to which we give our thought and imagination becomes charged, spiritually electrified, and begins to attract magnetically conditions corresponding to it.

Every stick has two ends. There is no way that you can have a pencil without its having two ends, no matter how close together you place those ends. You may think that if we get the ends of the pencil closer and closer together, that we can overcome the problem of having opposites. So we chop it and chop it, and if you chop far enough, there is nothing left materially! For there to be anything materially, there must be pairs of opposites. As soon as we eliminate opposition, materiality and visibility disappear.

THE OTHER END OF HATRED

When we explore our feelings and attitudes, the creative and generative part of us, we may find a strong potential for hatred. Most people who read a book like this will not confess to hatred, but there are degrees of hatred. There is no such thing as absolute hatred; there is only absolute love. But between the opposites of hate and love, there are many degrees; and you may come to a balance point where you are able to think of a certain individual and feel nothing, though your relationship may once have been highly charged. On the other hand, where there is hatred, there is a potential for love. And there is a higher factor,

a third point, above these two pairs of opposites; for when there is either hatred or love, there is a desire to be engaged with or related to an individual, situation, or event. That desire to be engaged with a person or a situation is what motivates both love and hate. It is impossible to feel hatred toward something you do not care about.

THE OTHER END OF FEAR

Another pair of opposites that may be just as familiar is the opposition of courage and fear. Here, the transcendent point of synthesis is desire for detachment. Both courage and fear are expressions of different kinds of detachment, but the emergence of either of these feelings is a sign that you want to be disengaged from something or someone. We find that there are different ways in which we can be disengaged from a situation. The fearful person, thinking in material terms, believes that the only practical way to be disengaged from a situation is physically to flee from it. The person with a greater understanding of the power of his own mind and the control of his own emotions realizes that he can enter into a situation that is fraught with all manner of threat and danger, yet can mentally disengage himself from the feeling of being threatened. This is the nature of courage.

THE OTHER END OF GREED

Greed and generosity are apparent polar opposites. These, too, emerge at a higher point, a point which says, "I want to announce my selfhood; I want to declare my being!" And the person who is dedicated in his greed, really consecrated to the principle of living greedily, believes that he can declare his selfhood only by a massive accumulation

either of things or personalities who will slavishly and affirmatively respond to his every mood, whim, desire, and decision. Greed is not necessarily confined to the material plane. It enters into the psychological plane as well.

But the generous-minded person is also one who wants to declare his selfhood. He makes that declaration through givingness; not only the giving of his material possessions, but also showing the delightful quality of having some "give" in his thinking process, the ability to flex and adjust his thought. Having renounced the cross of rigidity and accepted the crown of buoyancy and flexibility, he has moved to the positive pole. Yet what he is doing, in the absolute sense, is no different from what the person who is still enmeshed in greed is doing. Both are attempting to declare their individual beingness.

THE OTHER END OF GRIEF

We also experience the polarity between grief and joy. Here, the transcendent synthesis is an appreciation of life. If life is terrible, then grief is irrelevant; but when there comes the conviction, "Life is good, it's supposed to be good," then grief has an opportunity to enter. But joy, likewise, can only enter when there is an appreciation of life. It is this higher third that allows the opposites to emerge. So when one finds himself entangled in a web of grief, he can take stock and realize that the potential for joy is really there. Wherever the negative opposite appears, it is instant evidence that the positive pole is in the vicinity.

GETTING TO THE OTHER END—AND BEYOND

But how do we move over? How do we propel the weight of grief over to the joy side of our being? It is through letting the magnetic and electric power of thought accumulate at that end of your consciousness.

After all, that is how grief or fear or greed or hatred got so heavy as to be the negative end of the stick of consciousness touching the ground wherever we walk. It got heavy because we thought about facts, factors and appearances which give evidence that we have a right to feel that way. So as we begin to move the weight and power of our thinking over to the opposite pole, we may have to think about it very abstractly. When you are entangled in fear, for example, you may not be able to think of one single reason why you shouldn't be afraid. You may not be able to think of one single reason why you should feel any surge of courage. But there is a reason: you desire it! What soul can be comfortable in the garbage of fear? The soul knows that it was not made to rest in negativity. We always have at least one reason.

We may not be able to point ourselves in a new direction except by simply dwelling on the abstract word that summarizes the quality we desire to express.

When fearful, we may not be able to do anything more than simply revolve that word courage on the invisible prayer wheel residing within the mind. Then do that much! Revolve that word, "Courage, courage, courage!" Even more helpfully, link your own name with it: "Courage, John; Courage, Mary." Thus you begin to link your own individuality

with the divine quality. It begins to electrify and magnetize that end of the pole of consciousness. When that end is sufficiently charged and electrified, it attracts additional reasons, evidence, proof, and willingness to move in the atmosphere and attitude of the positive side.

Shifting polarity from the negative to the positive is not in the nature of the transmutation of one thing into another thing, but merely a change of degree in the same thing. There is a degree of appreciation for life in the experience of grief; but as the degree of the appreciation for life expands and ascends, it becomes joy.

THE UNIVERSE IS WITH YOU

The tendency of nature is in the direction of the dominant activity of the positive pole. We see this readily in the physical realm. How difficult it is to secure an absolute absence of light, or the absolute absence of heat, or an absolute absence of air. Total darkness, total coldness, total vacuum, are very difficult, if not impossible, to achieve. This is a part of the evidence that nature moves naturally toward the positive pole. When you are feeling the effort of trying to get on the positive side of your own being, remember that all the forces of nature are on your side in the effort. The universe is for you; the universe is with you; the universe believes in and fully supports you! So it is never alone and unaided that your effort and success come forth.

POLARITY AND MASTERY

Jesus taught this principle in various forms. One is his statement: "Whosoever will be chief among you, let him be your servant."

Master and servant are really one being, for master and servant are but roles that a person plays. The same individual must learn how to act successfully in both roles. In the master science of life, presented in the teachings of Jesus, the way to learn to act successfully as a master is to learn to act successfully first as a servant. The more fully one serves the principle of love, the more fully one has mastered that principle. The more fully one masters the principle, the more opportunity and ability he has to serve through that principle. Master and servant really, though they sound like opposite poles, nevertheless are one; the two coalesce.

Apparent opposites, joining, lose the quality of opposition, and take on the appearance of unity. If I were able to take a pin, with its two obviously opposite poles, and were to apply certain pressures of dynamics to it, one pole would become so electrified that it would draw the other over to it, to form a full circle in which the opposites meet. When the positive side of your being becomes so fully charged with understanding, dedication, and insight, it draws the other side of your being up into its aura and atmosphere.

The only way you can walk is through a process of opposition. You can get nowhere with both feet on the ground, walking. One must rise and the other must fall in sequence. In this opposition of balancing, shifting the weight from one side to the other, progress is made.

LIFE NATURALLY SUPPLANTS DEATH

In John's Gospel, Jesus states this principle: *"Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his*

life shall lose it, and he that hateth his life in this world, (meaning the world of illusion), shall keep it unto life eternal (that is, the world of reality)." He is saying that losing your life and gaining your life are somehow the same thing. As wheat is gathered in, the farmer rejoices. He has made it through another season. He has gathered in his crops and they have gone to storage, and perhaps to milling and refining. He is receiving the return on his investment. There is great rejoicing in his mind.

But what about the stalk of wheat? If you identify yourself with the stalk of wheat, you would say, "I've lost the only thing I was living for. I was living to produce the seeds and now they have been taken from me. I have been trampled upon and now they are about to plow me under." To the farmer, it is rejoicing. To the wheat stalk, it seems an absolute loss.

There is that part of us that rejoices when it captures the fruit of its effort. But there is that other part of us, undeveloped, resistant, unevolved, which at that very moment feels a great loss: "Everything that I was trying to achieve has been taken from me. The whole point of my life is gone." Here the polarity is a choice as to what you will identify yourself with: that part which is growing in the ascendancy of spiritual mastery, or that material part which is becoming less and less needful. Surpass and transcend the apparent opposition by identifying with the better part and you will find the fulfilling of that which is most eternally and most immediately valuable to you. The mourning will be turned to joy, and loss will be turned to comfort.

I sometimes think that as Jesus spoke to people, he left them some point of mystery,

wondering what he was really saying. He knew that if you would teach, you first must mystify; yet people did receive immediate benefit. For example:

Jesus came again to Cana of Galilee, where he'd earlier made the water wine. "There was a certain nobleman there, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come and heal his son for he was at the point of death. The nobleman said unto Jesus, 'Sir, come down ere my child die.' And Jesus saith unto him, 'Go thy way. Thy son liveth.' The man believed the word that Jesus had spoken unto him and he went his way. And as he was now going down, his servants met him and told him, saying, 'Thy son liveth.' Then inquired he of them the hour when he began to mend and they said unto him, 'Yesterday, at the seventh hour, the fever left.' So the father knew that it was at the self-same hour in which Jesus had said unto him, 'Thy son liveth.' And himself believed, and his whole house."

The man who came feeling the intensity and enormity of his need was living almost altogether at the death end of the pole of consciousness. His thoughts were of death, sorrow, and loss; and yet there was within him also a great thirst and need for life and liveliness. Though he could not quite believe it, he desired life! In the power of that desire, he moved to contact Jesus. Jesus stood totally and without reservation at the life-end of the polarity. He, therefore, was able to induce a fuller, freer consciousness of life in the man. Since distance is no barrier to thought, this induction of the life-thought became so vividly alive and vibrantly radiant that it moved instantly to transform the death-

spectre into the life-vision. That which appeared altogether as full promise of death, became a full revelation of irrepressible life.

It is at a point of a healing need that we can begin to apply the power of this universal law of polarity and let our thought move totally to the life-side until we are so intoxicated with the life-idea that the death-thought is inconceivable. In a moment of meditation, you can begin to polarize your consciousness at the Christ-end. Since the Master, Jesus Christ, was and is fully charged and enlivened with the positive side of being, calling his name can quicken the process.

In the name of Jesus Christ, I now charge my love potential with power. I now charge my love potential with power, until it draws into itself every remnant of hatred or contempt or disgust—until every remnant is caught up in the shining sphere of my love power.

In the name of Jesus Christ, I now charge my courage potential with power until it draws every remnant of fear into its shining sphere.

In the name of Jesus Christ, I now charge my generosity potential with power until it draws every remnant of greed into its shining sphere.

In the name of Jesus Christ, I charge my joy potential with power until it draws every vestige of grief up into its shining sphere. We give thanks to thee, O loving Lord of Light, for the revelation of this truth and for the abiding power to bring it into fuller and fuller manifestation.

Chapter Five

RHYTHM COMPENSATES

“Everything flows out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right, is the measure of the swing to the left; rhythm compensates”

— The Kybalion.

We may often feel, with some justification, that things are moving a little too rapidly. But think about the possibility of the exact opposite; nothing moving at all! If things did not move at all, there would be nothing to experience. There would be nothing to give, there would be nothing to receive, there would be nothing to talk about. There would be nothing.

Be your life ever so measured in its tempo, the way you live is based upon a fundamental fact of movement. This movement is indeed a rhythm, with its accented and unaccented beats appearing in many different forms, under many different guises. We keep several different rhythms going, trying to dance through life to a number of different pulses which at times hardly seem coordinated at all.

We can readily tabulate a number of different rhythms. We readily see rhythm in our physical universe: the rhythm of sunrise and sunset, the rhythm of the tides of the ocean, the rhythm of the seasons, moving from summer through fall through winter through spring, and over again, every year. Yet every year each season comes with its own distinctive flavor for that year. There is

rhythm, sameness, and continuity; but always with the touch and the color of variety.

We see rhythm not only in the physical universe, but in the history of man. There is a rhythmic cycle of recurrence.

HUMANITY EVOLVES THROUGH RHYTHM

This is why some of you hopefully put away certain neckties, shoes, or hats. If you wait long enough, they will come back into style and it will be all right to wear them again. Sometimes you give up, and you look for a rummage sale to take them off your hands. But we do observe this, and you don't have to live very long to do so, because the cycles are getting shorter in the recurring rhythm of fashion.

Not only is there rhythm in fashions in clothing, but also in ideas. Some years ago, in the mid or late thirties, there was a prevailing opinion throughout the United States that the fulfillment of our national destiny would best be served the less involved we were with the affairs of other nations. This was the fashionable idea. It may be true or false, but it was fashionable. It went out of fashion. Now

we see there is a resurgence of the same idea. It is becoming fashionable again, at least in some circles.

Ideas recur as circular, rhythmic points of emphasis in the history of man. This is what makes history. Each time the idea comes back, each time a concept or ideology returns to the fore, it comes with a variation. Such modifications stimulate evolution of man's consciousness. For every time a radical note is struck on one hand, another radical note is struck on the opposite. Then there is a gradual return to a point of balance in the center. Then the center becomes, in turn, an extreme of its own in the light of subsequent history. So another opposing idea emerges, and then a new center of balance, and so on. Thus a certain kind of historic progression takes place through the rhythmic action of ideas arising in human consciousness.

YOUR INNER RHYTHMS

There are inner personal psychological rhythms, which you may have sensed in yourself or in other people. Sometimes it's easier to observe others than it is to observe ourselves, at least with any degree of objectivity! The awareness of rhythm is an objective study of the subjective world.

There are peaks and valleys of emotional sensitivity. A person can say something to you that rolls right off your back at one time. If he says the identical thing at a time when your sensitivity is more acute, blitzkrieg follows. There are peaks and valleys of emotional sensitivity.

There are peaks and valleys in creative conceptual ability. You can be creative with greater ease, greater originality, and greater

inspiration at certain times than at others. There is a kind of rhythm of creativity.

There is an inner psychological rhythm of dependence and independence. There are times when you need to lean and lean hard on something or somebody. And there are times, too, when you feel an equal urge to assert independence of an almost absolute sort, when you demand to have the only and absolute say about what goes on. "I will not yield to the opinion or thought of another." The cycle of dependence and independence parallels the cycle of activity and passivity.

These are just a few of the many inner cycles of rhythm. To think of them as rhythms, a recurring pulse of life that stimulates your being, opens you to an expansion of consciousness and a greater enjoyment of life.

There are other tides which, for want of a better name, we could call the bio-psychic energy peaks and valleys. This is the contrast that you feel between that time in the day when you have the least available energy, and the time of the day when you have the greatest available energy. You may find that ordinarily these peaks and valleys occur at about the same time every day. It's helpful to know these things so that you can do your most challenging tasks on the upswing of your energy and thereby accomplish more. If you put it off, because it requires so much, you are likely to run into your energy valley. Then you are not going to do it; or if you do it, you go bunglingly, stumblingly, and inadequately into self-imposed frustration.

There are also various longer cycles. For some years now, I have kept a dated log of what is happening in my own inner life. Checking my log sometime ago, I observed

that there was a certain day of the month, plus or minus a day, when I was very prone to become tangled in some kind of emotional upset, and so becoming aware (and this is not related to any cycle that I've ever studied anywhere, and I have studied many different kinds of cyclical theories and energy theories) of this cycle, I made it a point to relax more at that time so that I would be less susceptible to being stimulated negatively.

The military trainee has to make his bed tightly enough that when the inspecting officer throws a quarter on it, it will bounce. An army cot sags in the middle, so you have to draw the blanket taut across the top. If that blanket is loose, there's no bounce at all, and the inspector's quarter just lies there. If in the times of energy low, you learn to hang a little more loosely, then there is less negative bounce-back from comments, statements, or trends. Reactions become more manageable, because you have learned to manage yourself.

PAIN IS A CLASSROOM, NOT A TEACHER

Another rhythmic swing in life is the compensatory cycle or rhythm of pain and pleasure. Whenever you experience pleasure or enjoyment, you may be very sure that you have earned the right to it. That swing or accent comes in corresponding degree to pain experienced previously. It is a compensatory swing of sensation.

You may think that if this is true, then if you are enjoying yourself, you will surely have to pay for it: "This is so fine, I'm enjoying it so much—but I know that I'm going to suffer for it." The Hermeticists were very careful to point out that this is not the way it works, because the pain side of the cycle is the

initiatory phase of the cycle. The pleasure that follows is the compensation. Pain is initiation. It is a way of opening greater understanding. Pain itself never taught anybody anything, but it does sometimes put us in a position where we have to think more than usual. When we think more than usual and feel more deeply than usual, we come to a perspective, we begin to work with our lives from a new standpoint. Something changes then, opening the way for a new quality of joy, corresponding in degree to the pain experienced previously.

You may say, "Well, I think the Hermeticists must be wrong. I enjoyed myself tremendously the other night—ate too much, maybe drank too much. The way I felt the next morning, I know that I was paying for the pleasure. I always pay for my pleasures." No, you were not paying for your pleasure. You were paying for your stupidity! To put it more kindly, feeling pleasure is not what makes it necessary to feel pain. Rather, at some point you failed, and failure always brings pain. You failed to express you innate divine wisdom, which would have directed you in right use of what you had opportunity to enjoy. It was by the failure to express wisdom that you demanded a certain quantity of pain.

On the other hand, when you are going through any kind of painful experience, whether it is mental or physical, realize that you can make of this an initiation, an opening into a better understanding of life, a greater use of life. When the swing goes the other way, you'll be able to take the pleasure of life at a higher level of appreciation, and make the pleasure more permanent.

HOW TO TRANSCEND RHYTHM

I have at hand a white stone suspended from a chain. I hold the chain in one hand, and when I pull the stone in one direction and let it go, there will be a nearly equal movement in the other direction. There is a certain energy loss in the movement. This is a fact on the physical plane. It is also a fact of the inner life that when you go to the extremes of emotion of any kind you open the way for an opposite extreme to come to you.

Observing the continuing swing of my pendant, I see that when I do not interfere, and I add no further stimulus, it gradually subsides and comes to a point of relative quietness. This is true in the physical universe; it is true on the plane of Creative Mind. When there is a very disturbing situation, some apparently insurmountable problem, one of the most successful ways of handling it is to stop handling it! Not interfering with the process, letting it come to a point of quietness, it will then be ready to respond to whatever new direction you decide is best.

We can readily identify ourselves with the stone, which is a symbol of the event or the problem in which we are engaged at a particular time. When we identify thus, however, consciousness gets all wrapped up in the problem; so, as the problem begins to shift one way and the other, consciousness becomes a little erratic and a little uncontrolled. But, again, let it be! Let it come to a point of quiescence. Imagine the swinging pendant again, and you will notice that higher up in the chain, the movement is less radical, more quiet. There is still alternation, change, and adjustment; but there is less and less turbulence about it until, when

we reach the point from which it is suspended, there is absolute stillness.

This basically is what we do in meditation; we come to a point of suspension of our ordinary way of thinking. At that point of suspension, even if outer things keep swinging, we find a point of stillness. Then, though we may watch the outer movement with the eye, the heart and soul are quietly still. By natural law, our whole consciousness must at last come to a point of quietness and be resolved. Passivity is not a panacea, but achieving such relaxed quietude is sometimes all that we can do, and sometimes it's all that we need to do.

When we stop equating ourselves with our problem, we are free to identify with greatness and power. Have you ever said, "If this doesn't come out right, I will never be able to show my face again," or "I have got to make this work," as though your entire existence hinged upon the way a particular problem or event worked out? Then you have identified yourself with the stone, and you have mentally placed yourself where the most violent swings take place. You may stay down on that level if you wish, but you can be very sure it is not necessary. There is an alternative. When you begin to think independently of the problem, you begin to be *aware of awareness*. To become aware of the Ultimate Awareness, God-Mind, and to become still with it, is to equate yourself with the unmoving point of suspension, which contains all stillness, yet contains the power to command all motion.

DECISION GENERATES ENERGY

Now I hold the chain in my hand, and decide that the stone is going to move in a clockwise

direction. It does so, with no discernible physical movement. You can readily do the same with any kind of pendant.

“Naturally,” you say, “nerve impulses cause the motion.” Of course they do! Thought releases electrical power which moves along the nerve paths, creates subtle motion in the hand, which is translated in turn into the clockwise movement that occurs in the experiment. That is the way *all* “demonstration” takes place. That is the way *all* action takes place. Thought moves, electrical impulses are released, and the desired change appears.

I now decide that the stone will reverse its motion and go into a counterclockwise movement with no external visible movement of my hand. Though there is a new physical movement, it derives directly from my decision, and the movement is altered and reversed as I have chosen. This we can do not only on the physical plane, but in mastering our own feelings and emotions; and, indeed, the course of all events for which we are responsible.

When it seems that all the movement in an event is going one way, and you perceive that this way is not for the highest good, you can come down to the stone level, get all wrapped up in the problem side of the thing, and try to move it from there. The movement will continue erratic. The stone (problem) will be hard to get hold of, for you are still getting yourself involved in a process of opposition, demand and counter-demand. So let it all come to rest in your thought; let your thought about it rest. Come to a point of stillness within, and decide to ask as you rest in communion with Divine Mind, “Oh, Lord of Light, which way should this go now?” Then

decide, “I want it to move forward,” and it will; for energy flows to the point of decision.

USING THE RHYTHM OF SECRET GIVING

Jesus had a great deal to say about the law of rhythm. He spoke of certain rhythms that might have escaped our notice had he not brought them to our attention in the Sermon on the Mount. He talks about the rhythmic movement between the secret part of our lives and the public part of our lives. He observed with disdain that certain people were under some kind of inner compulsion to announce their giving with great display. And so when the beggar was out on the street, holding up his hand for alms, the man who wanted to show his generosity would draw a coin from his pocket, but would wait until the street band came by, so they could play their music and announce, “Look who’s giving now!”

But the giver would still be impoverished in his inner life. Jesus taught us to reverse this current of openness and secrecy and learn to do our giving in a hidden way, calling no particular attention to the self. He said: “Let your giving be so quietly done that one hand won’t even know that the other hand is giving. Because,” he said, “when you give that way, then there is going to be a corresponding return. If you give secretly, then your heavenly Father can reward you openly.” If you want the visible part of your life to be enriched, then let your giving be quiet, secret, inner, hidden.

USING THE RHYTHM OF SECRET PRAYER

Jesus said that this is true also in the spiritual sphere. He called attention to those who,

when it was time for prayers, would go out on the street corner and, again, wait till the street band came by. Then the trumpets could play and the flutes could sound and the drums could beat, so that everybody would know, “Here is Mr. X; he’s praying!” But the results of such prayer were meager. Jesus knew that this was out of balance. The law of rhythm was not being used correctly, so he said to reverse the flow of it. Instead of living with the inner, secret, gnawing emptiness, learn to give a lot! Learn to feel the richness of the divine Presence in the secret place of your own meditation and prayer, for when you touch again and again the point of inner richness, your heavenly Father will reward you openly. So we learn to guard and treasure our heart’s desire only in that inner place of secrecy. Open that desire only to the sight of God, bless it when you are in communion with God; but otherwise be silent about it, and let the fulfillment come in the openness of God’s lavish giving.

USING THE RHYTHM OF RELEASE

Jesus spoke of the law of rhythm in a rather interesting way in Matthew 19.

Peter queries Jesus, “Behold, we have forsaken all to follow thee; what shall we have therefore?”

Jesus answered him in this way, “Verily I say unto you that ye which have followed me in the rebirth (or regeneration), when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel; and everyone that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name’s sake, shall receive an hundred-

fold in this present time, and shall inherit everlasting life.”

I don’t know what literal-minded Bible readers are going to say about that. I am sure a certain moral horror must overtake the mind at the picture of a man releasing one wife and receiving a hundred new wives “in this present time”! The text is not meant to be taken in a literal fashion at all. The rhythm described here is the rhythm of release and gain, one of life’s basic rhythms.

Whatever is released for the sake of a higher good, results in a corresponding multiplied gain. According to the Master, you can be very sure that you can never let go of anything for the sake of Truth, you can never let go of anything for the sake of the higher Good, without its multiplied return coming to you.

Perhaps the clearest way of interpreting this, since you probably do not care to be in the position of receiving a hundred wives, or a hundred husbands, or even a hundred houses, is to realize that all these things (land, houses, family) are units of joy. They represent a certain kind and degree of joyfulness. When we release the lesser joy for the greater, we can be very sure that we will not be left without a corresponding or equivalent joy returning to us, with multiplied impact.

For example, suppose that wisdom dictates that you release or sell a particular house that has meant a great deal to you. You let it go. “Receiving a hundredfold in return” means that the house which you secure next can return to you joy a hundredfold beyond that which you experienced in the house you sold. But it requires that you be open to such a blessing rather than holding to yourself

feelings of resistance and regret. Peter had said, "I have let go of everything. Now, when do I get something back?" Because he was still thinking about what he had let go, we know that he was not letting go! Only as he let go could he begin to experience the compensating joy of that new gain.

USING THE RHYTHM OF SUBMISSION

Jesus speaks of the rhythm of personal need versus universal need in John 17. We experience this alternating rhythm of awareness as we enter into the spiritual path. We recognize that there are certain things that we want; at the same time, we recognize that Divine Mind may see that these things are not best, and so we have our own Gethsemane experience. At first we feel a pull toward "my will," then a pull toward "Universal Will." The mind begins to tick like an old-fashioned metronome: "My will, Thy will, my will, Thy will; which will it be?"

In John 17, we observe the gradual ascent of the consciousness of Jesus as he came to a point of stillness before deciding which outer course of action would be better. He came to absolute rest in the state of consciousness that he called "the Glory," wherein he could just be Light, just be companionship with Divine Mind, just be present in and as the Infinite. Then, because he had re-identified himself with the point of suspension, the swing of outer events could go on and on and on. He was no longer operating on the level of the problem. He was now in a position to let the outer be whatever it would be, for he knew how to retain the inner certainty: "I am one with the infinite. My Father and I are one. Nothing, nothing, can take me out of the sure and secure and comforting hand of the Father. I am not that which is happening to me. I am

that which either observes the event or creates it. In neither case does my being, and my being joyfully alive, depend upon the outcome of any particular sequence of events."

Thus Jesus used the law of rhythm. He worked with it, then he transcended it. So can you.

You can begin in a few moments of meditation right now. Let your face relax. Then let it relax enough to smile, because there is something inside you with power to bring you not only a smile, but also exaltation, ecstasy, sublime joy. That in you which creates rhythm can do this.

As you think about yourself, you can answer this question: "Am I simply going to allow all life's diverse rhythms to play upon me, or am I now faith-filled enough that I can establish my own life rhythm? Am I going to continue being a drum, or is it time now to become the drummer?"

Then begin to reach upward mentally to a restful point of suspension and stillness, with thoughts like this:

I love the rhythm of God-Life. I love the rhythm of Divine Love. I love the rhythm of infinite Peace. I can adjust easily now to life's changing tempo in the outer; for deeper within myself, in that secret place, I am in tune with my center of stillness, I am in tune with the reality of God within.

Chapter Six

TO EVERYTHING A CAUSE

“Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.”

— The Kybalion.

As a human being, you can experience torment or ecstasy. As a human being, your inclination is to place responsibility for either state on the shoulders of another person (or group of persons). There is some warrant for this, since all of our lives are intertwined. Yet as we continue to study ourselves and the laws of creativity and success, we must accept the fact that the basic responsibility for what we experience lies within ourselves. This is not easy to accept. I sometimes call it “the bitter pill of metaphysics.” Bitter or not, what is happening *to* one is the result of what has already happened *within* one. The great generator of all experience resides within your own consciousness.

A spiritual law does for the soul what the mirror does for the body. As James wrote:

“A man who listens to the message, but never acts upon it, is like one who looks in a mirror at the face Nature gave him. He glares at himself and goes away and at once forgets what he looked like. But the man who looks closely into the perfect law, the law that makes us free and who lives in its company, does not forget what he hears but acts upon it and that is the man who by acting will find happiness.”-(James 1:23 N.E.B.)

A mirror has a dual function. We look into it in order to find out the state we are in; then we continue to look in order to rearrange ourselves to conform more fully to what we consider ideal.

Spiritual law serves a similar function. It shows us exactly what condition we are in. As we consider the law of cause and effect, we realize that every effect in our lives at this present moment was caused (it was no accident) and that we had something to do with those causes. This helps us to understand why things are as they are. But simply to look in the mirror and observe, “My life looks like a mess,” is no remedy.

If one would continue to look and make whatever rearrangements are desired and possible, the mirror will automatically reflect those changes which are effected. Spiritual law, particularly the law of cause and effect, enables us to keep track of where we are in our soul’s growth. The soul yearns to be filled with the energy of love and yet often may feel the discomfort and pain of being unloved. When this occurs, according to the law of cause and effect, we must look within and see what we have been giving to life. For where love is given to life, life returns love for love. It may take some deep, searching

examination. You may be the type of person who easily loves those who keep their distance, but who finds it very difficult to love those who are closest at hand. Or you may be the type of personality that finds it very easy to love those whom you know but very difficult to have any care, concern, or interest in the broader scope of human activity. You may find it easy to love persons but not things, or things but not persons. But where something is excluded from our love power, something is excluded from our reception of love in return.

INTELLECTUAL AWARENESS DEMANDS MULTIPLE CAUSE

All the grand, satisfying things in your life have a cause, as do the negative things. It is important to realize, however, that when we talk about cause and effect from a merely human point of view, nothing is ever caused by just one thing. Everything that happens is the result of a combination of previous events, including thought events. There is a combination of material and spiritual action and reaction. It is a combination of something pushing us from behind and something drawing us on ahead. When we ask the question, "Why?" we may mean, "What was the origin of this event? What is the originative cause?" Or we may be asking, "What was the *purpose* of this?"

Everything has both an originative cause and a purposive cause, but we ought to be clear in our minds as to which bit of information we are lacking. When we get some light on the origin, we are in a better position to get some light on the purpose. Within the limited range of human thought, the things that happen to us sometimes seem to be absolutely purposeless. Purpose is harder to find than

origin, because purpose is entirely on the spiritual side. Purpose is another name for God. When we ask to know purpose, we are asking for the Infinite. Only as we abandon the husks and shell of finitude do we find the capacity to understand something of the Infinite. It is only thus that we come to perceive the purposive cause of anything.

There are other pairs of causes, but causes do not come in pairs alone. They often come in vast multiples. It is sometimes a helpful exercise in developing mental perception to trace cause, realizing all the time that you are only picking up one thread or a combination of threads in a great rope of causes that have brought you, for example, to be reading this book now. The mind develops clarity and power by exercising itself along the chain of cause and effect. Why are you reading this book? Because you bought it. Why did you buy it? Maybe some need drew you. Perhaps an unknown question drew you. Anyway, you bought it. You can trace it on back through a whole series of cause and effect.

Whenever we view a situation from the personal and human point of view, we are always dealing with multiple causes, never a single cause. When we point to a single cause, we are only telling part of the truth. A person may remark to another something like this, "You're saying that just to get me out of the way." Well, the person may indeed want to get you out of the way, but that's not the only cause behind his statement. There is always more than one cause. There is always a great deal concealed which can only be found by exploration and investigation. I am not sure that such investigation is always necessary or always helpful, but it has its place. But just as a means of building a firmer and more intelligent basis for relationships

with others, we need to know that the cause of any state of affairs is never single; it is always multiple.

SPIRITUAL AWARENESS DEMANDS A SINGLE CAUSE

When we view any situation or condition spiritually the opposite is true. If we point to more than one cause at the spiritual level, we are in error at once. Only on this human plane of duality, difference, separation, and division, does multiple cause prevail. As soon as consciousness rises to the spiritual point of view, we acknowledge only one cause. When this one cause is acknowledged, we have already automatically dissolved some error and dismissed evil from our minds. "There is only one Presence and one Power." If there is only one Power, there can only be one Cause. If there is only one Power, there can be in reality no evil. Since, in reality, there is no evil, then it is foolish to talk about what caused evil. Why talk about something that does not have reality?

NEVER PLAY YOUR RECORDS WITH A HOT IRON

I know that this boggles and tangles and confuses human intellect. Whenever we try to resolve the problem of oneness with the intellect, we are using the wrong tool. Such efforts are as futile and frustrating as trying to play your phonograph records with a hot iron. We do not solve the problem of the one Presence in the intellectual department. It is a felt, intuitive Truth. As long as we are struggling with it, we are using the wrong tools to understand it. The understanding comes, not in the refrigerated compartments of the intellect, but in the flame of mystical

prayer. It is not subject to analysis. It is just there.

When we look at a situation that seems to be very discordant, what are we to do? The Master consciousness of Jesus looks at precisely this kind of situation and says, "It isn't so. This is the false imagining. I can see from the spiritual eye within me. I can see the absolute structure. I can see absolute order. I can see total harmony."

We choose individually what we will accept as reality. According to our choice, so will the results be for us. Whenever we look at things humanly, we must deal with multiple cause. This has its place and time. But if we would solve a problem spiritually, we must look only to one Cause. In the field of outer action, we are dealing always with multiple cause and when we are trying to adjust something by physical means, we are always dealing with a combination of causes. To resolve it, we need to get hold of as great a portion of that multiple-cause complex as we can. When we resolve a problem or strengthen a situation through spiritual work (through spiritual treatment or meditation), we must absolutely ignore all the claims of secondary, material, emotional, intellectual or historical cause, and look only to the one Cause and let the mind ruminate on the realization of God alone. *"God alone is the cause of my being. God alone is the cause of my self expression. God alone is the cause of the true impressions that enter into my consciousness."* Getting still and excluding all other notions of cause is the only way that effective spiritual treatment can be done.

WHEN YOU TOUCH CAUSE YOU HEAL

If you are working with patients professionally, for example, in a hospital, it is your outer responsibility to recognize the causes (physical and perhaps emotional) of whatever stresses the patient may have. You work with these physically from the recognition of the nature of those causes. Your *spiritual* handling of that experience, while related, is different in quality. Your spiritual handling of the situation can take place at the very moment you are giving an injection or massage or whatever is required. At that very moment, within your mind you can draw yourself inwardly away from present physical circumstances and touch Cause.

Thus you break the fascination, and fascination is always prelude to hypnotism. We can be hypnotized by the seeming reality of disorder or we can draw ourselves away from the fascination of really believing, "This is wrong, and it'll probably stay wrong; and unless I do something outwardly, it certainly will get worse." Remove your thought from fascination with what is wrong, even at the very moment of outer adjusting, soothing action, letting consciousness soar to touch single Cause: *"God is the only Cause of this person's being. As the only cause, God can only cause good to appear. My thinking is no longer limited to the appearances of pain, fever, unhappiness. My mind is broader than that. Transcending the fixed range of the physical sense, I sense Cause. God is causing life. Whatever God is doing anywhere, He is doing everywhere. And if God is causing life here, He is causing perfect life here."*

Thinking this way, incidentally, relieves that awesome sense of personal responsibility that

if the person doesn't get well, it's your fault. The spiritual healer also needs to take cognizance of this. Lay aside the whole concept of fault. Do not enmesh the mind in a concept of fault at all. Let mind move to Cause, the One, the Single, the Only, and know that this One, working through very ordinary, human channels brings about whatever manifestation of perfect life is best now. You see, we can work on both levels at once, though there are always times when one or the other will predominate in the central field of attention.

INERTIA IS THIRST FOR ENERGY

The body is always "lower" in relation to mind, and mind is always "lower" in relation to Spirit. Lower levels may offer resistance to the higher levels, but they can never overcome them. Resistance is inertia, and energy vanquishes inertia as surely as light vanquishes darkness. Inertia is the result of energy having expended itself. Inertia really is a holy thirst for new energy. When we dwell with the idea that God alone is the Cause of all that is, then we know that whatever God is doing anywhere, He is doing perfectly. When we dwell with this thought of the one true Cause, then we quench inertia's thirst and roll up the shades and open the windows to the light that is ready to shine in the place where we need it most right now.

MELANCHOLY IS ONLY INERTIA

A person may need to deal with the problem of chronic melancholy or, to put it more positively, he may need to develop the habit of joyfulness. He may recognize the need. He may recognize the spiritual tools that are available to create the habit of joyfulness. Yet as he begins to give birth to this new self, the

joyous self, he still meets with the inertia of the mental habits of melancholy. The dwindling energy of that habit resists the suggestion of joyousness, and he may say to himself, "That's ridiculous. I'll never make it. Anyone who is joyful probably isn't in his right mind anyway." Thus he attempts to excuse himself from fulfilling his obligation to express the joyousness of God.

However, the will of God is joyfulness, and God supports you when you work with the thought of joy, entertain it, circulate it, pick it up, weave it into the threads of your other thought patterns. Let it suggest itself. Don't make a big job out of it because it's not that kind of thing. Let joy whisper its secrets to the soul, time and again, gradually dissipating the murky fog of melancholy. It requires cooperation, indeed; but when cooperation is present, the darkness of melancholy cannot abide. Permanent power always resides only in the spiritual truth because in the highest level of consciousness, God is the only cause.

UNDEVELOPED FACULTIES FOSTER MISTAKEN SUGGESTIONS

Some students of Creative Mind feel that it helps keep thinking clear never to use the word "Cause" to mean anything but God. In ordinary conversation, we might ask what "caused" this or that negative appearance. It may be better to speak of the "seat" of a difficulty or the "root" of a problem, because "Cause" is another name for God.

We know that God does not cause any *difficulty*. You and I do not see a difficulty (this is a subtle point, but let's reach for it) and we do not see negativity. We are only *failing* to see the *positive*. We have an undeveloped faculty, like that the the new-

born baby, whose physical eyes begin to develop according to a certain plan. There is nothing wrong with the day-old baby who doesn't see color, just as there is nothing wrong with the kitten that doesn't open its eyes until the ninth day. There is something developing; as the development continues, we see things as they are. Whenever we see sickness and believe it to be real; whenever we see poverty or lack in our own pocket-book or someone else's, we are not really seeing. We simply have an undeveloped faculty of sight that presently suggests to us the absence of some good. The absence of good is an impossibility since God is the only good, the total good, and He is everywhere.

HOW TO SYNCHRONIZE CONSCIOUSNESS

What are sometimes called the promises of the Bible actually are the laws of cause and effect applied to specific situations. Jesus stated this when he said, "*Ask and you shall receive. Seek and ye shall find. Knock and it shall be opened unto you.*" This is a universal principle. Everyone that asketh, receiveth. Everyone that seeketh, findeth. Everyone that knocketh, to him it shall be opened.

"Well, I asked and I didn't receive." But did you demand? The literal translation of "ask" is "demand." It is not a wondering nor a wishing nor a pleading. It is saying, "This is the way I choose for it to be." Ask and it shall be given unto you.

The verb tense in the original language is one of continuing action. It is not a matter of asking once or choosing once or affirming once, but of continuing the openness, continuing in that choice. A more literal rendering of the passage would be, "*You are*

always asking and you are always receiving. You are always seeking and you are always finding. You are always knocking and something is always being opened to you.”

The fact of the matter is that what we are receiving is a direct indication of what we are really asking for. What we are consciously suggesting may be out of line with what we subconsciously want, or it may be out of line with what we superconsciously are aware that we need, or it may be out of line with contradictory choices that are made intermittently, “on alternate days!”

Learning to ask with all three levels in perfect accord brings a perfect answer.

“Superconsciously, as Divine Mind, I demand thus and so. As a self-conscious being, I demand the same thing. Deep in my subconsciousness, I choose this; and I eliminate from my desire level, everything that would contradict or lessen it.” Getting all three levels of consciousness into alignment is the first prerequisite to asking wholeheartedly.

In the meantime, we continue to get mixed results since the conscious mind may choose what it desires, and the subconscious may choose something else. So we get some of both, a kind of metaphysical succotash. As we continue in meditation to align conscious awareness with superconsciousness (Christ-mindedness) and sub-consciousness, then our whole being asks for the same thing at the same time, and then we are perpetually receiving according to the nature of our choice, our demand.

“Ask and you shall receive. Seek and ye shall find. Knock and it shall be opened unto you.” This is my daily prescription for higher awareness. Today I am receiving that which

I’ve asked for. If I don’t like it, I change what I am asking for. Today, I am finding that which I have been seeking. If what I find is undesirable and unworthy, I start seeking for something higher. Today, something is being opened to me and if it is not in harmony with what I want or what I thought I wanted, then I begin to knock on a higher door. I begin to knock more steadily at the door to my higher Christ-awareness, so that it may be opened unto me and may enter into the highway of living the life of a lord on this planet. I lift up my inward eye to behold the truth that God is the only Cause of my being. I do not attempt to analyze or fuss with the idea. I just let be present to me. God is the only Cause of my being. God is the only Cause of my being. As I let the God-in-me do all the seeking, then I make God-like discoveries. As I let the God-in-me knock on ever higher doors of awareness, then a God-like awareness takes full possession. God is the only Cause of my being.

ACTIVE AND PASSIVE

“Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes, including the mental plane; in everything is the power to engender, the power to create.”

— The Kybalion

The power to beget, or produce, or to provide a line of succession is manifest in animal and human organisms as sex; but it is much more inclusive than that. From the tiniest unit of matter, there is a coming together of positive charge and negative charge, masculine and feminine. Without this coming together, nothing can happen. Without this movement and interplay of distinctive qualities that we describe symbolically as masculine and feminine, nothing happens.

When you are at a stage in your life where you feel nothing is happening, it is because the inner principles that correspond to the masculine-feminine are mismatched or unmatched. Thus, as in the physical universe there can only be a flow of electrical power through the interaction of positive and negative charges; so in your consciousness there can only be this flow of power, when there is an interaction of positive and negative, the passive and active aspects of your being. Both have a part to play.

We can refer to the active phase on the mental plane as the conscious mind. We say this is the masculine phase of your being because it carries these qualities: it directs, it thinks, it analyzes, it energizes, it projects, it electrifies, it activates.

Your subconscious, which is the seed-bed or womb of all experience, plays a feminine role in response to the masculine activity of your conscious thought. This feminine principle is the ability to feel, to know intuitively, to respond, to accept, to receive, to nurture, to magnetize, to mother. All of these are functions of sub-consciousness. So long as the two are separate, there is no production, no creation, no succession and no success.

Although conscious and subconscious always interact, we have not always coordinated the subconscious intent, direction, and thrust with the intent, design, and motivation of the conscious mind. The art of developing creativity resides, in great part, in learning how to align, attune, coordinate, and blend the conscious mind and the subconscious.

WHY PRAYER TREATMENT WORKS

In practical metaphysics, we give a great deal of attention to prayer treatment. We know that there is an infinite Power residing in and around man which is able to do all things well. Getting in tune with it is what we call prayer treatment. Sometimes we are able to do it successfully for ourselves; at other times, we need help and we call on someone else to assist us.

The mechanism involved is this: the conscious and subconscious mind of the person asking for prayer are brought into contact with the conscious and subconscious mind of the person who is giving the prayer treatment. When a person asks for prayer, he is making his active mind, his conscious mind, passive so that the conscious mind of the practitioner or pray-er becomes, for a time, a stand-in for his own conscious mind.

If you think of your head as your subconscious mind and your hat as your conscious mind, the hat is lifted off your head and the hat of the person who is going to pray for you is placed there instead. Then the whole mechanism of your subconscious mind picks up the seeds, vibrations, thought waves, love power, and prayer power of the person who is praying for you. So when you ask for prayer, release your problem. Let yourself become actively passive. In other words, actively deciding, "I am not going to try to solve this anymore. I am not going to try to make this good come to pass. I am going to release it." By your act of release, the spiritual word treatment of the one praying for you has access to your subconscious mind, so that the higher idea or divine pattern can take root.

Of course, you don't need someone else to pray for you in order for this to take place. You can let your conscious mind become passive and invite the divine idea, the perfect pattern, the God-inspired goal and fulfillment, become the active pole. This productive activity in the womb of the mind (subconsciousness) can take hold of those divine seeds and nurture them until this Wonder Child (the great good that you have desired) can come into manifestation.

BLENDING—THE SECRET OF INSPIRATION

Although we speak of subconsciousness as being the passive aspect of the mind, it is only partly so. Likewise, when we speak of such and such a person as being a male or female, it is only partly so. Just as every atom in the universe has both feminine and masculine charges, but with one predominant, so it is within ourselves. Sub-consciousness, whose basic characteristic is to receive, to be a vessel, can also become intensely active. The conscious mind, whose essential function is to be active and directive, can also become very, very passive.

Subconsciousness is always by nature magnetic, and so is always drawing something to you. It is drawing thoughts. It is drawing experiences. It is drawing personalities. It is drawing images and pictures of that which shall be. So active is subconsciousness that we might well describe it as a dancing suction pump that is always drawing thoughts and images into its receptacle. Therefore, many thoughts come to you for your consideration that are not your personal thoughts at all. This is the psychological truth behind the old picture of having a devil on your shoulder, trying to tempt you. The entry of a suggestion of what you might possibly think, believe, or feel, is the result of the active suction mechanism of the subconsciousness drawing it to you.

How are you going to control it? Even more important, how are you going to use it to generate that which you desire? The control of subconsciousness comes by giving it conscious direction, making your directions consistent and persistent. Otherwise,

subconsciousness is like a child who would dearly love to be told what to do, instead of merely being criticized for what she had done after it is accomplished. The subconscious is eager for direction. You are divinely authorized to give it all directions and programs necessary. To the extent that you fail to do so, other people and humanity at large, will do it for you. Subconsciousness is so eager to be led, to be guided, and to be implanted with the seed of vision that it will reach for a flow of thought from any direction. But it will stay at home and be satisfied, so to speak, when you learn to give it consistent, persistent, wholesome direction, so that when it hunts for a fresh seed of light, it can receive it from your own conscious thought.

There is a capacity for infinite inspiration within you. You may think that what you have to do is very humdrum. It can take on the aura of the extraordinary. It can take on the luminosity of a celestial sphere. You need not be weary and dreary day after day. But you will be unless a conscious, deliberate turning takes place.

Jesus had a great deal to say about this interplay between the conscious and subconscious mind, because he realized that man has not yet demonstrated what he can be. He recognized that there had to be a coordinated interplay between the feminine and masculine of the individual. There has to be an interplay between the conscious and subconscious aspect of your mind or you will never produce anything, never enjoy anything, never fulfill anything. However, Jesus' teaching on conscious and subconscious relationship is rather hidden. These particular terms came into use as a result of the psychological explorations of the

past century even though the science of mind is as old as man. If we know what terms to look for, then we can find what the teaching of Jesus is on the relationship between these two.

THE WEDDING WITHIN

All the wedding stories that he told and the wedding to which he went describe the coming together of the conscious and subconscious mind for action, generation, and production. In all of his conversations with women, he symbolizes the masculine conscious thought and the woman with whom he converses represents the action of the subconscious thought. As the two come to agreement or disagreement, we see played out on the stage of life something we need to know about how to gain attunement, cooperation, and mutual stimulation between the conscious and subconscious mind.

When Jesus remarks on "heart" and "soul", he is usually referring to what we call subconsciousness. Equally intriguing is study of the passages in which he uses the terms "I" and "me." All the "I-me" utterances of the Master will give you masterful insight into the relationship between conscious and subconscious mind. The "I" of any man refers to his objective mind. When you start talking about "I" you're talking about conscious mind action; when you begin to talk about "me" you are talking about that part of your being which receives action—the subject or subjective or subconscious is described as "me." We, in our own being, bring together the "I" and the "me." To bring your conscious being into line with your subconscious being is to find salvation, solution, liberation, and illumination. We are in the darkness when we

are out of alignment. We are in the light when we are aligned.

The conscious mind is an electrifier; the subconscious mind is a magnetizer. The two must work together to complete the inner power circuit and make it functional. In the garden of Gethsemane, the disciples were asked to watch and pray while they waited for the betrayal which was to come. Only moments before Peter had sworn undying allegiance to the Master, but when the Master went apart to pray concerning that which he was about to experience, Peter and the others went to sleep. Jesus returned later, and finding them asleep, said: “The spirit indeed is willing, but the flesh is weak.”

The “flesh” is not the body, rather it is the flesh-mind, that subjective part of mind. Most of us think of our bodies as being “myself,” or “me.” We say, “He hurt me” when we mean the body was hurt. We have a tendency to identify the body with “me” because the subconscious mind has charge of all the functions and activities of the physical body, creating very close kinship. But when Jesus speaks about the flesh, he means flesh-mind. When he speaks of the spirit, he is speaking of the spiritual mind—the active, creative part of mind.

The reason for Peter’s failure is the reason for any and all failure: a difference or a divorce between the conscious and the subconscious mind. Consciously, Peter was absolutely willing to go all the way in loyalty to the Master, just as you and I, consciously, would like to go all the way in our experience of attunement with God. But the flesh (not the body, but the flesh-mind or subconscious) is still pointed in another direction. The subconscious is still barely emerging from old

patterns. A new thought comes in and announces: “I’m going to be well;” but the subconscious says: “Everybody you have ever known has always died, sooner or later.” The conscious mind says: “I want to vibrate with the power of God.” The subconscious mind says, “You don’t feel so good today, do you?”

This alternation is the reason behind all failure. The spirit is willing and the flesh is weak. What we have to do instantly on recognizing this is to begin to give new seeds of thought to the subconscious mind by affirming: “My spirit is willing and my subconscious mind is equally willing. Willing to do what? To do whatever good I envision, intend, and desire.”

HOW THE SPIRIT COURTS YOUR SOUL

The negative and positive poles of a magnet are drawn together because each one lacks what the other has. They are held together because each one offers what the other lacks. The further down on the negative pole you find yourself, the greater the fullness of God that you can experience at that moment. The greater the negativity into which you fall, the greater manifestation of the positive action of God you may have. Whatever is missing in your life presents a point at which God can draw you to himself. Just as you may be positively charged, very directive, active, aggressive, at one time and very passive and supine at another; so may God play either role in trying to get your attention.

To paraphrase Jesus’ words about God’s courting you: “There was John the Baptist. He came to you very straight-laced, stern and rigorous, with hair shirt and locusts for breakfast, supper and dinner. He didn’t look as though he ever had much of a good time

and didn't want anybody else to; but he told the truth. You wouldn't listen to him."

And then Jesus said, "I came. I went to all your parties. I drank your wine. I joined in everything you wanted to do and you still won't listen. I've told the truth, too. You're like children in the market place. I've watched them and you've watched them. They'll play upon the pipe, play upon the flute, but you won't dance. So then they will play funeral and begin to mourn and cry, hoping to get you to play and respond, but you won't cry, either."

This is a picture of the contrasting ways in which God attempts to gain our attention, because God knows that only as He gains our attention will we ever become all that we can be. Sometimes even God's methods do not seem to gain immediate success. So let us not be discouraged when our personal success is not immediately apparent!

THE MARRIAGE MADE IN HEAVEN

When Jesus speaks of marriage, he is speaking of the creative and joyous union between your conscious and subconscious mind. He says, "God made them male and female and said, 'For this cause shall men leave father and mother and shall cleave to his wife; and they are no more twain, but one flesh.' What therefore God has joined together, let not man put asunder." This tells us that the reason we are created is to bring together the directive power of conscious thinking and the magnetic power of subconsciousness, so that we can bring new good into manifestation. We have a whole world filled with untapped and undreamed possibilities, things that have never been done, dreams that have never been dreamt,

visions that have never been unfurled on the panoramic screen of consciousness.

They remain hidden until there is marriage within. This active part of mind has to learn how to be passive and listen to the wisdom stored in the subconscious, for it contains not only the wisdom of your individual experience from the dawn of your celestial birth before you entered into earth life; it also contains the essence of all the wisdom of experience that you have ever experienced in this or any other life or plane; it also contains the switchboard on which you can make connection with all the wisdom that has ever come into human consciousness within any nan. Through subconsciousness, you are linked with all the thoughts that have ever been thought. Learning how to tune in to information which will reinforce your present goal, learning how to tune in to the images, inspirations and power that you need to arrive at your goal, is possible only as you learn to let this inner marriage happen.

GIVE AND TAKE

My father had a very simple philosophy of marriage. He said, "Just remember, it's give and take." That's all he said.

Within yourself, you have a "husband," the conscious mind; and a "wife," or potential; between these two there is giving and taking. In external marriage, there is disintegration whenever all the giving is on one side and all the taking is on the other. The give and take becomes an alternating and successive cycle. It must be so or the union cannot survive. Likewise, within yourself. Your conscious mind is adept at analyzing, and so forth. But it has to learn how to be quiet also.

Your subconscious mind is very good at receiving— taking an idea you give it and embroidering on it, adding steam and power and light to any idea that you give to it. It's very good at receiving, but it also has to become active. Let the giving and the taking begin to take place in both. This is what we are doing in meditation, is it not? We come to the quieting of the mind, the quieting of the conscious thought, so that the deeper consciousness can become active and re-inspire, re-stimulate, and recharge the ability of the conscious mind to do what it can do.

FORSAKING ALL OTHERS

“For this cause shall a man leave father and mother and cleave to his wife.” For a moment, think of your inner “wife” as being your receptive, magnetic power. When your decision and your desire are brought together, there is a marriage and it will bring forth children, or expressions; but you must leave father and mother in order to do it.

This means, for example, that if you are praying and striving for physical healing, the father of the disease is the belief, “I am subject to disease.” The mother of the disease is emotion or feeling, whatever negative feeling attracted that disease to you. Obviously, then, to have a new kind of experience of health and healing, you must leave the father and the mother of the old experience of your health and cleave to the wife. The wife is the new feeling. The receptivity to a new vision, the love, affection and devotion to the concept, *“I was made to be whole, I was made to live my life with a physical organism capable of responding to my every direction and need and capacity. I was made to live in a body vibrant with health and vitality.”*

Letting that feeling become active and cleaving to that feeling lets the marriage grow. But, you know, if you go back to father and mother and think, “Well, I don't believe it can really happen to me. I haven't always been too good. I don't believe that the time is right. I don't believe this and I don't believe that and above all, I do believe I'm not worth it.”

That's going back to the father and mother of all the negative experiences you've ever had. Leave them. What does the marriage ceremony say? “To love, to cherish, to honor.” To love this new feeling that God is for you. To cherish the new realization, “I'm the heir of infinite good.” To honor the divine power within you. This is bringing about the new marriage, the inner marriage, which is the creative generator of all the good that you can ever desire, envision, or enjoy.

YOU AND YOUR FULFILLMENT ARE FOREVER ONE

“What God hath joined together, let not man put asunder.” This is not so much a law of marriage between two people as it is a law announcing what you have to do inside yourself for creative life. What has God joined together? *You and your fulfillment. You and your good.*

In the mind of God, you and perfect health are forever one. God has married you to your good. Let not man put asunder. When we interpret the Bible symbolically, we can frequently substitute for the word man, the word “manifestation.” What God, or spiritual inspiration, has put together, let not the manifestation or appearance of the moment cleave asunder.

If you want the inner marriage to succeed, then you must not allow any negative appearances to diminish your loving, your honoring, your cherishing of the spiritual vision that knows: *“I can behold, I can be illumined, I can be filled with grace, I can live each day in joy, I can move beyond the ordinary.”* To draw upon the creative power requires openness between conscious and subconscious mind. This is what I suggest you practice now in a moment of meditation. Just change your position, exhale your breath, draw it in, and let it go. Know that you are relaxed and think:

“My conscious mind and subconscious mind are in perfect agreement. God has joined me together, consciously and subconsciously. I now agree that nothing less than God’s best is good enough for me. Consciously and subconsciously, I now agree that all God’s good is good for me. In tune with God’s good, I am now tapping that good for spirit, soul, mind, and body. It has already begun to flow in, and the spirit which inspires the thought also sustains it, nurtures it, and brings it to full fruition.”