

LESSON NO. 1

MEDITATION AND HEALING

There are 3 degrees of meditation and 3 ways of healing.

They are:

1. Natural Meditation - the condition familiar to everyone as daydreaming, absent mindedness, ~~and~~ a passive state of consciousness which we share with the animals.
2. Psychical Meditation - which includes perception, concentration, and inspiration. (Psychical is spoken of as the soul and not astral.)
3. Spiritual Meditation - a three fold way of contemplation, abstraction, and illumination in which the consciousness of spirit, soul, and body is one and whole.

In psychical healing three things are essential:

- a. The will to be healed
- b. Belief in the means or agent to be employed
- c. A result must be obtained that is proportionate to the belief.

Jesus asked three questions:

Wilt thou be made whole?
Believe ye I am able to do this?
According to your belief, be it unto you.

Belief and faith here may be used as synonymous terms.

Faith is a quality of life in itself and as such belongs to a range of intelligence beyond the natural. It is a soul quality. It is really the creative aspect of spiritual knowledge. Without spiritual knowledge you will not have faith. The belief belongs to the experience of every moment.

EVERY OBJECT COMES INTO CONSCIOUSNESS IN A TWO-FOLD WAY:

1. As thought of
2. As admitted or denied

ALL MENTAL STATES ARE MOTOR IN THEIR CONSEQUENCES. They are followed by bodily activity of some sort.

It is not intelligent to accept a negative interpretation of *any thing*. Here is one power of choice that makes us arbiters of our own fate. We determine the future by the way in which we interpret the present. Nothing has any power over us unless we choose to give it power. Not even a lifetime of habit can bind a man if he wills to be free. *Since there is a desire for freedom there is hope*

All healing which is not spiritual is belief healing. That belongs to the mental plane.

THE POWER OF RESPONSE: The power of response implies power of feeling or sentience and this entails the power to act and react. Each ~~element~~ *atom* in ~~the universe~~ *our body* has the power to act and react in accordance with the law of its own nature. In the human body the cells exist by virtue of their own intelligence, feeling, and activity. Master the disorderly elements in the body. Wherever *Physicists say every atom of matter has feeling of some sort* there is feeling of any kind there is consciousness. Every atom of matter has feeling of some sort. Therefore, variations in matter are variations in consciousness. The evolution of matter becomes the evolution of consciousness. The evolution of consciousness is the unfolding of the power TO KNOW.

matter & consciousness are synonymous terms.
The body is a revelation of what we are. We are an accurate representation of the consciousness we now possess.

Our method of looking at the world is objective, we see it all at once as it appears in 3 states of consciousness.
There are three kingdoms - sub-human, human, and super-human. *our problem today is that man has been under a sense of separateness for ages - power of unity has been lost.*
In reality we have no knowledge of anything. We apprehend

only as much of the world as our senses are able to perceive. To get knowledge we must pass beyond the sub-human ~~kingdom~~ *of sensation* and the human order of soul, or thought and feeling, into the super-human or spiritual order, which is the Immediate Consciousness or Knowledge Through Identity, transferring one's self from the

Thus, that admitted to your mind will have power over you. Since mental states are influenced by bodily activity, in Lesson 1 - Page 2 is wrong to accept a negative interpretation of anything.

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subjective and objective worlds into the world of Consciousness Itself. The eternal Now of Perfection.

In the purely mental order, thoughts, feelings, and forms are composed purely of mental stuff.

Our problem is how to find the Divine Truth of ourselves. The stumbling block has been the body. The soul itself is not spiritual. We know the body aspect of consciousness only as sensation. Subtracting sensation from our consciousness, all you have left is breath, which is more like the vegetable kingdom. If you can shut off the sensation of breathing, ~~and~~ with it goes the sense of vitality, ^{when} ~~then~~ you pass into a state of sleep or death. Then the psychic man is left - the soul.

Let us consider the soul. It consists of a cognizance of sensation, which may be analyzed into recollection and anticipation. Sensation and memory of sensation can be distinguished as two distinct experiences. Sensation belongs to the physical man and the memory of sensation belongs to the soul.

If the body is material, the soul also is material.
If the soul is mental, then the body also is mental.
If consciousness is mental, then sensation is mental.

Our consciousness of an object may be one thing today and quite a different thing tomorrow, and it is the same object. But we deal with it always as our consciousness of the object and not our sensations. If consciousness is mental, then sensation is mental, and if sensation is mental, then objects, body, phenomena, cosmos, all are mental.

Human consciousness reduced to its lowest terms is made up - 1st - of sensation; 2nd - memory of sensation, and 3rd - desire to continue and perfect sensation by repetition and change.

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These three modes in the natural state are all we know of matter, mind, and life, or body, soul, and spirit.

Spirit or life as we cognize it through sensation is desire for growth, continuance, and perfection. It is a creative energy impelling us to a knowledge of it as it is in itself.

Soul or mind in the natural state is the three-fold cognizance of sensation, the subjective memory or record of the evolution of consciousness, the experience in sense by which we have unfolded our power to know. But in itself it is the Whole or the Divine Consciousness of Spirit.

Body or matter as yet is no more than the same record or memory of experience, personal and universal, made visible, tangible, and audible by the soul projecting itself through the mechanism of its own creation, reflecting itself through sensation as a picture thrown on a screen, but in itself it is the perfect expression of Divine Mind.

To see a body scientifically as an objective representation of the evolution of your consciousness is a great help toward your spiritual development, for it shows us the degree to which we have unfolded our power to know, our power of response to life itself, etc., by registering the sub-conscious ~~///~~ conditions of the soul as faithfully as those of which we are immediately aware. It preserves us from the error of measuring ourselves by our self-conscious states alone.

It is impossible to be really spiritual while conditioned in a body. We are quite as ignorant of the spiritual consciousness as the animal is ignorant of the human consciousness. We can learn how to quicken our evolution from the lower into the higher order by

mastery of this body.

From our picture universe we see five orders or states of consciousness that are already developed:

1. Mineral
2. Vegetable
3. Animal
4. Human
5. Psychic

One, two, and three comprise the instinctive or savage man. Entering from the fifth order there is another type - the psychic man.

The sub-conscious intelligence functions through the involuntary nervous system.

The development of consciousness is the development of a higher power of response. The evolution of consciousness, then, is a process of quickening the power of response and of changing its habit of functioning.

Meditation is the discipline by which the habits of sensation inherited by the instinctive man, together with the habits and thought of the intellectual man, are all transmuted into a new kind of consciousness.

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Every phase of cosmic evolution is recorded in the body. Therefore, when we transmute the body, we have overcome the world. Each incarnated entity bears in his unconscious all that has gone into the making of the world. In 9 months the foetus recapitulates the process of creation. The law of the past has been the survival of the fittest. It is the application of this law to our mental states that constitutes the basis for scientific meditation. Anger, fear, etc., were valuable emotions for quickening the perceptions of animal man. However, these qualities must now be overcome.

In our bodies there are two aspects of activity:

1. Constructive
2. Destructive.

The constructive is growth - goes on without break or interruption. The destructive is rhythmic and alternate in its action.

The destructive part is largely self-conscious, since it is the result of our unwise use of the energy supplied to us by the constructive power. The nutritive process in the body is similar to the process taking place in the soul. The mind assimilates or rejects ideas in a similar manner. That which it accepts or affirms it assimilates. That which it rejects it denies admittance to. To break up the sub-human states of consciousness we must reject and deny them, but we should never fight them. The vital constructive thought absorbs the energy of the lower elements and changes them into its own likeness by a mysterious quickening process which is inward, hidden, and silent - of which we have no conscious knowledge except by the comparison of successive states.

Psychology tells us that all mental states are followed by bodily activity of some sort. James says that all states of mind,

even thoughts and feelings, ultimate in sensation. Subjective states of consciousness become objective, and the body reproduces all the experience of the soul.

Denial, rightly used, casts out those \forall vibrations and atoms which have been produced by wrong mental energy. Right affirmations will replace these by other vibrations, sensations, or atoms which correspond to truth, beauty, and harmony.

Systems of our body:

1. Bony structure - relates us to the mineral order of consciousness
2. Joints - relate us to locomotion and space
3. Muscular
4. Reproductive
5. Respiratory
6. Nervous

The chakras act as local brains. They are located in the subtle body.

The nerves along the spine are connected with the chakras - the nerve plexi. The development of the nervous system gives the measure of individuality. The pineal gland is the undeveloped organ of the seventh order of consciousness in the mass. The pituitary body is the ^{undeveloped organ} ~~independent order~~ of the sixth or psychic man in the mass.

The chakras:

1. Sacral plexus - muladara - at base of spine. Those feelings and sensations of the race are rooted there, the social sex and racial distinctions. This chakra expresses the desire also for continuity of consciousness. Body and soul are the material out of which by transmutation the super-human order will evolve. Birth and death are to be superseded by another mode of life. "Call no man on earth your father, for one man in Heaven is your Father". "Before Abraham, I am." Eliminate all attachment to anything in the world whatsoever. You can look out upon it as a picture of your consciousness. It is not you.

2. Hypogastric - svadisthana - generative center. Regulates the negative consequences of growth. Keep the inner and outer consciousness fluent - free from waste stuff.

3. Solar plexus - manipura. Has rule over the whole body as

agent of primary creative intelligence. It controls the digestive process. Generates and distributes vital energy to all the other centers. Upon its ceaseless activity the whole organism depends. It is really the sun of the human body. It is related to the cranial brain as cause to effect, supply to demand, of sub-conscious mind to self-conscious mind - of the cosmic to the personal. It stands for the power that gives form to every thought, carrying all mental states into equivalent sensation, transforming subjective into objective, working out in terms of vibrations the correct results of all the mind accepts.

4. Cardiac - anahata - governs the heart and the rhythm of the blood. Mastery of feeling, the Hall of Brahma - the God who rules over all and is omnipresent.

5. Cervical plexus - throat - vishuda. Represents the breath, the lost word, it is the positive formative center of the androgynous being.

6. Medula oblongata - ajna. The senses of sight, sound, thought, and smell originate here. It is the power that reads the akashic records - the memory that is used to recall the Book of God's Remembrance.

7. Sahasrara - the synthesis of all there is - the new self-center - the synthetic consciousness that sees and knows in Spirit and Truth Through Identity.

Lesson No. 3

PERSONAL, COSMIC, AND DIVINE MIND.

Science is a corrective to religious illusions. Science says creative energy is life in itself. It knows nothing of it as it is in itself. We must learn to know life as Buddha knew it. In Jesus' consciousness, life, mind, and matter were one.

First - there is desire

Second - there is the dream

Third - there is the mental image

Fourth - there is the form that corresponds to it.

Man's body, the state of the nation, and the expression of the solar system depend upon the consciousness of man.

Nothing in the world, no matter how evil it may seem, was not once the satisfaction of some creature's need in some phase of its evolution.

There is a Divine Plan for man through which the energies of all the hierarchies flow in a constructive manner. They descend to man. In man they work in the same way except that man has the choice to go with them in harmony and love and build constructively, or he has the power to go against them and build selfishly. If we could know life as it is in itself, we too could raise the dead. Life is to us only as our own state of consciousness. Death means another plane of mind. The next life is an immense expansion of consciousness. We do not need to die to enter the spiritual realm. Desire to clothe yourself with a new consciousness, dream of doing it, make a mental image of doing it, and then results will follow.

Life is the triumph of specialized intelligence over its environment. As long as we hold our equilibrium between the destructive and constructive forces, we hold the vital forces.

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Once we get the conception of matter as consciousness, we get mastery over our bodies. The soul and body are actually matter. Our consciousness and thought are the rulers of that matter. It takes time, will, and effort.

Meditation as it is usually understood is thinking about God. "Be still and know that I am God" should be the command.

There are 3 types of meditation -

Physical meditation - which is the effort of the mind to gain consciousness of processes of inward penetration.

Psychical meditation - the generation of consciousness through special thinking, or through consciousness and use of the law of duality.

Spiritual meditation - the regeneration of consciousness in unity.

Physical and psychical meditations are concerned with the world of effects. Spiritual meditation is different in kind from the other meditations. Therefore, it involves the rejection of both the animal and the human, but only in order to realize the resurrection of both. We lose to find - we renounce to possess - we die to live. It is not the body that we lose but only our unintelligent consciousness of it. It is not the ~~body~~ soul we lose but only our ignorant way of looking at it and thinking of it. We cannot regenerate the soul by idealizing it. Spirit is the Substance-Consciousness of both soul and body.

Lesson 4

THE THIRD ORDER OF CONSCIOUSNESS

Every object comes into consciousness in a two-fold way:

- a. As thought of - perceived or conceived
- b. As admitted or denied.

The mind feeds upon that which occupies its attention, and it builds its character out of this material. It is of the utmost importance for those who wish to develop a higher order of consciousness to determine first what they will recognize as truth, and, having fixed their standard, use it in their dealings with the phenomenal world, including their own sensations, rejecting all that is not according to their decided standard of truth. In developing this third order of consciousness, we make ourselves masters of the first and second orders. The latent spiritual consciousness in us grows by overcoming and absorbing the present psychical and physical states, for the more highly evolved intelligence uses the lower and changes it into its own likeness by a mysterious quickening process which is inward, silent, and hidden, and of which we have no knowledge except by comparison of successive states.

The silence in us which foreshadows the ultimate man will, if we choose, overcome all these lower states of consciousness which represent our evolution through sense. All self-conscious modes of thought are duplicated in the sub-conscious with certain variations which are of great practical importance. For instance, our will to be well suffers a weakening effect from the race belief in sickness and disease. If our understanding of the body and mind is clear - pain is a symptom of disease - disease is the result of ignorance both personal and racial and it has no place in the real man. Objects come into consciousness as thought of and as admitted or denied. If pain

or illness is present in the consciousness, we do not deny the fact of its existence, but a fact does not become real to us until we accept it. Deny its power over you. We do not make it the object of an essential judgment. Thus we fasten our attention upon its opposite until we feel that in place of the pain. Replace the disturbing factor by a harmonizing, happy feeling. If pain or illness is present in the consciousness we do not deny its existence, but a fact does not become real to us until we accept it. The new feeling is produced by the sub-conscious mind, whose office it is to work out all the premises accepted by our self-conscious mind.

All self-conscious modes of thought are duplicated in the sub-conscious. From our point of view memory belongs strictly to the sub-conscious. Recollection is its conscious form. Conception is intellectual and rational in the self-conscious mind, but it is intuitive and emotional in the sub-conscious mind. Attention takes the form of voluntary concentration in the self-conscious and changes into involuntary abstraction in the sub-conscious. Reason consists of both association and discrimination in the self-conscious, but in the sub-conscious there is no discriminative faculty. The self-conscious mind can reason both inductively and deductively, both analytically and synthetically, but the sub-conscious mind works only by deduction and synthesis. It is essential that those who are setting themselves to the task of regeneration should appreciate the consequences of this difference, for it means that in the natural state we are entirely at the mercy of all the ignorant experiences stored up in the cosmic memory of the sub-conscious self. The race mind is solely devoted to working out conclusions. It never examines

or analyzes any premise you give it. We alone are responsible for our conditions. There is no circumstance of our lives that does not correspond to some suggestion received by our sub-conscious, which carries out every error which we allow to pass the bar of our discriminating judgment.

We are from from suspecting how little we possess either our soul or our bodies. The sub-conscious reproductive intelligence is always open to suggestions until we learn how to develop involuntary self-control. Every ignorant wish, feeling, thought, and intention vibrates destructively through the whole cosmic consciousness, affecting each soul that has not learned to protect itself. The sub-conscious is the Cosmic Conscious Mind - the Abstract Divine Mind - which creates according to the ideas given it. Fundamentally in the true within, the sub-conscious mind is Spirit - Divine Consciousness. Outwardly it is the human consciousness - the soul of humanity.

To gain the spiritual consciousness we must renounce all inherited and acquired beliefs and call into expression true Substance or true Principle of the spiritual consciousness to take their place. The soul or psyche is the epitome of our evolution but it has only the collective vitality of the race. To attain individual possession of the eternal life, each soul must be quickened and transformed by direct, original inspiration of its own Spiritual Substance.

Instead of turning over in thought what other men have done, said, felt, and thought, we have to get at the original substance of ourselves by which alone we can know and be the Truth. By overcoming ourselves and our ancestors in our subjective mind, we overcome the world by regenerating our memory of its evolution. The

world and everything in it is but the outside of our spirit, and our minds can reflect either that outside world or the Reality which it represents. We should be able to use the mind as a machine that is in perfect working order - we should be able to set it to work in any direction with the certainty that for the period fixed for that purpose no other thought or feeling would distract its attention. It is not activity that tires the mind - it is the friction set up by our ignorant use of it. If the energy now wasted in the ceaseless turmoil of puzzling about the right or wrong about our own or other people's actions were spent in realizing the truth within, our lives would be quite different. It is this inward wear - the wear and tear that works upon the body and wears it down. At present we spend our lives in slowly killing ourselves by wrong thinking. Some do it voluntarily in the illusion that after-death conditions, about which they know nothing, will be an improvement, but if they could get a look at what is possible here and now, they would shake themselves out of their dreams and come to life. They are "half in love with easeful death" because they do not know what it is to be really alive. It is here and now that we have to realize the resurrection and the life which alone can give us the immortality of a continued consciousness. This life must be quickened and transformed by the continual renewal of our minds. Our bodies are hanging every moment. The only way of death that has any beauty in it is the mystical death - the denial of the old self wherein the mind voluntarily forsakes its false gods and proves its devotion to the God of Truth. Everyone who wish to learn meditation has to practice some form of affirmation and denial.

LESSON % 5

CONSCIOUSNESS - The Power of Response as manifested in Spirit, soul, and body, and in healing

Human consciousness implies two other orders - the sub-human and the super-human.

In time or space man sees behind or below him and calls it the past. He sees before or above him and calls it the future. Consciousness at the present moment consists in a memory of an actual past, which we made from the evolution of matter, and the future, which stands for the potential realization of Spirit. The one we call nature and the other we call God. These two - nature and God - represent the extremes between which we find ourselves when we seek to obey the injunction "Man, know thyself". We are the middle term in a Trinity which we do not realize as a Unity.

Theology names it spirit, soul, and body
Theosophy - the known, the knower, and the knowledge.
Transcendental philosophy - to know, to be, and to do
Psychology - will, thought, and sensation
Physical science - life, mind, and matter.

To perceive matter must use mind or soul. Mind in turn can have no existence apart from life or spirit. Healing depends upon character and experience. Those defects of diseases that are caused by an habitual wrong way of feeling, thinking, and acting can only be healed by reforming the character. True health can come only as man evolves into his spiritual and divine nature.

One must transmute the sensation of pain into an emotion which corresponds to the idea of Infinite Life and Perfection. The pain represents the old negative experiences. You cannot think this out in the midst of the pain but you continue to hammer mechanically at the words and when the pain lessens you stop the words, only to have

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the pain start again with renewed vigor. When you start the words again, the pain may get worse and worse before it lets go and you get consciousness of the meaning of the words you have used. When you win the battle, the meaning of the words will be stamped in your subconscious~~ness~~ mind and you will have a new understanding. The will can be used to stamp out pain, but it cannot be used by itself to replace the pain with the Divine, Infinite Life and sense of health. You must have feeling. You must have your consciousness in the higher spirit in order to dominate the lesser.

In healing one's self and others it is necessary to begin by alternately denying the power of prejudice, sin, condemnation, and judgment of others existing in the race mind. To think mistakes will correct themselves if we ignore them is utterly useless in overcoming the mistake. When we perceive our unity with the world we find we cannot blame ourselves without blaming the whole. We cannot forgive another until we have forgiven ourselves.

In real meditation the faculties of the mind and body are as alert as ever, but it is a still alertness which is a state of such intense activity that it is also perfect rest. It has to be experienced to be understood. Until we know how to meditate, it is often a ~~he~~ap to realize some particular quality of Be-ness and try to help others realize that. To change the consciousness of a person in distress we must not reflect that distress in our own consciousness. We must feel what we want our patient to feel. His consciousness may be absorbed in a negative direction; therefore, our consciousness and feeling must be completely absorbed in a positive direction. We must know the difference between negative and positive sympathy. We must realize for the patient that which he is unable to realize for him-

self. Realization is not a matter of cold-blooded thinking. You will do very little good if you talk at your patient or even silently talk at him, because the sub-conscious mind which controls the physical organism through the sympathetic system will take no account of mechanical, cold, or tepid suggestions. Its nature is emotional, and at the moment these emotional forces are violently and stubbornly engaged in realizing disease and pain and can only be changed by a strong and more determined emotion of truth. You have to wake yourself up to feeling what you say.

Say "In Spirit and in Truth I am the Infinite health within", so that your whole self, mind, heart, and body, is quickened into a fuller consciousness of life. Then your patient will catch that feeling instead of the one under which he is suffering. Keep at the good of your mind the thought of Infinite Life and Perfection flowing through you.

Do not attempt to heal unless you have unfolded control over your thoughts and emotions.

It is not enough to wish to do good. We must prove the quality of our wish by learning how to fulfill it. This is the temper which makes great artists, great scientists, the great servants of the world. Knowledge is the supreme qualification for right service, whether we want to reform the laws of an empire or bind up a bird's broken wing. To do good we must get at the cause, for to tinker with effects is like pouring water through a sieve.

Every aspect of the name of God is healing. The oftener the mind dwells upon some quality of the eternal substance, the sooner will that substance be realized in terms of personal consciousness in the circumstances of daily life. Modern man, to cure his troubles

of mind and body, must find something which will bear full and free investigation on its own account without any appeal to authority. This is the primary state of changing from the old to the new consciousness. It is a sign of virility, of vitality, growth, and an elastic, clear intelligence.

The healing power is in each and all. Only he who has realized it in himself can realize it and use it for another.

The easiest way for practical psychical healing is mental creation, in which the imagination is used to create a mental image of health in place of the one recognized by the senses. The motor consequences of your health picture find their way to the person you are trying to help through the interrelation of the sub-conscious intelligence common to all, which enables each one to know sub-consciously what is taking place in the total mind of the universe.

An essential nature of the mental image is that you must hold the consciousness of the healing as already accomplished. If you think of it as a future possibility instead of a present actuality, it will remain the achievement of some indefinite time to come.

Affirmation and denial rightly used are successful in healing. The right state of mind has to be steadily affirmed in place of any negative states of thought and feeling. Never deny facts, conditions, and effects on the objective plane. Deny the root, its subjective and psychical correspondence, and affirm its opposite. To learn meditation one should practice the use of the Divine words and deny the roots of weakness and use the affirmation of strength and wholeness.

LESSON 6

PSYCHICAL MEDITATION

We have interpreted the word psychical as synonymous with intellectual. Mind and soul are interchangeable terms, and duality, which is really a unity, but at the half-way point of our evolutionary series only half of the unity has found self-conscious expression. Psychical meditation is an attempt to get control of the mind, but so far it usually results only in control of the self-conscious half of the mind. The attainment of a universal consciousness with its expansion of the physical senses into clairaudience, clairvoyance, etc., leads students to believe that they have reached the heights, whereas the psychical world of life and thought is ruled by the same laws as is our earth world. Psychical meditation but leads one into an expansion of consciousness and soul that is still the world of duality; not yet is unity revealed. Meditation at this stage has not yet attained the Eternal Order of Life in Itself which is the consciousness of the ultimate or spiritual man. It has not found the power to transmute the sub-conscious into a conscious builder of bodies according to the Divine Plan.

Spiritual evolution is different in kind since that is a Truth Body that is a Unity. We must arrive at a more intelligent understanding at this point. The energies of the animal and the human have been considered stumbling blocks. We must first win over the sub-conscious before we can do anything that will be lasting in healing. The self-conscious mind draws the plans; the sub-conscious self is the builder, and it builds according to the pattern set up by the man of the ages- not the man of the hour - unless you have firmly made up your mind to develop the highest possible order of consciousness. When you have set your will steadily and finally toward realizing

the truth, it is surprising how quickly the sub-conscious race self will turn its energies to the fulfillment of your will.

The sub-conscious mind is based upon life itself, is rooted in the creative substance of pure being of which existence in its fullness is Perfected Man in the Eternal Image and Likeness.

Words are being understood in a new way - a different interpretation is taking the place of the old surface values. The very word "generation" has changed its meaning. There is a growing opinion that man's powers are greater than he has ever guessed. We are thinking for ourselves instead of thinking by authority. The inward tendency toward the psychical significance of things is making us feel that to know the truth of anything we must learn it from within. Always remember, however, that psychical insight and expression is no more important spiritually than physical reproduction - it is merely a variation of the same energy, a transformed period in evolution between the animal consciousness and the Divine Consciousness.

In psychical meditation the self-conscious mind receives from the sub-conscious an inspiration of cosmic memory, a realization of the universal soul.

In spiritual meditation the self-conscious half of the mind receives from its sub-conscious half an illumination direct from the creative spirit of Truth - the bedrock of the Eternal Substance. "I am the Resurrection and the Life Everlasting." How can it be transferred into direct knowledge? It judges the quick and the dead. Our consciousness can function on both objective and subjective planes while the dead can function on the subjective plane alone. They exist only in a sub-conscious state. We and the dead are both dead because

we have not realized our spiritual unity. Life in itself is an unknown mystery to us as yet because it belongs to the next world, which is a higher order of consciousness. Evolution itself is a sign of resurrection. Plant life is the resurrection of the mineral life. Animal life is the resurrection of the vegetable, etc. As each resurrected order becomes something different, so the resurrected man becomes an entirely different kind of being. Physiology says that growth is the fundamental law of vitality. Man must outgrow the present order of intelligence or perish. His evolution demands a new way of living, a new order of consciousness. His existence depends upon his power to know. The continuity of his consciousness depends upon its ~~its order~~ capacity to be quickened or raised into a fuller or more vital order of intelligence. In other words, his immortality depends upon his response to the resurrection power of his inmost Being - the Christ within. This response must include the body, for the Trinity is essential. The body is the visible record of the evolution of consciousness - the expression of the exact degree to which we have unfolded our power to know. We cannot change our mental states without a corresponding change taking place automatically in the body. If we are quickened into a knowledge of life itself, if we are raised to a spiritual consciousness of God, which means wholeness, if we unfold the power to know our resurrected self within, that quickening must inevitably be shared by the body. We do not know life in itself until our knowledge is expressed, proved, and made manifest in the body. When we really know our spiritual substance, we shall know it with our whole consciousness, for it will give back to us our mind and heart and soul and sense. Every cell of the body will know it. In our flesh we shall see God. We shall see our divine nature

expressed throughout our entire organism, mental and sensuous.

It is something in a year's time to so quicken the intelligence of the body that it no longer feels tiredness, disease, etc. No one who has grasped the significance of the law of destruction and renewal could suppose that this teaching aims at the preservation of the body as it now appears. We refer to a spiritual body, because it is an expression of an order of intelligence not conditioned by time and space. The unfolding of this new self transforms the mental body into its own likeness.

Psychical self-expression is peculiarly human. The animal can reproduce itself only, but man can put himself into a poem, a symphony, or a great idea. However these ways of reproduction consist of a body and a soul - an outer and an inner form - but neither is complete or immortal. The whole man is a Trinity in Unity - life itself perfectly interpreted by mind into terms of sensation and form; but to follow the way of silence they must be inwardly forsaken because all the energies are needed in concentrating on the one process.

The reason we must forsake the animal and human is because the spiritual is different in kind. We deny them only to realize the resurrection of both. We lose to find - we renounce to possess - we die to live.

Every mental state being motor in its consequences - the right thought and feeling will be followed by right bodily activity. The change in the soul will be recorded in the body. As the old experiences are aroused from the sub-conscious and brought to judgment, we are gradually called to account for our own words and our own evil. The ignorant ones are cast out and the good remain to enter into the

joy of the Eternal Consciousness. This day of judgment begins for us at the coming of truth in our souls. Until the soul is thoroughly purged with the wind and fire of the Spirit, then we may know the Resurrection. It is this regeneration of the body that distinguishes the new way of meditation from the old ways. The sub-conscious mind will rebuild the body according to Truth if the self-conscious mind directs the emotional energies wholly to the development of the Divine within instead of allowing them to reproduce the old order of experience.

The self-conscious aspect of meditation is not learned in a day because this essential way of meditation has to be learned by a process of initiation - of a quickening - of silent and sub-conscious teaching from one who has already developed it. If we can recognize the truth of a teacher and go to learn from that - the truth itself will be revealed to us. To perceive the truth in another is the first step toward realizing it in one's self.

The whole human cosmos is rebuilt in one revolution of the zodiac. We are reincarnating ourselves at each moment. WITHIN US IS THE POWER ^{made} THAT FIRST MADE THE BODY TO THE ORDER OF RACE DESIRE. Man has gone on remaking it to the order of personal desire and will work to the Order of spiritual desire as soon as he unfolds intelligence enough to outgrow the old inherited and acquired beliefs which constitute his personality. The form of an adult whose consciousness is of the sensitive type will undergo extraordinary changes in the course of a single hour. The mind must learn to feed upon the living bread of the word of Truth. This alone can satisfy its hunger and renew its body. Life in itself is its true substance and only by feeding upon it can there be right intuition and right self-expression. The vital process

of reincarnation, regeneration, resurrection, is bilateral, just as is the vital process of generation. Self-conscious activity in mind or body represents the destructive side of the process. Self-conscious rest, silence of sensation, of thought, emotion, and will, represents the constructive side of the process, which is carried on unceasingly by the sub-conscious mind. The constructive side is the one we have neglected. We are always spending and destroying ourselves. The more sensitive we are the more easily we use ourselves up. The quickening and raising of consciousness depends upon how to listen to the self within us - how to receive the perpetual inspiration of our creative spirit voicing itself through the silence of the sub-conscious mind. "I am the Resurrection and the Life Almighty within thee."

LESSON 7

THE THREE-FOLD WAY OF SILENCE

It is three-fold because man is a Trinity of life, mind, and form - of spirit, soul, and body. The body of silence must be the silence of sensation - physical silence. The soul of silence would be the silence of thought and feeling, or psychical silence. The spirit of silence would be the substance of peace in itself realized by body and soul. This is realized through the unity of sensation, thought, emotion, and feeling. Silence is a synthesis of all attributes, but our aim is to develop out of the psychical state of duality in which existence is a constant alternation between opposites into the spiritual state of unity in which the consciousness of mind, heart, soul, and senses is of one kind throughout, in which the single-minded student sees God.

The Silence of Sensation - the first step in meditation. It has three stages: inertia, repression, and involuntary self-control. The third stage shows harmony with the sub-conscious.

Psychical silence. It has three stages: silence of thought, emotion, or will or desire. Each one sub-divides again into the three stages spoken of. We are slow to learn there is only one thing we want - one thing worth having - it is KNOWLEDGE, LOVE. God within us is the truth of ourselves.

Spiritual silence - the silence of our entire lesser consciousness. It is a gradual, momentary process which works in the reverse direction - that of renewal. This renewal is a new phase of evolution to be realized daily, hourly, continuously - it is a new habit of living which gradually changes the quality of the visible body, transforming it by degrees from within.

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To sit still for 10 minutes three times a day and repeat a creative word upon which you concentrate your desire to know - to know the substance or spirit of the word as a sense symbol of God - is the center, the concentration point of consciousness. Choose a dominant sensation which shall keep everything else out. The sensation of the chosen word - the inner sense of its soul must overcome all other sensations of seeing, feeling, hearing. We have to get Divine feeling into every detail of our existence so that we may realize it fully. Every single sensation can only be transformed by being associated with the Divine instead of which our animal inheritance, and in this way all disorderly sensations, pains, and pleasures will cease to manifest - will fall out of consciousness of themselves or be pushed out by the truth itself. No habit of sensation can long survive this practice of associating it with the word of God.

Sin is nothing but the absence of God - the longing for God - the thirst of halfness starving for wholeness. Dare to say the word of life even while you are doing foolish things of which you do not approve. The truth will set you free. When your attention is drawn away from sins, it is wonderful how soon they disappear. It matters not whether we think ourselves good, bad, or indifferent - whatever we are will have to go.

Our self-conscious will be transformed by the renewing of our minds into a higher order of intelligence. Destruction is the condition of renewal. The personal self-conscious is destroyed slowly and surely and changed into Divine Consciousness. To gain self-conscious knowledge of the truth we must begin here, while we have the body with its perfect double organism of functioning

both aspects of consciousness for manifesting man as he is in the Divine Image.

Creative words - love, self-giving, will, knowledge.

The secret of emotion is transmutation and not repression. Let the emotions come, never repress them, change their direction. That is the way to spiritualize emotion. We cannot make a blank in feeling any more than we can in thought.

Take the very lowest emotion if that comes first - sex - and hold the word of truth in it, letting the spirit of the word transmute it for you. The emotion is all right of itself - it is so much mental energy - change its direction and it will take you into Heaven. Give it the truth to work with. To succeed in this we must hold to the truth while we are under the illusion, for only so can we be set free. All your thoughts and feelings are on the side of the enemy when you are caught in a heavy emotion. The first change begins in the sub-conscious. The emotion turns from the old and begins to vitalize the new. Each time we hold a word in the mind the spirit of the word responds.

It is only by losing our present psychical way of thinking and feeling that we are born into the spiritual life of knowing and loving, which is the resurrection of thought and feeling in spirit and in truth. The way of silence heightens and quickens our mental power. This holding of the word of truth through all that we think, feel, and sense, through all desire, will change the whole nature into the likeness of the word. All states of consciousness will be drawn by the power of truth and transformed from ignorance to knowledge, from weakness to strength, from darkness to light.

The sub-conscious order is best expressed by involuntary desire. When this turns to God, then the whole consciousness is silent and receptive and there is no more difficulty. The self-conscious will can rest from its labor, for at last it has come home.

One practical way of starting the silence of involuntary desire is to remember in meditation that the sympathetic system of the body functions the primary intelligence of the sub-conscious self or mind and it is therefore the channel through which we realize our Christ Consciousness. To pass from self-conscious affirmation and denial to this way of meditation is as great a task as to pass from one world into another. Thus we must make a complete readjustment of the voluntary self. When the sub-conscious mind answers the call of the self-conscious mind it is always in terms of feeling, but if the self-conscious mind refuses the experiences of the past and calls for the truth only, it will receive that. When the self-conscious mind and the sub-conscious mind work as one, then the day of Illumination has dawned.