

LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST

BY BAIRD T. SPALDING

VOLUME IV



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THE LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST

by BAIRD T. SPALDING

Baird T. Spalding, whose name became legend in metaphysical and truth circles during the first half of the 20th century, played an important part in introducing to the Western world the knowledge that there are Masters, or Elder Brothers, who are assisting and guiding the destiny of mankind. The countless numbers of letters that have come in through the years, from all over the world, bear testimony of the tremendous help received from the message in these books.

Partial listing of the contents of the five volumes:

Volume I: Introduction of the Master Emil—Visit to the "Temple of Silence"—Astral projection—Walking on Water—Visit to the Healing Temple—Emil talks about America—The Snowmen of the Himalayas—New Light on the teachings of Jesus.

Volume II: Visit to the Temple of the Great Tau Cross—Visit with the Master Jesus—Jesus discusses the nature of hell; the nature of God—The Mystery of thought vibrations—Jesus feeds the multitude—An account of a healing experience—Jesus and Buddha visit the group.

Volume III: One of the masters speaks of the Christ consciousness—The nature of cosmic energy—The creation of the planets and the worlds—The trip to Lhasa—Visit at the Temple Pora-tat-sanga—Explaining the mystery of levitation—A doubter becomes convinced of the existence of Jesus.

Volume IV: This material was first presented as "The India Tour Lessons." Each chapter has text for study, as well as guides to teachers for developing and interpreting the material. Among subjects covered: The White Brotherhood—The One Mind—Basis of coming social reorganization—Prana.

Volume V: Material taken from lectures given by Mr. Spalding in California during the last two years of his life. There is also a brief biographical sketch. Partial contents: Camera of past events—Is there a God—The divine pattern—The reality—Mastery over death—The law of supply.

Each of the 5 volumes has approximately 175 pages.

PUBLISHER'S NOTE

Both Mr. Spalding and Mr. DeVorss (who knew Mr. Spalding personally) died in the 1950's. The people who were associated with Mr. Spalding on the tour have also passed on. We are therefore without contact with anyone who has firsthand knowledge of the work, and the books themselves are now the only source of information. To our knowledge, there is no map available of the tour, and we know of no photographs. We have tried at various times to locate additional records, as well as camera information, but without success. We sincerely regret that we have no additional information to offer.

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CHAPTER I
*GREAT WHITE BROTHERHOOD
AND WORLD PEACE*

1. Before going further in the study of certain underlying laws and facts regarding the teachings of the Masters, it is well to consider the scope their vision covers. One must enlarge his mind and outlook upon life to that in which the Masters work in order to fully understand the full purport of their teachings. At this time we will deal chiefly with the field to be taken into consideration and the general trends of mankind in order that we may fully adapt ourselves to the work that is before us. It is necessary to know the nature and scope of a field of work before selecting the tools and laying down a plan for tending the field. We must know to what the field is adapted, what crops are to be raised, and to what end the cultivation is to be directed. There must be a purpose back of all work and it is far beyond the reaches of what we commonly call our own individual nature. Each man's nature in one way and another is vitally associated with the life and well-being of every other individual in the world and what affects one must in some degree affect the rest of humanity.

2. I rather feel that this discussion of peace should be very general because everyone is interested. The fact is that the world is becoming peace-minded and that people are saying that we have had enough of war. People are beginning to understand that war is not a natural condition and to understand that all those who assume the role of

providence by setting themselves up as the embodiment of perfect Justice—the creators of Happiness—are only deceivers. Peace and Happiness, the heart's desire of all Humanity is not a gift to be bestowed upon mankind, but has to be earned by honest effort. There is not such a thing as political miracles. Man has to realize that he alone has the power to work out his destiny with his own intelligence.

3. This sweeping tide of human interest in that which will promote and guarantee peace is the inevitable working out of the Universal Law which always moves to promote the common good. God is no respecter of persons and this awakening of men along peace lines is their response to the movement of the Spirit of Peace which is fostered by the Masters. Only as the individual identifies himself with Universal Law can he expect to find his individual good for it is inseparably united with the common good. For this reason, true progress is slow and suffering is great.

4. There is a great brotherhood throughout the world who have been working for peace for thousands of years. They are back of every movement for world peace and are becoming stronger and stronger all the time. There are now about 216 groups throughout the world. There is always one central unit as a first or centralizing body and twelve units which surround that unit, giving it more force and power. They are working also for the enlightenment of the whole world.

5. These groups are really composed of human beings who are actuated by the high thought of the White Brotherhood. All of these groups work together. There is a very strong thought coming to the whole world for peace and enlightenment as well.

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6. There are many misconceptions regarding the White Brotherhood. It must first be understood that they never make themselves known as such, nor are they exclusively back of any outer organization or organizations. They are Universal in their function and purpose. They definitely work with the Universal Law to universal ends and any individual or group working toward the same ends without selfish or group motives may receive their full support. This support may be known on the part of the man but it is more likely to come in the form of an unknown stimulus. That is, the help is not likely to assume the form of that coming from any definite place or person. Those receiving this support are conscious only of the help or influence.

7. The League of Nations originally was an instrument of the White Brotherhood but it was misused in many ways by certain nations and individuals. It will, however, come back under the guidance of the Brotherhood some time in the future.

8. The birth of a new order is in process; we are witnessing right now the destruction of an old civilization. The White Brotherhood will assert itself positively on the most important issues when the time is propitious.

9. The time has come when there can be no half-way ground in this purification of the race, whether or not individuals or groups array themselves against the common good in this day. The mills of God grind swiftly at times and also finely. Only from the siftings shall the selfish and aggressively grasping rear a new life's structure. It were far better to unify oneself with purely creative motives that contribute to universal good, for thereby shall good come to the individual.

10. Often the influences working in Universal

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ideas come into being without much notice. It is something that seems to germinate and move forward as a contagion while the minds of many are still so engrossed in other things that they do not notice the change. Then, all of a sudden, each individual seems to realize that it has come into being and that it is in exact accord with his own secret thoughts. Thus, he very often slips into the new order rather unknowingly. The point is to be alert to these secretly developing forces within oneself and in the race, and here one will find the key to his most rapid progress and most vital service in the universal cause.

11. India has maintained peace by using methods identical to those used by these 216 groups about which I have spoken. It was brought about originally by twelve groups which have expanded and are still expanding. The influence of these bodies has been very great, entering into the whole fabric of Indian thought. Their work from the outer point of view has been largely educational. They release information orally which is acted upon under their direction. Results prove the efficacy of this method.

12. Gandhi studied the situation of non-violence for twenty years before he began his work, becoming a very deep student of it. The principle has been in existence in India for 600 years. Because of the Untouchables it was made operative through Gandhi in this generation. Gandhi went among the Untouchables, teaching non-violence, making it an effective force. The younger generation took it up immediately. They recognized the great effect of it and it spread throughout all India. The younger generation now have brought it before the people stronger than ever. This will eventually result in the dissolution of the caste system. The Untouchables became quite an issue there as they numbered some 65,000,000 and guidance was necessary because they had

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such powerful influence. Gandhi has been almost entirely responsible for their present emancipation.

13. Those in the groups mentioned that are working for world peace are persons of a very high spiritual understanding. One man of each group is always prominent as one of spiritual attainment.

14. There are some sixty in the United States who definitely belong to this association. They are very quiet concerning their connection with it. They do not give out the place of their group meetings or any information concerning their activities.

15. This is why many people are more or less incredulous concerning the great work being done by the illumined. They are so accustomed to outer show and display that they cannot imagine any great work being done in such a quiet, simple manner. But if one will stop to think for just a moment he will realize that all the motivating forces of the Universe are silent and those who work consciously with these forces move according to motives. There will come a time, however, when they will work more openly, but that will be when there are enough illumined people to know and understand just what they are doing. Study your own experiences. Are you not aware that silent influences working underneath the surface of your own being are those forces which control your life more than the outwardly manifest things which you express in words? However, just as these silent "broodings" of your own inner nature eventually find their outer expression when you are in an environment which harmonizes with them, you do not hesitate to express them. Study yourself and you will find everything working in you just as it is in the race. "What the Father sees in secret, He will reward you openly" is not an idle statement but it reveals the manner in which all things come into being in the outer world. To understand this fact will

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not only be to better understand yourself but also the manner of the universal spiritual work that is going on underneath the surface all the time. It is only through adapting oneself to this sort of conscious procedure that he will be able to clearly trace the workings of the Secret Brotherhood. Their activities are hidden only to those who do not discern the mode of accomplishment. We are accustomed to noise and display and the quiet yet most powerful forces in ourselves and the world about us go unnoticed. We follow the noisy people into bypaths and lose the path of life that moves in stillness through our own individual being.

16. This Brotherhood is not properly an organization, as anyone can belong who will work constructively either openly or silently for peace. It is rather an association of kindred spirits. They co-operate, in fact, with any association or organization that is for the benefit of mankind or the advancement of humanity.

17. The group in India works silently but it is its influence that brings these bodies together and co-ordinates their activities. It was the activity of this very group that brought the Nobel Peace Prize before the world.

18. Tolstoy was a great factor in making this principle practically effective. But it has always been presented through the nine rulers of India. Tolstoy was an advanced soul. He was working with the great Central Group all the time.

19. While no one knows its exact location, that Thirteenth Group has always been a very dominant factor in world education. That group of twelve are working in every educational center in the world.

20. These groups are not an organization here or anywhere that makes propaganda for world peace.

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It was seen that the spoken word, or the silent word, when sent out to the world, was of far greater influence than the written word. The written word can be garbled. The spoken word is an ever-expanding and ever-increasing influence.

21. Here again is the wisdom of the wise which has always been in evidence. So long as constructive forces work in "secret" they grow unnoticed by those who would destroy their effect. The world does not realize the advance of the Constructive Force until it has already undermined the sordid structures of the selfish and self-seeking and then it is too late. At the time of such helpless disintegration, and only then, are the activities of the Brotherhood likely to come out into the open to strengthen the Truth in the minds of all the people. This is not done through fear of attack but through knowledge of the most powerful way to bring about any great constructive movement for world betterment. The selfish have no access to it.

22. In a sense, all those who are working for India's freedom or for the freedom and peace of the world are Avatars, as the Western World looks at the Avatars. Many of the Great Ones have been disseminating this teaching for thousands of years. Jesus has been and is working definitely for the betterment of the whole world.

23. The reason many people in the Western World do not recognize the work of Avatars is that they can conceive of them only as working on the surface, saying and doing spectacular and miraculous things in public. They do not know that the true miracles are always worked out in silence first.

24. Regarding arbitration as an instrument for world peace, this movement was started in the Punjab of India. It is a powerful instrument of world

peace. It has completely outlawed aggression. India never did use an aggressive attitude, never did encourage open warfare in that territory at all, and the Punjab was the greatest influence back of this whole movement. It has been maintained throughout India for about three thousand years. Non-aggression and arbitration have been proved practical.

25. W. J. Bryan, consciously or unconsciously actuated by the silent influence, succeeded in getting peace treaties with all but four nations. So far no national character has since dared to take up his work. It will be taken up again some day in the future with the forming of a board of men, unknown to the outer world, that will have complete authority from the peace societies and groups working unselfishly for world peace.

26. If all the financial world were to get behind this movement for unity, it would be the greatest influence for peace. There could then be no finances for war. It could be impossible to finance war and hence there could be no war. If the cooperative system should be adopted universally, there could be no booms and no more depressions. It would also be of great influence in the abolition of war. As a matter of fact, cooperation is coming into existence. The people who do not cooperate and align themselves with the new order will be outlawed completely.

27. Following this spreading tendency to outlaw war, people will have their eyes opened to the causes of war, which are in the sole promotion of group or national advantages. The practice of non-cooperation will also be outlawed as a contributing cause of war. This brings the whole thing right down to the individual and each one must outlaw his own selfishness and self-seeking at the expense of others. He as an individual will find that the best way to promote his own interest is to promote the common in-

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terest and the only way to preserve his own good is to preserve the good of the whole. This silent tendency is now being awakened on a broad scale. But each individual must find its beginning in himself and one who will earnestly search his own soul will find the embryo of this movement increasing in his own nature every day. Spreading from individual to individual it will grow into a mighty world movement and will be the ultimate motive in all human activities. Just as the individual who does not obey this eternal trend of his inner nature is destroyed, so will such groups, institutions, religious organizations, races and nations be disintegrated, leaving the world for those who love the law of God and live that law in relationship to every other man and nation.

28. In all modern movements it is clearly revealed that the changes must be first in the individual for, unless his own nature is properly correlated with the movement back of outer conduct, he becomes a disintegrating factor in any movement that might otherwise accomplish untold good. One can scarcely do anything in the way of accomplishing universal peace until he has found peace within his own nature and he cannot find peace in his own nature until he has been long enough truly in touch with the unseen forces which move toward the common good.

29. There is no question but that the individual first must be at peace. Not only that but he must realize what it means to the individual as well as to the nation. If he is centralized in that idea of peace, he projects that influence and he becomes one of the great moving factors of the spiritual development of the age. The peace movement is one of the most definite factors toward spiritual enlightenment as well.

30. Politics will be broken down completely with this new system that is coming. But, so long as the

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present political set-up endures, no really effective program can be launched and carried to a successful conclusion. Everyone who keeps in step with the trend of the times is receiving all the help he is capable of receiving from these higher forces. Some of them receive this help consciously, some unconsciously, but nevertheless the help is there. Some have gone so far that they know and acknowledge this help.

31. Political parties, in the working out of the underneath movement of constructive forces, will probably merge into one great party for greater simplicity of government. These changes must come through our party system, moving into single chamber legislation and not divided. "A house divided against itself shall fall." That will eradicate a great many of our political evils. This will all originate within the States due to changes brought about there. It is coming as a national movement in the United States.

32. PEACE IS HERE! When we relate ourselves definitely to that Principle, it makes us a working unit.

FOR THE TEACHER

Paragraph 1. I should be clearly developed in the beginning of this study that the people generally need a new perspective in the matter of spiritual progress. We have for the most part been pursuing the whole subject as that of bearing entirely upon the body and the things which we imagine the body should have. In reality, all the body is and has depends upon something infinitely beyond these.

Paragraph 2. Show by further illustration, if possible, how the general reaction of the people is in the direction of peace and that back of this is the coming of the purpose of the Universe, or God.

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Paragraph 3. Show your students how this peace movement which is springing up is identical with their own ideals, awakening them to the fact that they are inwardly actuated by Universal movements that are the objectives of all the illumined.

Paragraphs 4 to 12. Show how brotherhood comes into being through obedience to innermost impulses toward general betterment and that the difference between one's relationship to another in a sense of unity and the relationship of the White Brotherhood to the whole is but the difference in the degree to which they are actuated by these deeper impulses.

Paragraphs 13 and 14 doubtless will stand in your presentation much as they are unless your knowledge includes much that is only referred to lightly in these paragraphs.

Paragraph 15, 16. This should make clear why it is impossible for the average individual to understand why the Masters do not appear in the open with their work. Whole volumes could profitably be written along this line. It is the very reason that you sometimes do not venture to express your opinions even within your own home. You know as long as you are silent you have no opposition but once you have spoken the whole thing is open to controversy. Then again, you feel the right time comes to speak and it is all acceptable and everyone cooperates. What moves in the Universe also moves within man. To know himself in some of these most simple things is his key to great understanding and power.

Paragraphs 17 to 26. The motive is much the same and is but further emphasis upon the importance of silent cooperative work in the positive realization that the great Creative Spirit is working through all men in some degree; and the important thing so far as we are concerned is that we make it a more vital issue in our own lives.

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Paragraphs 27 to 32 afford additional opportunity for amplification along the foregoing lines and can become a vital factor in liberating the people to progress. Teach the people to expect and prepare for changes. Become sensitive to the changes now moving underneath the political and economical structure. The change that will liberate is not in any of these outer forms but is in the hearts of men.

CHAPTER II

THE ONE MIND

1. We have evidence of the control of the One Mind. In every field of action we will note the One Mind control. Even upon this boat you will note that there is one head; consequently there is one control, with many activities under that control, and all these lesser activities emanate from that centralized authority.

2. It is only through this centralization of power and authority that there is anything like harmony in the operations of any organized section of society or even within the individual. We all know what happens when there is a division of power or rather an attempt to divide authority without consideration of some central motivating source. The orders which go forth from two sources to the various centers of activity can result only in confusion and chaos. If power emanates from more than one central directive head, the authority is destroyed and the entire structure is broken down.

3. Where there is one controlling element which has dominion, power, or control of motivating action, we are brought directly to that One Element and, thereby, brought to one-pointed action which we have discussed before many times. It is through that action that we do accomplish and that action brings us into a harmony with that central control in that we do not scatter our forces but work with the One Force, or power, which is complete control.

4. You always bring yourself into accord with that to which you have delegated power. That is, if you

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believe in the power of the world and its environment, you are seemingly receiving directive control from a thousand different sources and this is the source of your confusion. You do not know whether to obey the seeming demands made here, there, or some other place and this division in the consciousness breaks down the entire structure of man's nature. He must know "Whom we have believed, and become persuaded that He is able to keep that which we have committed unto Him against that day."

5. That one control does exist for every human being if he will but use it. Of course, the use of that control must be conscious; it must be consciously directed or used for the purpose which we decree or which we establish. It is through the establishment of that control that our thoughts are brought into that one power of action or one thought of expression. There they cannot help but express that which they send forth. In other words, the motivating principle we determine must come into existence. "His servants are ye, to whom you yield yourselves servants to obey," and the manifest results must be determined by the outworking of that motivating force from which you receive your direction. The results can be no greater than is the power vested in the authority.

6. This central control of the Universe is often called Principle as well as Mind. Principle does not bind it as closely perhaps as the One Mind. Still, that Principle controls and governs and it knows what it is doing; it governs with intelligence, so it must be a Mind Principle. The Hindoo always puts it as Principle, or the All-Mighty, which means that man does become that mighty, controlling element. Man stands in his all-mightiness the moment he projects his thought to that one control, that one central directive authority.

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7. It is all so simple if one looks at the entire situation with an open-minded and sane approach to it. You say in your own mind that this person or that condition has power to make you sad. This is delegating authority to a definite location or form. Obeying the authority which you have thus assigned, you embody in yourself the mental and emotional state which you recognize as existing in the nature of that authority. You could not possibly think of embodying joy from a source that you decree has only the power to make you sad. Then, through your obedience to the authority you embody the sadness which you have admitted it has power to manifest in you and you say "I am sad." You become that which you embody. This is the whole secret power but, to manifest that Mighty power that is ours, we must obey that source and embody the characteristics which it possesses; then we should not hesitate to proclaim "I am that," as the Hindoos put it, when *that* becomes the thing we have embodied. This will all become perfectly clear to anyone who will dwell on the matter for a time.

8. In this state will-power is not a method of control. Will-power gives us the impetus for bringing that control into existence but it is not the motivating factor back of the control. Will may differ entirely from control. Self-will never is able to project thoughts to one central point. Definite control or mind action is capable of carrying thoughts, feelings or actions to one central control, which is a definite attribute or element that man uses always and which he has dominion to work WITH. Not Over, but to work WITH. That is the very force which man brings into activity the moment he brings his thought to that focal point of Principle which activates all conditions.

9. Let us take a very simple illustration. Man has

power to bring his mind into subjection to the principle of mathematics but he does not have the will to make the principle act. The principle acts of itself and is a single center of control within its sphere. Man may bring his will up to the point of the activity of the principle but from then on the principle is the motivating force and through this subjection of his will—to be more accurate—he finds the secret of his mathematical power. The principle of the human will is that it is to be brought into subjection to some higher authority and thus man becomes the embodiment of it and is possessed of the power of this higher authority. Man's weakness is brought about through making himself subject to that which in reality has no power and this should be proof to him of the immense power which is possible to him. He must now learn to apply this principle of his own will and recognize power as existing only in the One Principle.

10. Our everyday life is a concrete application of this fact in that our statements conform to the One Principle or One Mind. We vision or project an ideal. Let us say that that ideal is for perfection. We immediately come into direct accord with the One Mind control or Principle. We project an ideal for ourselves to accomplish. If it is a high ideal that Power immediately becomes active and brings that ideal into existence. The moment that ideal is projected and the force back of it becomes active through it, that ideal is complete. That is, the moment the ideal is released from the activity of our will and is projected into the activity of the One Principle, it is a completed thing.

11. So long as there is any dual sense it is difficult for anyone to see how this can be true on the manifest plane. The Masters do not take into consideration any plane outside of the Spiritual—the Spiritual

made manifest. If we do not take into consideration any plane outside of the Spiritual, it must be in existence always after the statement is made, even before the statement is made. We quite evidently withhold from ourselves the accomplishment of our ideal because we look to three planes upon which it may manifest. It is found very conclusively today that it manifests only on one plane. It manifests on the Spiritual plane always. It is always fact.

12. Now if we hold to and remain within that Spiritual plane we would see it in its true expression. We would not need to look to the material at all for when we do we speak in terms of materializations and materialization is not spiritually a fact. The *actual* thing is the fact always. That is the Spiritual made manifest. Two plus two equals four in the mathematical principle, it equals four in the mind, and likewise in manifestation. This is not three planes but it is all the mathematical fact separated or differentiated at NO point whatever.

13. After the manifestation it is said that it does no harm to name it material or physical because you cannot harm the Fact. But it is always elevated or exalted to the Spiritual. That was Jesus' meaning when He said: "If ye exalt all things to Spirit they are in existence already." Evidently He had that very thing in mind when He gave the prayer: "Father, I thank you that you have heard me, and that you do hear me always." He knew fully that that which He saw as His ideal was already accomplished. To Him it came forth instantly. Then He gave the statement that "if you go forth into the vineyard it is ready for harvest."

14. Now, if we take that definite position, there is no question but that we would be out of all of this difficulty completely. He immediately rose above every difficulty by the very attitude that He took. It

was not a long, arduous process to Him. It was instantaneous. He saw completely through the non-existence of them. That is not claiming that He denied them. It is quite evident that He never denied any condition. He always rose above it to the True Spiritual Condition and then there was no need for denial or for paying any attention to anything but the True Spiritual Condition. He said, "I live always in Spirit."

15. Our Bible says "I live always in *a* spirit," being an entirely wrong interpretation. The interpolation of "a" where it does not belong makes a lot of difference. That is where many mistakes were made in our understanding.

16. The Christian Bible says "God is *a* Spirit." The original was "God is Spirit," never confining him to one attribute to one condition. One writer said: "It is like trying to crowd God into the quart measure of our intellect." Spirit and Mind are synonymous. They are one and the same in vibratory influence. That which seems to make a difference is that we take our thoughts as indicating mind. Mind is consciousness, for mind and consciousness are inseparable. The element of consciousness is thought and when conscious of spiritual Fact there is no difference to us between mind and spirit. We are in a state of Spiritual Consciousness.

17. You are right in thinking of mind as consciousness in action but so is Spirit consciousness in action. They, too, are synonymous. Either may become quiescent or become submerged in the individual but they are not submerged in the outer condition. If the outer is like the inner, mind is never submerged in the individual but is only quiescent. The individual only thinks that it is submerged and to that person it may become non-existent because he is not conscious of it. The consciousness is always

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there and springs into existence instantly if one projects consciousness toward that which always is, the Spiritual Fact.

18. The element of consciousness is the directive rather than the motivating agency of mind. Thus, it is indispensable in the sending forth of the emanations of mind or, as we put it, in stepping up the emanations of mind to their true state, providing the element of consciousness is true to the Spiritual Fact.

19. Today many scientists are approaching this same conclusion regarding the underlying cause of all things. They dissolve the whole structure of substance and resolve it all back to emanating energy identical with Spirit. Spirit is all-pervading; it manifests in everything. It is found that all elements, including radium, are reduced to that one primal element—emanating energy. But this energy, in the last analysis, is not blind force but intelligent force. It knows what it is doing. Scientists even admit that there is a certain form of "electricity" that seems to know what it is doing. This all-pervading, creative energy back of all things is aware of itself, aware of what it is doing, aware of how to do it, and we therefore call it Spirit or God. It is omnipresent, omnipotent, and omniscient as the Christian Bible puts it.

20. When man begins to assemble in his consciousness the activities of any principle, he begins to say "I am that." This is the centralizing of the authority of the principle in himself. "I am" renders the mind dynamic instead of letting it rest in potentiality. It becomes dynamic the moment we focus thought upon I AM. That focal point is the center always and from it emanates the authoritative commands that control and determine the entire status of manifest man. The I AM must be used to

indicate man's true estate, that which he is in fact, and not what he has seemed to himself to be in manifest form. "I am *THAT* I am," which is the embodiment of the motivating authority of the Universe. Beside *THAT* "I AM" there is no true existence but only delusion.

21. This name "I AM" was God to Moses. It has come down through the ages as "I AM." To the Hindoos it is AUM, which means the same. Likewise to the Aryans it is AUM. The Chinese use it as TAU.

22. The so-called "blind spots" in the ether common in our radio and scientific fields is in a sense symbolic of the blind spots in human consciousness. The radio beam crosses right through these non-magnetic fields as if they did not exist. Our layers of atmosphere, the concentric bands of atmospheric conditions, are in motion. In our earth they are stationary. When a non-magnetic field moves over a magnetic field of our concentric bands a vacuum-like condition is established. When a magnetic field passes over a non-magnetic field on the earth's surface it passes right through it and is lost. It is frequently more powerful at night than in the daytime. These non-magnetic fields are like the static states in human consciousness, more intense with greater darkness or ignorance. But the positive radiations of the Spiritual I AM, the declarations of that which man is in fact, penetrate through these static fields of his consciousness and it is as though they do not exist. The persistent declaration of Spiritual facts regarding man's nature and his place in the Universe eventually will eliminate all these static fields in human consciousness as well as in his affairs.

23. The One Mind is not constantly creating new ideas. It is manifesting Ideas that have been created from the beginning, for the One Mind is and always

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has been Omniscient—all knowing. It has never been nor will it ever be more or less than ITSELF. It is all a process of reverberation. It is the same as our radio currents today. They are flooding back and forth or reverberating from one space to the other space. That is, from space to space as you might say.

24. Thought is, of course, the most potent of any radiations because it has control over the vibratory field of electricity and radio. In fact, both the vibratory field of electricity and of radio will impinge and reflect from the vibratory field of thought always. Radio follows a track in the atmosphere regardless of a conductor. It follows a true track or trend. It operates through the ether. But thought in this sense does not “travel” for thought is omnipresent. It is already there no matter to what point you refer. It is the impingement of thought upon the electrons that causes thought to appear to move. Mind is the motivating element, thought moving concurrently with mind and in striking upon the electrons produces all movement in the plane of manifest substances.

25. That which we call space is in reality the One Spiritual Mind. That is the Principle by which the human soul, which is the replica of the Spiritual mind, can overcome time and space, for there is no such thing as time and space in Spirit. In Spirit all is complete and in completeness there can be no such thing as time or space. This is what is meant by “letting the same mind be in you which was also in Christ.” It is a state of complete oneness existing in fact between the individual and the Universal soul and it must become a conscious fact to the individual. That is the complete Mind, the controlling mind, functioning through the individual consciously.

26. Physical man or man conscious of himself only as a physical being that thinks he is apart from

God, the One Mind, and thinks in terms of moving from place to place, is only moving in illusion for himself and, hence, unhappiness. He really is in and of that One Mind and lives and moves and has his being in IT. In Jesus' talks His greatest statement was "Peace be still." It is never said in a loud voice, projected of the will of man, but in unison with the calm, knowing power that comes from a sense of Oneness. There is the greatest security and the greatest power. We have seen some of the greatest storms overcome by that simple statement. Likewise, the seeming "brain storms" of human mind are stilled until one can feel the controlling power of the One Mind.

FOR THE TEACHER

Paragraphs 1 and 2 give ample opportunity to conclusively point out to the individual that so long as his mind is divided he has, by that act of division, lost his sense of power and direction. Only from some definite premise can any structure be builded and until one has arrived at this premise he cannot proceed to do anything. This must have been what Jesus meant when he said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Paragraph 3. This one underlying principle of Life, God, is the controlling and ruling force of the Universe and man can find himself only in relationship to this principle. The only adjustment that will harmonize man's being is a realignment of his entire nature with the facts from which he came.

Paragraph 4. Man himself has assigned power to the external world for there is no power there originally, nor is power there even when he has seemed to delegate it. That power still remains within himself and that which seems to be power in environment or anything outside of his own I AM, his cen-

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tral identity, is the perversion of this same power within himself. The power is always within man and it works according to the direction given it. But back of it all is the controlling force of the Universe and that which I am individually must be one with the I AM which is universal. Perfect accord must exist between cause and effect for the movement of the cause is the life of the effect.

Paragraphs 5, 6 and 7 can be further extended along this same line and the lesson made of eternal benefit to every individual. Nothing else so completely tallies with the true message which Christ tried to give to the world as this. "Greater things than these shall ye do" was His estimate of man's potential capacity.

Paragraphs 8 and 9. The most helpful lesson and liberating practice can be developed from these two paragraphs. The willful attempt to force thought into the plane of manifestation is a hopeless task. It is destructive to the individual who practices it. The acceptance of Universal Power, a central executive emanation that produced heaven and earth as the already-completed manifestation of itself and the self-existent fact back of every constructive idea of man, is the way to liberation.

Paragraph 10 shows the method of procedure in so-called demonstration which is, in the last analysis, stepping aside from our sense of incompleteness and imperfection to accept the Facts.

Paragraph 11 shows more accurately what happens in this matter of manifest results. A freeing of the mind from all duality is the solution to the whole matter.

Paragraph 12 is a further extension of this same idea.

Paragraphs 13, 14 and 15 can be made to strengthen the foregoing.

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Paragraph 16. Can we not once and for all make clear that the different "minds", as we call them, are but a difference in thought? Mind functioning as what we call mind is this same spiritual capacity in man functioning in its lowest capacity through perverting it to lesser purposes. When man "thinks the thoughts of God after him" his mind is then spiritualized or functioning in its true field with God thoughts, thinking as God thinks or, more accurately, knowing as God knows. The human mind thinks; the God Mind KNOWS.

Paragraphs 17, 18 and 19 give excellent opportunity to extend this idea further and to drive home the idea that man is not truly living until he consciously functions in harmony with his source.

Paragraphs 20 and 21. The true use of the "I AM" is to maintain man's original identity in and with his source, not allowing it to descend to include within his nature that which he is not. Man is not his experiences. He is what he IS. Experiences with that which seems less than himself should never be admitted into his estimate of himself. I am always that which "I AM IN SPIRIT," not what I seem to be in experience or what I have experienced in the world. No matter what I have gone through or seem to be going through, I still remain what I am in the original sense, the Image and Likeness of God.

Paragraph 22 shows the far reaching influence of spiritual fact as transcending all sense of limitation. Spirit takes no account of evil, of loss, lack, poverty, disease. These are but blind spots in human consciousness. To the mind that KNOWS there are no such things and it goes right on with that which it KNOWS and IS.

Paragraph 23. The mind which is God is the same yesterday and forever. That which seems to be a new idea to us is but our discovery of what always was.

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Healing and so-called demonstrations are not bringing something into being but are an awakening to that state which has always prevailed in fact.

Paragraph 24. Power of thought, so-called, is not the power of thought. Thought is only a conveyor of power. Power is in Spirit and thought conveys or carries power only to the extent that it conforms to the standards and purposes moving in Spirit. "My words are spirit," said Jesus, meaning that his words accurately conformed to the Universal trend which he called the Will of God.

Paragraphs 25 and 26 present man as an integral part of infinite space and not an isolated being among isolated forms. "By one spirit are we baptized into one body." Finding our calm in this eternal unity of all things is our position of power where all contrary illusion is dissolved into the peace and tranquillity of illumination.

CHAPTER III

DUAL MIND

1. Many of the Western World look at duality instead of to the One Mind or Principle. That scatters the forces and one is not able to hold his mind in accord as when he sees but the One force or One Principle and himself and all things as integral parts of the One.

2. "Behold our God is One," say the Scriptures, and it is only in the preservation of this fundamental truth that man lives in harmony with his own nature. Man is not a separate being, projected away from his source, but is created within the image of God and like unto God. It is only in the *sense* of his isolation, which is the root of all unrighteousness, that he loses the beneficent influences of the Creative Cause, which are his by the natural order of things. In this sense of aloneness he has imagined all sorts of contrary actions to his well being and is often inclined to blame the Universal system for his misfortunes. In reality they are all of his own doings, for the Universe does not isolate him nor is it accountable for the difficulties that arise because of his own isolation. "Return unto me and I will return unto you, saith the Lord," is the offer of the ONE to him who will accept his rightful place in the divine order of the whole created scheme.

3. Duality is brought into existence through thought and action without regard to the whole. But, by reversing the dual thought or bringing the thoughts to One point of action, duality is eliminated completely. It is a well known fact that we cannot

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6. Now, the thought which possesses the proper selectivity or which possesses the force that belongs to it, should always be given to the word, not to drive that word through will or the force of the will but to give that word the power which belongs to it. That of course is the power of the Spirit and this is included in our words only through highly selected thought, thought which corresponds to the creative purposes of the Universe. In that way the will, which has directive ability, sends the word forth but it is not the will that gives power to the spoken word. The will selects or enters into the selection of thought and the speaking of the word but the power is conceded or admitted through an enlarged consciousness of the presence and power of Spirit. But, when a word is selected for its meaning or its use, it is always selected in the frequency where it belongs and is placed there.

7. This should eliminate the fear which many have of negative words and at the same time should inspire the individual to a more intelligent selection of his words and how to put them to better use. "To think the thoughts of God after him" would be the essence of spiritual power for back of such words would be the very power that created the heavens and the earth. Man's words should always be an outlet for his own innate spiritual nature and a means of establishing this spiritual nature in his outer being. To speak only in harmony with the highest and most constructive ideals would be to speak with the greatest power and, in this way, that which seems the greatest improbability would become the most probable in that such words have the greater power. In other words, the more Godlike the thought, the realization, and the consciousness, the greater the power involved in the process.

8. As the Eastern Philosophers express it, you

vehicle of that force. So it is with words. The Scriptures say, "The word is a seed," and the power of Spirit acts upon words as nature does upon the seed. Our consciousness or awareness of Spirit is the focal point in this matter of the power of the word. Idle words are impotent and do not create, though they, in a sense, may add to the state of hypnosis. To fear negative words is to add to their hypnotic energies and it thereby adds to the influence of the negative word. The power of ignorant or idle words is only that they may intensify the hypnotic state of man's mind but they do not alter the creative cause in the least. The power of negative words is only the modernization of the old idea of the devil and is a direct violation of the fact that there is only the power of God. There is no power opposed to the ultimate good in the universal trend. That which seems to be opposition is in our own minds, which often work contrary to the divine purpose. The creative trend of the Universe or the will and purpose of God is to dissolve ignorance just as light dissolves darkness.

5. We have seen them—"them" used in this sense always refers to the Masters—put forth a word and what the word represented would come into existence immediately. There was no time element at all. In fact, there is no way of placing a time element upon the spoken word if the energy—Spirit—is in it. As they put it, a word spoken directly with the impetus of true thought behind it must create that very condition instantly. It is quite evident that the Western World looks upon a word as less potent. That is, a word may be spoken but, with no energy behind it, it loses its potency entirely. It is often said that this is why the Western World gets into such childish prattle. It fails to put the proper value upon its words.

CHAPTER V

POWER OF THE SPOKEN WORD

1. The spoken word has a great power but there is one thing certain: we must select the words and then we must give them power. There is no power in a negative word unless we do select and give the word power. It does not of itself contain power. Power must be given to the word by the one who speaks it. Of course, as the Eastern Philosophy goes, the thought which precedes the word is more important. Consequently, the thought can be the motivating force behind the spoken word and in that way it adds power and, as the Masters put it, that word must go forth and create.

2. Now, if a word is spoken idly or without force of thought, it does not accomplish. By the selection of that word, the power given to it through thought cannot help but accomplish that very thing for which it is sent. That is why they claim such selectivity for the spoken word and that is why they say the spoken word is always selective.

3. That power which we put back of the word to accomplish must be the energy that we ourselves perceive. As they put it, not the energy which you give to the word but the energy for the accomplishment of that word is what you perceive.

4. Jesus said, "My words are spirit and they are life and they do accomplish that whereunto they are sent." Spirit is the creative cause in the universe and our words are potent only as this same spirit is seen as the operative force back of them. It is the activity of the force of nature that makes the seed grow for no seed has power within itself. It is a container or

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Paragraph 20. The folly of misuse of spiritual power should be self-evident to anyone but it should be clearly impressed upon the mind of every individual as a measure of self-preservation. The habit developing in many metaphysical circles of mentally influencing others to do the will of another is black magic in its embryonic form and can only lead to chaos.

Paragraph 21 should be handled in connection with paragraph 20.

Paragraphs 22 and 23 may be handled as paragraph 19 and may be developed further according to the leading of the instructor.

Paragraph 24 is self-explanatory but affords practical opportunity for showing the basis of true cooperation in ushering in the new order of things. The true motive of the spiritual aspirant is in harmony with the Universal Motive which works alike for saint and sinner, rich or poor, bond or free, and in a common motive there can not be discord and strife, hence no war. "Things equal to the same thing are equal to each other" is the basis of Universal unity.

Paragraphs 25 and 26 give opportunity to impress upon each individual student the fact that no one ever has developed or expressed any so-called unusual powers but that the same potential power is resident within him and his business is to develop his own capacities if he would know the measure of his own soul.

Paragraph 27. A whole volume might be given on the necessity of self-control. It is as essential to individual power and progress as the organization and application of energy is essential to mechanical power. Without it there is no practical power to constructive purposes in either field.

Paragraph 28 can be amplified according to the ability of the instructor.

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Paragraphs 6, 7 and 8 are self-explanatory but can be developed further from the knowledge of the instructor.

Paragraphs 9, 10 and 11 afford a good opportunity for showing clearly how the mind of man is clouded through too much concern with the realm of effects and how it may be clarified by re-direction back into the realm of causes.

Paragraph 12 should be self-explanatory but affords plenty of opportunity for enlargement. Paragraph 13 may be handled in the same manner.

Paragraph 14 reverts to the same category as paragraphs 1 and 2.

Paragraphs 15 and 16 bring out to some extent the possibilities of this faculty and the fields where it may normally function. More may be said upon what the faculty really is. In its simplest form it is that phase of the mind that looks back to see what we may have done yesterday or what we hope to do tomorrow . . . the simple act of attention. If it is toward form, we discover only the complications thereof but, if into Spirit, it expands in the realm of spiritual reality.

Paragraph 17 brings out some of the possibilities arising from its use. This can be greatly enlarged upon and made of immense value to the student if he will heed the advice therein. Paragraph 18 may be handled in this connection.

Paragraph 19. The point to be clearly brought out in this paragraph is that prophecy is not accurate when based on the mental and physical plane. What is thoroughly organized on the mental plane may transpire in the physical unless set aside by a direct application of spiritual authority. True prophecy is proclaiming the constructive results which follow the authoritative application of discovered spiritual movements.

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28. The entire matter of our social reorganization centers around a deeper perception. People must learn how to develop this faculty. That will be the social reorganization: knowing how to do the right thing at the right time. It will help now to hold the thought of right action always. We will come to the point where we will know that everything we do is the right thing to do at the right time. This is the substance of social functioning in the future.

FOR THE TEACHER

This lesson deals with the motive from which will develop the new social order to come through these changing times and which will be reverting to man's primal faculty of discerning the spiritual trend of affairs, rather than relying upon the intellectual standards and material values of the past. Our past experiences have dulled, in a sense, this spiritual faculty and it must now be resurrected if we are to attune ourselves to the movement of Universal Laws.

Paragraphs 1 and 2 show how the more primitive races, as we call them, have a sense superior in some ways to our own and show how in some ways they fare better than we fare.

Paragraph 3 shows in what field this faculty functions most clearly with us but it must be expanded along spiritual lines if we would make the best of our own possibilities and opportunities.

Paragraphs 4, 5. This faculty might be variously named but in mystical science it is what is called the "penetrative sense" or the ability to press or lead the mind out into new fields. When directed to its highest purpose it will lead us into spiritual values just as accurately as it has led us into the fields of inventive genius.

being to work in some good purpose? By keeping his perceptive faculty, or whatever else you may wish to name it, working in the spiritual realm where everything moves in harmony toward the complete good of every being, there would be a corresponding action developed in the minds of all people. Because they were all working in obedience to the power that works toward the good of all, they could not possibly say or do anything except that which was for the good of each other. In other words, through obedience to the Great Law there could be no conflict among individuals. There could be no wars, no accidents, nor any of the other things that make for misery in the ranks of human nature.

25. This capacity can be put to varied uses. There is the case of the world war veteran, DeJong, who was treated in the Letterman Hospital at San Francisco and who, though blind, demonstrated that he had received a higher illumination by driving a car through the streets of San Francisco and Los Angeles. This particular young man had developed the faculty before and this was simply his sudden awakening. This often happens.

26. The point is that, if it can be awakened, as has been proved in so many cases, the faculty is there. If there, it can be understood, rightly directed, and awakened to proper function. We must give attention to these things and proceed intelligently to uncover the latent possibilities within our own natures, if we would arrive at the plane of mastery. No one can do this for us but ourselves.

27. This involves complete emotional control more particularly than mental control. We must be brought to one-pointedness. When our forces are centered, it works positively. Jesus said "One-pointedness is God."

knowledge to influence, control, or gain advantage over others should remember that every edict which goes forth from his own mind or mouth passes through his own being and becomes a fiat of power within his own nature, working upon himself exactly as he had intended it for another. That is what Christ meant when He said that the Kingdom of heaven is within you. Your being is a kingdom, subject to the rulership of what you yourself decree. Whether his decree is accepted by another makes little difference to the individual sending it forth. It is received and acted upon within his own kingdom and he is sure of the most complete results in his own being. The kingdom within the individual will be heavenly only when he sends forth decrees that come from the heavenly realms, the Spirit where all things move in harmony to promote the well-being and advancement of every individual on earth. "The gift is to the giver and comes back to him," whether it be good or ill. "As you give, so you receive."

22. One denomination of Rishis in India is able to perceive an event that is set to happen. If it be evil, another group immediately takes it up and it does not happen at all. That was true also of the Hebrew race in the past. They prevented many wars among their people in that way.

23. Many are using the same method in preventing accidents today. Many people never have an accident. We worked with a group of over seven hundred people in the United States that worked definitely to prevent accidents and in the three and one-half years we were with them there was never an accident in the group. That group has now been augmented until there are about 4,000 members today. They work quietly and are not publicly known.

24. Why should not man put all the forces of his

jection of man's own limited thought. The faculty of perception directed into this field may sense the trend of this mental influence and what will likely be the outworking in the material plane. This belongs to the realm of false prophecy and it can all be set aside. The scriptures warn against false prophets who turn the attention of the people away from God. True prophecy is the result of keeping this sense directed to the plane of Spirit until the individual catches the trend of the Universal Law. The law of the Universe readily sets aside any accumulations to the contrary in the minds of individuals or races. It is accomplished as easily as shadows are dispelled by the light. The sun dispels the night, a single candle will banish darkness from a room; for light, whether small or great, has unlimited power over surrounding darkness whether it be large or small. Only a little illumination on the part of the individual can dispel any amount of negation, limitation, or false prophecy around him, for they are only vague shadows with no potency within them. Do not accept prophecies of destruction and calamity. Look into the realm of Spirit and they vanish.

20. There was a group of persons in the Hawaiian Islands who came there from Japan, bringing black magic with them. They claimed they could pray a person to death; but that group no longer exists. Before one can practice black magic or become an antichrist, he must first become versed in the powers of the Christ consciousness. He gets the Christ power and uses it erroneously. The outcome of such practice is self-destruction and, with the destruction of individuals given to the practice of the black art, the art passes with them.

21. The most painful, if not the quickest, method of self-destruction is the misuse of spiritual knowledge. The individual tempted to use this spiritual

events cast their shadows before them." Everything happens first on higher planes; then reflection occurs here. It functions in the Devachan period between consciousness and form. It is the two faces of the Gargoyle at the temple gate. Looking one way it admits limitation of delusion into the temple, man's being. Looking into the realm of Spirit it admits the freedom and power of illumination.

16. The Hawaiians possess a great natural insight into things and they prophesy and prognosticate. There is a certain group of Hawaiians who will get together and tune in impending influences. If they perceive an influence that is not of benefit, they turn it over to another group who work against it, and it never manifests. The Hindus say that one man can prophesy and another God-man can stop fulfillment of the prophecy.

17. In our experience with the Hawaiians we never found an instance where they had failed to stop a negative event that had been prophesied. It is claimed that they have stopped many invasions. The ones performing that duty would lay down a certain line and the enemy could not cross it. Many times this has been included in their legends. At times the enemy could not even land on their shores.

18. The Carnegie Institute experimented some time ago with a group of Indians in Arizona. This group laid down a certain line and none could cross it except in love. Two men tried to force their way across the line and both men lost their lives.

19. The unilluminated make the mistake of thinking that prophecy is inevitable, that if a thing is set to happen it must happen. "Whether there be prophecies they shall fail," say the scriptures. Prophecy comes mostly from the established mental structure immediately surrounding the earth, being the pro-

been accomplished from realms beyond reason and the reasons appeared after. Sound reason is brought about by first looking clear through the limitations, catching the vision of the unapparent, yet entirely possible, and then building the other processes of reason as these facts are worked out. "To faith add knowledge" say the scriptures but most of us attempt to attain faith by first knowing all about a thing objectively.

13. Then, too, we let others do our thinking for us. We rely upon them to think everything out, to give it form, and then we rely upon the thing produced. The producer becomes more and more capable and the dependent one becomes more and more dependent. Emerson said as much when he referred to the fact that what we gain on one hand we lose on the other. We have watches but have lost the ability to tell the time of day ourselves. To neglect the development of self through dependence upon anything outside yourself is to weaken your own nature.

14. The Chaldean astronomers got their information on astronomy through the use of the intuitive faculty—or the power of the mind to penetrate through to fact. They would depend on this completely and then work out all theories. These ancient Chaldeans included the workings of this faculty in their history. It has always been in evidence. The influence is still in existence. If we want it we must become one with it. That is all.

15. This is the "eye of the soul" about which the Mystics wrote. Through it men have read and will continue to read the Akashic records. Through it we may perceive things happening at a distance or envision future events with the speed of light—186,000 miles per second. It comes to us at times during an earthquake or other extremity. "Coming

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individual. It is for all to use. The Hawaiians are far more conscious than any others we know of, except the Polynesians. The latter will come to Hawaii on a visit from a distance of three thousand miles. The true Polynesian and Hawaiian are true Caucasian. It seems that this faculty runs more definitely in the true Caucasian race. If they do not submerge it by doubting its existence or allowing it to stop with apparent limitations, it seems to be greater always.

10. This is what Theodore Roosevelt encountered in Africa. It is evident also in Alaska and Siberia. When I went out in 1905 to take relief to Amundsen there was no evidence of a trail at all but, when we were within thirty or forty miles of that village, the villagers came out and met us, told us how many dogs and sleds we had and generally all about our party and its equipment.

11. One reason the Americans do not possess this faculty is because they have too many accommodations. We have just let it slip by and have not retained it consciously. Subconsciously or unconsciously the American has this faculty to a great extent. Most Americans have had the experience of it but hesitate to use it generally or to say anything about it.

12. The average American thinks it a sign of being a bit off if something is suggested for which there is no apparent reason. Such a feeling is the result of ignorance regarding the true capacities of the individual and the most vital means he has for any degree of achievement. It is his doubt of himself and his ability that holds him back. "If ye believe and doubt not, nothing shall be impossible to you," said Jesus. This faculty is the first requisite to sound reason, while the other processes of reason commonly relied upon as the only basis of intelligent reason are secondary. Great achievements have

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We have never been separated from it. It is only necessary to become quiet and then we know where we want to go."

7. In a sense this is the same faculty of instinct which the animal uses but, just as the man is much higher form of being than the animal, so are all his faculties comparatively enlarged. In the animal it is instinct but in man it is very much extended in its capacity, call it intuition or spiritual discernment if you will. The animal has it only to an extent but the human goes right through. He can see just what he is going to accomplish. The animal returns over the same ground it has traveled but the human being can go to any position without going over the same ground.

8. It cannot be accurately determined to what extent this faculty leads the animal into new fields but we do know that it is the primary function of this faculty that has paved the way for human advancement in every field of human progress. The only difference between men of great achievement and those who remain in mediocrity is that the great pay little attention to what has been done and what obstacles or apparent reasons may stand in the way of achievement but devote themselves to contemplating what can or ought to be done. Those who allow their mental and emotional natures to recoil, refusing to let this sense reach out into the undiscovered, destroy their own capabilities and this keeps them always in the prison house of limitation. But it should be noted that prison is only the recoil or reflex of their own nature. Genius is that which goes on through conditions and circumstances and keeps eternally in the process of expansion and extension of achieving power.

9. The ability to use this sense for unlimited progress applies to everyone. It is not for the select

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never missed in those things. They were in constant touch with each other all the time. I have inquired of them and they think nothing of it. They simply function that way because they have never been given the impression that it is anything but natural.

5. Were the interest of those on one side of the island centered wholly within themselves they would not be concerned about the needs of those on the other side. They are unified through common interests and are concerned with the welfare of those about them and it is this interest that makes them sensitive to needs outside their own circle or location. Where there is need among their fellows they draw this sense of need into themselves through the bond of sympathy which makes them one and the needs of one group become instantly known by another. Selfishness and self-interest separate us, isolate us from the rest of humanity, and this sense of separateness makes people immune to their needs, thus throwing the social structure out of balance. It is in this way that greater and greater needs develop in one group while greater and greater abundance develops in another and the whole social structure is thrown out of balance. This is where war and strife develop. Can you imagine two groups going to war, each striving to meet the needs of the other? "Nature abhors a vacuum" and just as violent storms occur because of extreme differences in atmospheric pressure, so do wars develop primarily from extremes in the human status.

6. This faculty of the Hawaiians is mostly memory going back to former generations. They have never been out of it. There are no barriers put up between them and their former lives. They say, "It isn't that we have lived in this spot all the time. We see all of these places at all times from one point.

you ever note how you yourself very often function in certain ways through an inner sense, or hunch, or feeling and then all the reasons develop afterwards which show the whys and wherefores? Many people try to think it all out first, then they never do anything but think, for there is no apparent solution for anything until after it has been done. The feeling that it can be done, or that it should be done, or it were better so and so is the first activity of this sense and, if one would be still, the rest of the information would come, completing his whole plan of action. Then the intellectual explanation or the thoughts defining the process would be readily formulated. The reasoning mind, as we commonly know it, only travels over the same grounds it has previously been over, but reason is never complete until this other sense is taken into account. The new social order will come just as the inventor's ideas come. It will be a flash of revelation, so to speak, and then the mind may put it together and carry it out. Man's description for this new order will be complete only as it is in operation. Reason is descriptive but this other sense sees and goes beyond reason, opening the way for larger reason.

4. This is not a phase of the super-conscious as many style it nor is it a phase of the sub-conscious. It is the power to penetrate into either. With the Hawaiians it is a perfectly conscious thing. It is brought about by involution. It is presented to them and is worked out through them. When they used to go on foot around the islands, before they had transportation at all, they were drawn to places where they were needed. I have seen forty or fifty of them go across the island to find that some of their people were in trouble there. Sometimes their friends across the island would come to them. They

CHAPTER IV
***BASIS OF COMING SOCIAL
REORGANIZATION***

1. In taking up this subject of social reorganization we will begin with Hawaii and the situation there. There is a great similarity in the thought of the Hawaiian people and our own, especially when brought about by experiences. You can take an Hawaiian anywhere in the ocean that you want and you cannot lose him. Never have they gone out in their canoes but that there was at least one man in each canoe who could tell where they were as though they had the best compass in the world in that canoe. It was the concern of the others to work the boat and his business to pilot it at all times. They have brought this capacity down through the ages with them.

2. At one time we took one of the Hawaiians out into the Atlantic ocean where he had never been before and discovered that this sense of direction was bred in him. We put this man in a boat with sailors who knew nothing of navigation and he directed them to the Cape Verde Islands hundreds of miles away. The Hawaiians keep quiet and find a solution readily. They use this quality very definitely.

3. The great inventive capacity of the American mind is the functioning of this same sense. The difference lies chiefly in the field into which it is directed. Also we are all making use of it to a much larger extent than we realize. When we know how we naturally function and then proceed to consciously work in harmony with ourselves, we will make much greater progress in every direction. Did

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time and this illumined state is in itself the overcoming.

Paragraphs 16 and 17 afford an excellent opportunity to point out the value of individual and group meditation upon spiritual things. This is the real ground work of any center or class movement and to neglect it is to lose sight of the most potent force in the building of a spiritual ministry and individual power for accomplishing the tasks of everyday life.

Paragraphs 18 and 19 are illustrative of the same facts brought out in paragraphs 13, 14 and 15.

Paragraphs 20 and 21 are illustrative of the principle of harmonization and can be exemplified profitably.

Paragraph 22. This paragraph should forever free the student from the idea that concentration is a state of mental fixity or focusing the mind on thoughts, ideas, pictures, or objects. Concentration is that expanded state of mind to take in the Oneness of all things rather than an attempt to exclude anything from the thought. It is a process of relating all things to the Source.

Paragraph 23 and 24. The so-called subconscious mind is but a reactionary phase of mind to intellectual thought that has cut off a person from the natural activity of Universal thought. There are no eddies in a stream unless the flow of direct current is impeded in some way and there is no subconscious mind, so called, when the stream of illuminating thought is uninterrupted. When one is in the stream of life as it is, there is only radiant consciousness of reality.

Paragraph 25 is illustrative and may be enlarged upon according to the knowledge of the instructor.

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course, to harmonize everything with our own thought and notion but we can at least recognize that since a thing has being at all it must to some extent contain the elements of the whole. By seeing it in relationship to the whole and harmonizing it with the All, we at least escape the discord that arises in our own nature, and thereby preserve ourselves in our true relationship. "God moves in a mysterious way" and even though we do not see just how all things are working in ultimate harmony with the Universal purpose, it would not require a great stretch of the imagination to admit that it must be so because of the very nature of God.

Paragraph 9. There is no discord in the natural order of the Universe. All discord is our reaction to that which we imagine to be wrong or out of its rightful place. It is only to the degree that we are not in tune with things as they are in Fact that there is discord in our own nature. Discord is not without, it is within our own nature. To prevent this discord we must harmonize with the spiritual reality back of all appearances. The mixed thought of America is only symbolic of the mixed thought of the individual American mind and all will be harmonized as we progress toward a common goal.

Paragraph 10. Illustrative of paragraph 9.

Paragraphs 11 and 12 show clearly how harmony may be established. All who achieve let the world's thinking and doing alone and concern themselves with what ought to be done.

Paragraphs 13, 14 and 15 point out clearly the short cut to spiritual attainment and should be made clear enough to forever free the individual student from the idea that he must do a lot of overcoming before he can reach his spiritual estate. He must accept his spiritual estate as has been revealed by every illumined teacher since the beginning of

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Paragraphs 1 and 2. Every principle with which we deal begins from a definite premise and only through adherence to this basic premise is any structure possible. The reason man's life has seemingly gone into decay is that he has disregarded the basic fact of life. This basic fact of life is that the entire system of the Universe is one single unit and that man is an integral part of this system. He is in no sense separated from it and it is only his notion that he is an isolated being that has lost for him his rightful place and authority.

Paragraphs 3 and 4. In these paragraphs it can be clearly pointed out just how the sense of duality was developed and, thereby, we may learn how it may be overcome.

Paragraph 5 and 6. "I" in the individual is the first movement of his nature, the central point of his identity. "Am" is that which embodies, or embraces within the "I"—individual identity—whatever it encircles. The "I" is a positive assertion and the "Am" is the qualifying element. "I" is masculine and "Am" is the feminine principle. The "Am" brings forth into being whatever it embraces or conceives. The "Am" must become immaculate in its embracing power if man is to bring forth that which is in Spirit. "I," which is my identity in Spirit, "Am," that which embraces or embodies all that is in God, is the true use of these words. "I am THAT I am," which is the embodiment of God. I can never in reality be anything but THAT which it is in Spirit. "I am THAT I am, and beside me there is no other."

Paragraphs 7 and 8 afford a wonderful opportunity to show the necessity and advantage of completely harmonizing everything. It is impossible, of

You are then conscious of the whole. It is complete consciousness. Then there is no division whatever and if we make no division we are in complete conscious accord.

24. The division of the mind into conscious, subconscious and so forth was first put forth as an assistance in teaching. Now, however, the reverse is true. We can best understand mind and progress consciously in spiritual unfoldment by thinking and working in terms of One Mind. The divisions were a part of the teaching of symbolism now past. It may have been a necessary classification in that period but the race has now worked through symbolism completely. We are accepting the completeness of all symbols. When we become One with that one attitude of thought, there is where we begin to accomplish.

25. I have talked with men of great achievement and find that they for the most part work with the One Mind, with the consciousness that everything is always here and always present. That has been their attitude. That very attitude is coming out so dominantly now that we will find it is going to change all of our economic system. If we could be wholly at one with that Mind there would be no cross-purposes. Consumption of energy would be 90 per cent less. That energy is rapidly and increasingly being used for higher and greater purposes instead of being dissipated in efforts to take away from the other fellow what he needs for himself. The truly Great never have to go out and take away from the other fellow in order to produce. With them everything that is here belongs to them and that which belongs to them they are free to use.

working in perfect unison with itself when the individual awakens to see it as it truly is. The contact is made, not by seeking the masters or their influences, but by seeking the plane of harmonious thought and spiritual influence which permeates all time and space and in which they work.

20. A line may seemingly have two opposites but bring these opposites together and you have a circle and the opposites have thus disappeared. Extend the circle and you have a perfect sphere, which is complete, synchronized relationship of all elements. As Millikan says, "The Cosmic becomes the globe." Then you have completed the circle in every way and brought about perfect unity. The point becomes the line, the line becomes the circle, the circle becomes the globe. This is true of every line of thought and through the continual process of relating all things to the One instead of separating everything, the point of unity or oneness is established. This is One-pointedness.

21. When the individual attains concentration in thought, he enters the Samadhic condition and that is where he begins to accomplish—when he reaches that One-pointedness.

22. It should be remembered, however, that this concentration or One-pointedness is an expanded state of mind and not a contracted state. It comes through the principle of relating all things rather than through the mistaken idea of excluding anything. Samadhi permits the individual to see directly through to the whole, the Truth or Principle.

23. This eliminates what the Western World teaches about the conscious and subconscious minds. In reality there is but ONE MIND, and that, we could call the Superconscious. That is where you bring the conscious and subconscious into accord.

always. Therefore, it is said that if a group of one hundred would sit in Samadhi, or complete silence, that influence created would suffice for thousands. Therefore, thousands would be elevated to a greater enlightenment by that one hundred.

17. This is where the Yogis play a very vital part. They purposely give up a certain portion of their lives to putting out that influence, especially the influence for body perfection. And it is often said that it is not necessary for all people to go through the system of Yoga to perfect the body because they have gone through and made that perfection possible for all. That is what was expressed when Jesus gave His life upon the cross. They, as well as Jesus, knew that they were not giving up their lives. They were giving that certain portion to a higher expression that all might see and follow. They became the way-showers or teachers. Therefore, the people who could progress would go further and in greater strides.

18. These are the reasons why it is said that it is not necessary to go through all the many stages of Yoga or Joga. Many accomplish these steps in just a few hours because added impetus is given by those who have given greater time to service and greater impetus for that service. There are certain select groups who are working along that line all the time. That influence can be picked up, as it is radiated out from different groups and different centers all of the time.

19. This influence is picked up on the spiritual plane just as radio music is picked up on the electrical plane. But, as radio music picked up from the electrical plane is heard and felt on the material and mental planes, so are these spiritual influences manifest upon every plane below, for it is all-inclusive. It is all a spiritual plane, One Universal Plane

sits in Samadhi is able to teach others what he has discovered. All may go through the practice of Samadhi if they wish although it is unnecessary for this reason: Through accepting the conditions which have been revealed, that acceptance brings about a certain leveling influence, a certain vitalizing condition wherein one sees more readily. By beginning with the revealed knowledge one is more easily adjusted to the silence, or the harmonious conditions and facts about him. Therefore, by following the conclusions of those who have gone through the preliminary steps, he moves forward directly into the Samadhic state. Those who have gone through to this state are the way-showers or teachers. As they say, it is not necessary to follow the teacher step by step, because they have cleared the way. They have realized the condition which has then become general and the projection has opened the way for all.

15. This is the truth back of the vicarious atonement of Jesus. He, as the way-shower, explained that we are one with the Father even as He was one with the Father. We do not have to fight our way back to this state for He revealed it as an established fact. Our work is but to assume as being true what He proved as true. We do not have to prove that the sum of all the angles of a triangle is equal to two right angles after it has once been proved. When it is a revealed fact, all we have to do is accept it. If that were not true, each one would have to prove for himself every movement of mathematics, mechanics, art, etc. But, when others have proved these things, we vicariously enter into their labors, begin where they left off, and proceed to the next condition under that principle.

16. The larger the group or the greater the number of persons in a group, the greater the influence. The greater the influence the greater the impetus

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to the outer form and we have harmony and rhythm in music, correct answers to problems, perfect architectural structures, perfect paintings, and perfect statues. All these manifestations are brought about because of the individual's ability to identify himself with underlying reality and this reality is then brought forth through the form with the same beauty and harmony that is seen in principle.

13. Now these same people will tell you that it is not necessary for each individual to become as they are in order to get into that harmonious relation but that it can be brought about in the ordinary walks of life. They purposely take that attitude to find out what happens, to come to a definite conclusion. After that conclusion is reached they are able to teach others but they do not teach others to do as they have done. They teach that it may be made practical; that it is not necessary to spend long years in meditation to bring this about because they have found a shorter method or an easier way; that the instant you become silent you are one with harmony or accord. Thus, from that very moment you begin to progress; the attitude of thought changes from turmoil to harmony; strife is not evident; consequently you have raised your body's vibration to the vibration where strife does not exist.

14. If *one* is able to accomplish that condition, *all* can but all need not take the long and arduous way. Once a fact is revealed one needs but to accept that fact. The thought of the Masters is: We have gone through the process of making the discovery, we know what the determining factors are, and the rest of mankind need not make the discovery for themselves but may accept what has been revealed. Consequently, it is not necessary for the mass to sit in Samadhi. They express it by stating that one who

other is, after all, the key to all harmony. It is only as the peoples of America become actuated by a common impulse that any semblance of harmony can be established. This is also true of the world generally, just as it is true of the individual. Only when all the forces involved in a single organism, or in many organisms, become animated by a single impulse and move in perfect unison toward a given objective is there complete harmony.

11. There is no question but that Jung in his work struck a very deep key in the attitude of harmony in relation to all things when he related his experience of going into a cave. In many portions of India the people retire to caves in order to become perfectly silent to work out a definite conclusion about certain determining factors. In every instance where these reports are available it is found that when they go to the place where they are perfectly silent to conditions around them they come into the greatest activity of life. They see further as they project their vision further. They see completely through the material or physical to what they say is that perfect condition wherein all activity is harmonious. Then that which they see as true universally is merely related to the world of things. It is not that the world is subjugated to the spiritual but merely related to its original state; and then the perfection of the spiritual world is immediately manifested. That activity, in harmonious accord, works perfectly under their guidance.

12. In reality this is the same procedure which all men follow in the application of any principle. It is first necessary to leave the outer forms—through which principle is expressed—alone until there is clear discernment of the movement of the principle involved. This movement of principle is then related

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of God, and God is good. When one is conscious that his good is eternally and unvaryingly seeking to manifest itself in all things and in his own nature he is in harmony with himself and the Principle of his being. By working to uncover the good contained in every experience man is instantly in that state where that which to others seems evil becomes the source of his good.

8. Of course, with the relation of the opposites we find that we come to the same attitude. It is said that there may be many opposite manifestations but they are not opposed unless the individual allows the opposition. The individual must harmonize the opposites in his attitude toward them for, in reality, they are never out of harmony. When we come to that attitude where all is harmony, then we see the harmonious relation in all things as well as in ourselves. It becomes one simple attitude of complete harmony. Then there can be no discord. There can be no discord in life or in living. There can be no discord between the opposites for they have their perfect relationship to each other in Principle.

9. Many scientists, through their research today, are making the same statement: The only discord that exists is with the human or the individual and that discord is brought about by discordant thoughts. It is said today that the American people are the most discordant in their thinking. It is quite evident that this fact is brought about by the many attitudes of thought held by the numerous nationalities which are brought together here. These nationalities have not yet been fully assimilated. It is found, however, that the great assimilating process is going on very rapidly now.

10. The mathematical axiom that only things that are equal to the same thing are equal to each

there remains only the sense that all things are working together for good. The apparent evil surrounding conditions of poverty and pain that are shunned by human beings, if faced for the good within them, would vanish. Jesus taught that blindness was not an evil nor the result of evil but an opportunity to show forth the "glory of God." A problem is not foreign to the principle of mathematics nor is it an obstacle to one who wishes to become a mathematician. The problem is only a statement of certain conditions through which the principle may be applied to produce a desired result and is a means of growth to the individual who so faces it. Conditions in life that seem opposed to our highest good are but points of practice until we attain that strength of character to see and manifest only the perfection of the One. When life is seen in this way all unpleasantness vanishes and everything becomes a sort of practice game in which we see, live, move, and have being that the existing good may show forth in our own character and in our world. Nature then is harmonious. All is harmony. All is working under the influence of the One Purpose.

7. Just as the difference between a perfect chord and discord is apparent even to the novice, so is the individual able to know within himself that which is in harmony with the Universal Principle and that which is at variance with it. Any inharmonious condition in the nature of man is evidence that he is out of harmony with the natural order of things and the secret of his perfect progress is to always approach every condition in such a manner as to preserve his sense of inward calm. This is impossible so long as there exists any sense of separation from the innate good that runs through all things. Man's nature is eternally attuned to the good for he is the offspring

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accomplish with a dual purpose or even with a dual nature.

4. In reality there is not duality in nature. There is the positive and negative, good and evil, hot and cold, all the opposites, but the opposites, when related and brought together, bring the thought to one purpose, one action, one Principle. In connection with the opposites it is not necessary to recognize them as opposite or opposed. The essential recognition is the single purpose. Jesus always said that His greatest accomplishments were with the single attitude or steadfast purpose, as He related it. That steadfastness does bring us into unity where Principle exists always. That is where Principle is always immanent. Then, instead of duality, there is that "single eye" or single I AM.

5. Many Hindoos use the I, while many use the I AM. It is thought by some that that was where duality began to manifest first—between the I and the I AM—many believing that this practice involved two attitudes or purposes, where in reality, it is but one correlation or subjugation of everything to the One Purpose. There is no duality of Principle but the union of Principle in all things. They (the words "I AM") even pronounce the exact Principle or Truth. As they put it, the exaltation of the One principle allows it to work in that Principle conclusively. We do not see, either, the duality of nature and thus we do not recognize it. As duality has no recognition it becomes harmonized.

6. Summer and winter are not two things but phases of one Nature. Winter is as essential to the growth of vegetation as is summer and only depicts two phases of a single process. What we call evil contains the germ of good and, when looked through to behold the good, the sense of evil disappears and

could not be separated from Principle one iota if you would use selective words. Therefore, every word that is put out can be selective. Then you are not energizing a negative condition. You are only giving energy to that one conclusion.

9. The Hindu, or the Aryan always put it: "Man is the creator of words; therefore, man is the selector or he has dominion over those words and he selects or places words in existence which must operate or become potent." Now, in the measure that he uses this fact rightly, there is no way of connecting that power with negative words, as they put it. Consequently, negative words do not enter into or have any consideration from the individual who wishes to manifest forms. This thought of manifest form is always that condition brought into existence wherein man is able to create. That is where man has dominion over every word spoken. The Sanskrit language in one of its phases allows for that condition. There is in that the power to manifest. By that we mean that one position of the Sanskrit language allows only four positive words, or statements. That is, words that can be made into positive statements and from these there is no deviation.

10. Naturally, everyone asks what those four positive words are. They are always words which mean the positive declaration of facts. Each one can select them. Of course, the most positive word is the first word, God. Going back to the Principle, you would formulate your statement with that as a basis; you would formulate with that word whatever positive sentence you wished. Thereby is the power of the spoken word. Your key word is always the highest, or God. Then you select the words which accompany that for your positive declaration.

11. Just as all mathematical calculation springs from the Unit symbolized by the figure 1, so must

all words emanate from a single derivative, or principle. GOD IS and, because God is, I AM. Because God is life, I am life. Because God is intelligence, I am intelligence. Because God is power, I am power. Because God is all substance, I am substance, et cetera. Father in Sanskrit means first mover and the first movement of the mind of the individual must always emanate from the One Source and it must be sustained through the consciousness of the individual. To admit anything into the individual consciousness that does not originate in the facts of God is to adulterate the process of life in himself and, to this extent, he becomes unaware of the fullness of his Divinity. He must give himself to the underlying facts of life in their entirety; he must tarry at Jerusalem—his contact with The All—until the Holy, or entire spirit of God is the motivating energy of his every thought, word, and act.

12. Man cannot express a word or thought outside of his own field of competency with any manifesting power. He cannot go outside of that field because that very word which he expresses creates the field in which he acts.

13. The average person does not really know what a word is. It is merely a vehicle used in the processes of mind to convey or extend certain processes of the mind. The word cannot convey that which is not in the mind. Webster says that a "name" implies the "essential nature" of a thing. A word is only a name for certain states of consciousness and that is something that rests with the individual himself. One person may say "I am happy" and it would convey nothing to another individual hearing the word. If his consciousness is only a bit joyous, his words would convey but little authority.

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But if he were radiant with joy his words would convey complete conviction. Idle words are empty words, words which do not contain the consciousness and realization of spiritual facts. You see, a word as we use it is just what it contains and the content of the word is determined by our consciousness and our consciousness is determined by the degree of intelligent selection which we use.

14. It is not repetition that makes a word effective. Your first declaration, if it be true, is sufficient. There is nothing left to do but stand by your statement, abide in your word. Repetition, however, is often an effective means of bringing one into accord with the possibilities contained within a statement. One often repeats a sentence or rule over and over before the meaning is clearly revealed to his consciousness. Without this expansion of the mind toward the inner facts repetition is only hypnotic.

15. If man repeats words and they do not become hypnotic to him, this repetition brings him into closer accord with the facts back of the words. It effects a higher realization. It is worth while to repeat up to a certain point and then it is not worth while even to repeat because your word is established unto you. When you understand that your word is clearly established repetition is of no more value whatever. In REALITY, we come to understand that our word is always established and we never repeat it.

16. If the manifestation of your word does not appear, that is no proof of its ineffectiveness. The better policy in such a case is to give thanks that the manifestation is there. You get out of doubt completely in that way. But, by going on and repeating your word, you may very quickly begin to engender

doubt; whereas, if you give thanks, you are more closely in harmony with your word and become more easily aware that your word is established.

17. The mere repetition of a word does not establish it any more firmly. It only brings you into harmony with that which IS. It is very often possible to bring yourself into more harmonious relationship by giving thanks that it is here NOW and that it is established.

18. When one realizes that the whole problem of manifest results is more a matter of opening up the consciousness to see or include something which already exists in Fact, instead of trying to bring something that is not out into manifest form, then the matter will be much simpler. It is "the land thou seest, that will I give unto thee as an inheritance," that contains all the mystery. It is a fact in Spirit, it is a fact everywhere and on all so-called planes, for there is only one plane and that is spiritual. As the mind expands to see or grasp the spiritual fact, there can be no question whatever about the manifestation of that fact. If it is so in God, it is so everywhere for God is all. It is all a matter of awareness upon our part and our awareness must be expanded to include the reality and existence of the Spiritual fact.

19. That was Jesus' method of working. Every word was established unto Him. He exalted every word through His exalted consciousness, knowing that it was already in existence. The Hindu stands in the same position. He states his declaration and then he may say that it is finished. He takes the attitude that it is already finished; it is already in existence; it is his; and then he goes on. One accomplishes far more in that way than to go back to the repetition and it seems to always make one stronger.

20. In the matter of treatment of so-called dis-

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ease, the average metaphysician makes the mistake of dealing with the opposites, disease and health. Here are two conditions, the one to replace the other. In the East they do not work in this way any more than did Jesus. When you seek for perfection, know that it is established unto you. Exalt perfection. Perfection exists independent of both the opposites of health and disease. Perfection is an eternally established fact in principle and it is complete within itself on every so-called plane. Both health and disease are delusions according to Eastern Philosophy for they are only human concepts. For instance, your own idea of health today would not suffice you in five years from now for health is a relative idea in your own consciousness. There is nothing relative in Being, all is complete, all is perfect, and the true practitioner identifies himself with reality and does not deal with delusion. Let go of the opposites altogether and put in their place the perfection. We find that Jesus did not in any instance treat with the opposites. He put into the place of both the opposites the true perfection. His great statement was perfection always and that perfection was always established unto Him.

21. If I place on the blackboard the figures two plus two equals three and then follow with two plus two equals five, would you deal with the three and five and try to establish the right answer? No, you would go right through these figures, deal with the fact that two plus two equals four, and both these extremes would vanish. That which is less or more than the correct answer has nothing to do with the fact in Principle and it is only by bringing the fact of principle to bear upon the situation that any correct answer is possible. Our ideas of health and disease are both less than the perfection which is established in the foundations of the Universe and never

can that which is less than perfection be made into perfection. You are dealing with something unrelated to either of these extremes. "Be ye perfect, even as your Father in heaven is perfect," is the correct standard of procedure here.

22. Most people fail in the so-called demonstration because they make a statement of perfection and then immediately begin to look back into the matter of the opposites. Only "if thine eye be single shall thy body be filled with light." Lot's wife turned and saw double and her body became stone or salt. "Now, henceforth and forever, see only perfection," said Jesus. The moment that we establish perfection, the Christ stands forth dominant. Each works to establish the other, for the fact in Spirit is the form of its manifestation.

23. The effect of true spiritual treatment is not dependent upon the degree of unfoldment or spiritual development of the person "treated". We need not bother about his consciousness for it is based upon the opposites else he would not be ill. The spiritual Fact IS and the moment we stand in perfection our consciousness is perfect as well.

24. Speaking the Word is never hypnotic for it is the essence of the true nature of all creation. Treatment, or speaking the Word, is not projecting our ideas of health to offset disease. This latter is hypnotic. Speaking the Word is only telling the Truth, declaring that which always has been and always will be true of any individual, condition, or circumstance, in Principle. Hypnosis is a result of speaking from the human mind with its imperfect concepts.

25. It is not necessary that the sick or needy person ask for your help nor that he be conscious that you are sending forth the Word to him. If you send it forth on the Christ Right Ray, you are merely presenting his own innate perfection to him. In this

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way you liberate both yourself and him for you are not dealing with anything but fact. You are not working against the will of any individual when you work with perfection for the innate will of everyone is for perfection. This rather frees his will from its entanglements in the realm of false habits and concepts. There is no so-called "Influence" in this sort of facing the situation. It is merely calling forth that which has always existed until it arrests the attention of everyone involved and they merely see that it is so.

26. There is power in the spoken word always if we see it as Spirit, for then it can be nothing but Spirit. We are the determinator. We are both the power and the expressor of that power and we are the sole determinator of what that word shall carry with it. There is power in medicine on exactly this same basis. It is but the conveyor or means by which the mind of the patient is expanded to admit the creative authority of the Universe. God is in the doctor, the patient, or the pill. Any individual, regardless of his profession or status, need only project the perfection. Of course, if we always would work in that perfection and manifestation of perfection we soon would get out of Medicine completely. Our Word would heal.

27. There is no harm in using an agency in an attempt to minister to the needs of suffering mankind. There are many steps and many methods but only one Power. If our ideal is Perfection, we are going to arrive at a point where there are no agencies. The agency which an individual employs only indicates the progress he has made in his own mind as to the suitable and most efficient means of admitting perfection into his being. One thinks it must come through a pill, one thinks it will come through affirmations, but, through whatever it comes, it is

the Perfection of Principle that manifests. Only the highest ideals are adequate to contain the full measure of power that exists in Divine Principle, for the larger the container the more can be conveyed. When the container and the contained are one—Perfection—then it is complete in every plane.

28. In treating at a distance, or what metaphysicians call absent treatment, thought is more rapid and potent than words. Thought does not know time and space while a word or audible sound belongs on the material plane and must traverse space and endure in time in order to reach its destination. Notice how instantly your thought is at the sun, the center of the earth, or at any other place. Thought does not travel, it is already there. Every fact in Spirit is already there and, further, it is already in evidence. To see this fact is to lift yourself into this fact and to see it for another is to lift him into it. I, if I be lifted up—if the perceptive faculty is lifted up to the plane of reality it draws all things into this realm. This is the true approach, rather than to try to lift anything or anybody into the perfect state. We might as well try to make energy out of earth by using a pick and shovel.

29. We know a man in India who walks through a storm just by the presentation of perfection of that storm. He will walk through a storm and never get wet. We have seen him stop fires and storms. Man himself is the Word of God if he abides in that Word. "If ye abide in my Word and my Word abides in you, then are you in me even as I am in you," is the truth of the whole thing. When Jesus sent his Word and healed the Centurion's daughter he did not send anything as we measure it in the three dimensional world. Jesus, or Christ, WAS the Word himself and there was not anything that was made but that which was made by the same Word.

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Therefore, the Word which He "sent" did not traverse space, for the Word was there as the Truth of the Centurion's daughter, just as it was with Him. He simply announced a Universally True spiritual Fact and outer minds became awakened to this Fact.

30. "Our remedies oft in ourselves do lie
Which we ascribe to Heaven." — *Shakespeare.*

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Paragraph 1. Was not man given dominion over all things in the beginning? If that be the case, that same power is resident within man yet and all the seeming power which anything has over man is the working out of power which he himself has assigned to that thing. But, even though the power seems to emanate from the thing or from a person, the power is really within the individual for that is where its activity moves and is felt. To govern the action and reaction of his own nature, therefore, would be one of man's primal secrets of power. To keep one's nature always working in perfect accord with the Divine Ideal of perfection would be to have all power in Heaven and in earth.

Paragraphs 2, 3 and 4. It should be clear to everyone, though it seems not to be, that the words we speak are no more power than cylinders in an automobile engine are power. They are vehicles of energy and only the kind and degree of energy moving through them determines the power. When Jesus said, "My words are Spirit," he meant to convey that he was conscious that the moving force of God was moving through what he said or thought and it was this motivating energy which did the apparent healing. The assertion of fact is infinite in its potency in the face of that which is not fact. Follow

this idea through with any illustration in the realm of truth and falsity, light and dark.

Paragraph 5. The important point in this paragraph is to make the student realize what tremendous opportunity he is losing in idle talk. His words might as well be conveying an infinite energy that would free him from his mediocrity if he would only proceed intelligently.

Paragraph 6 should be carefully considered and we should differentiate between the natural impetus of an accepted fact and the imposition of our wills to force a condition which we imagine to be better than the one already existing. The acceptance of a thing given never involves what we call a forceful will. Receiving an offered gift is infinitely more effective than to attempt to force one to give you something that is not already within his mind to give. Accepting a fact that is universally true involves no supreme assertion of the individual will. Perfection does not come from projecting our own ideas but from awakening to the knowledge that it is already the established order of things.

Paragraph 7. Clearly free the student from the notion that negative words have power. They are only a waste of time and add to the state of hypnosis. The higher the ideal, the more illumined is the idea, the more powerful it becomes. Your lightest word is your most illumined word.

Paragraph 8. Use right discrimination in the selection of words so they convey or project into the manifest world only that which conforms to your highest ideals.

Paragraph 9. Man's dominion is over himself. His being is supposed to be the Kingdom of Heaven. Only the law governing infinite space should govern his thoughts and feelings, his bodily and manifest conditions. His sphere of rulership is within himself,

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heavenly only when that rulership is exercised according to the facts of Principle.

Paragraph 10 and 11 show clearly the origin of all constructive thoughts and words and that the entire field of thought and action should be developed from this manner of procedure.

Paragraphs 12 and 13. Show what is in the Word that gives it power. Repetition versus realization.

Paragraphs 14, 15 and 16. The function of words or The Word is not to project something into being but it is to expand the mind of man until he sees that which has always been from the beginning. "Before Abraham was, I am," is just as true of every fact in Spirit as it was of Christ.

Paragraphs 17, 18 and 19 are a continuation of the same truth . . . training the mind to see through its veil of hypnotism, the veil in the temple, to see through to the other side where all things are already perfect and in evidence. It is all a matter of training the mind to SEE.

Paragraphs 20 and 21 contain practical advice not only for the metaphysician but also for the individual who wishes to help some friend in distress. So much of mental practice is purely hypnotic and only substitutes a condition that may be somewhat better for the condition that was already there. Why substitute one human state or conception for another when the Perfection of God himself is there waiting recognition?

Paragraph 22. To stand by the fact regardless of the consequences is the procedure. There can be no loss but the loss of our illusion and the gain is Truth itself, so why should we hesitate.

Paragraphs 23, 24, 25 and 26 are clearly enough defined and highly illuminating to everyone but they may be enlarged upon out of the richness of the instructor's mind.

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Paragraph 27. The difference between the *conveyor* and the *thing conveyed* comprises all the difference with which we succeed in any kind of curative practice. "It is the Spirit that quickens," and the effectiveness of treatment is the amount of Spirit admitted in the practice.

Paragraphs 28 and 29 eliminate the idea that there is such a thing as absent treatment of disease for in Spirit there is no "absence". Spirit is present at all times and in all places the same and needs only recognition.

CHAPTER VI

CONSCIOUSNESS

1. Consciousness is man's state of awareness. It is the capacity of the mind to know and its knowing determines his capacities along all lines. Man may be aware of that which is true or he may develop in his mind a sense of awareness that has the semblance of reality but which is entirely false. The truth or falsity of his estate is, therefore, dependent upon his state of awareness or his consciousness.

2. Consciousness must be that which represents the highest attributes. It must be related to all high attributes. We carry our consciousness to God consciousness wherein we are aware of all things including ourselves in the highest state. That is the state where we see through all conditions and all circumstances. As the Masters say, the veil is then completely removed—the veil that hitherto seemed to exist between the mortal or physical and Spirit. There is no limitation here. The mortal and physical conceptions are abandoned completely for the true Spiritual.

3. This spiritual consciousness does not exclude sense activity. True sense activity is included in the highest consciousness always. Sense activity in its rightful function is true spiritual activity. The senses—so-called—act in a limited manner only when not under the right determining influence. When activated by the Spiritual facts the senses function properly and are then said to be opened.

4. The question is often asked in what state of consciousness is the individual when in trance. Trance is only a partial expression of sense activity.

We might just as well carry our consciousness to the true activity or completion always and, when this partial expression becomes one with true activity, we are never in trance and we are never under any destructive hypnotic condition.

5. This same fact applies to what we commonly classify as subdivisions of consciousness. One should not attempt to classify consciousness for it cannot be subdivided. It is ONE consciousness and in that state we cannot think in terms of divisions or separations. The subdivisions are illusions, the same as illusionary trance. They are so subtle that they can be very deceptive to one who is not using higher discrimination. It is so much easier to see it all as One. The subdivisions originated with man. Man saw the subdivisions as attributes when they are really not such at all.

6. The thought of most teachers is possibly for clarity in conveying the message but it is better for them always to make it One thing. Simplicity in the end is always the greatest clarity. The trouble with subdivisions is that they are almost always considered as attributes. It is better to keep our eye fixed on One. We get into negative conditions through using the subdivisions. They are nearly always symbolic and most of our symbols represent the subdivisions of consciousness. That is another reason why symbols no longer suffice. It is well known today that we have worked through symbolism. As the Masters say, we are in the pure light of day in consciousness. It becomes far simpler to have that consciousness, the complete Light, as our aim without any subdivisions whatever.

7. Take the matter of eating, digesting, assimilating, and the rebuilding of the body through the conversion of food into energy, muscle, bone, blood, teeth, hair, et cetera. Imagine that you

worked out a theory that each one of these is a separate function to be dealt with individually and that you had to determine with each meal just what portion of your food would be handled through each one of these particular functions and just when each would function in turn. How could you escape confusion? The fact is, you recognize it as one process with many phases and each one of these phases is a self-operative process within a single system. In a normal physical state there is not a single phase of the entire system that functions independently but every one of the various phases is but the working out of the single system.

8. The body is only a symbol of the soul or the man who lives within the body. That is, the body is a symbol of the workings of consciousness. To protect and determine that which enters into consciousness, which is through the control of one's attention, the entire system of consciousness is self-operative as a single system. There is not conscious, subconscious, superconscious but just one radiant living consciousness of reality. This is the state of complete freedom from symbols and therefore from hypnosis.

9. Some people become so interested in the psychic sense or the lower phases of consciousness that a complete earth life is given over to it to the extent that the true consciousness cannot manifest. The best solution is to simply let go of it and become one with the Whole. This is what Paul inferred when he said, "reckon ye yourself to be dead unto sin, but alive unto God." The difference is in clear knowing and influenced knowing. Clear vision is what clairvoyance intends to convey but the commonly accepted meaning of clairvoyance is partial or clouded viewing—seeing only in part.

10. There can be certain relative phenomena

brought into existence through clairvoyance and clairaudience, as practiced, or any of the five divisions of consciousness but they can never be or lead to the Whole. You see, they may become false and under a manifestation of these conditions we may get a false concept completely, which I usually refer to as a negative concept. When we stand one with the whole we cannot be either negative or false. It should be clear knowing of Truth itself. We cannot reach that state of Knowing or that One Consciousness through mediumship or any other form of hypnosis. All are distinctly detrimental to spiritual unfoldment.

11. In that high sense all senses become One. They all become One in perfect coordination. Our senses coordinate absolutely and every part and cell of our bodies coordinate and vibrate in unison. One great trouble with these other conditions is that we are likely to have one member of the body vibrating in the wrong field and then the new cells do not attach themselves properly to the organ to which they belong. Each cell that is created represents the organ to which it will attach itself. If one cell gets out of the vibratory field in which it belongs it may attach itself to the wrong organ and then you have a discordant condition.

12. This discord is often extremely intensified by the various occult methods of concentration upon the physical centers or organs. This practice only superimposes a hypnotic state more definitely into the manifest form and greater confusion results. In the first place, hypnosis is only a function of a partial consciousness, or a specialized consciousness in some particular form or direction. Therefore, the more diversified the field and departmental the consciousness, the more hypnotic it becomes. And to wilfully work in subdivisions and phases of con-

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sciousness would be the most definitely hypnotic in influence. The attention should always be directed into the whole, into complete oneness, and then the distribution of vibratory energy is carried on through the mechanism of consciousness just as it is in the body. Then there is perfect synchronization or harmony throughout the entire organism.

13. The idea of an inner and an outer consciousness is also a phase of hypnosis for the theory imposes a sense of separation or division. There is in reality not an inner and an outer consciousness nor a personal consciousness and a universal one. When the Self becomes conscious in the outer it is only one attitude of consciousness and it is complete in every way and it is ONE in and with universal consciousness. I and my Father are ONE.

14. We are then not conscious of an inner for the inner and outer are one. The whole is always evident. If we see and project our vision or our Ideal, it is for that complete wholeness. The Masters call that being of "sound mind," or completely *sound* in consciousness. It is perfectly sound and whole. The body is perfectly sound and perfectly whole as well. The Knower and the thing known become One. Paul included that in his writings but it was never included in the translations. We can become the known as well as the Knower if we will complete the two and bring them together. The trouble is that we make a separation when in reality none exists.

15. The practice of denial as an effective means of liberation into this perfect state should also be intelligently considered in this light. Denial is supposed to erase from the mind or blot out of consciousness, hence out of man's being, an experience or process that is not true or that is seemingly opposed to his perfect state of completion or oneness.

But is the ordinary use of denial as practiced in our metaphysics an efficient means in bringing about this liberation? If the denial, as it is commonly used, produces the desired result, then well and good but, if not, let us find out what is back of it and what is the efficient practice involved.

16. Let us take a specific case of denial in its relationship to what is commonly considered the law of heredity. Denial is in no sense necessary. It has a tendency always to plunge one further into illusion because the denial keeps the mind fixed upon the condition and it is thereby more likely to intensify that condition. The mind naturally enlarges upon that condition toward which it is directed. The purpose is that the condition be eliminated entirely and, in order for this to be brought about, it must be put out of consideration altogether. It is not to be countenanced.

17. In reality there is no law of heredity. It is only a manifestation. It is not necessary to deny something that does not exist. You will find it far better to put perfection in the place of denial. You will get quicker results. Usually a denial holds it closer to the individual, whereas, by putting Perfection in the place of the denial, you realize that condition far more quickly. And it does not matter what the condition is. It has been shown by repeated experiments that it is far better to simply release the condition. Free it entirely through non-attention. Dismiss it. That was evidently Jesus' meaning when He said, "loose him and let him go."

18. There is neither race nor family heredity for the one presupposes the other. People may look alike but this is always because of some former close relationship or similarity of past experience and environment. There is an apparent chromosomatic

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condition that shows processes of evolution running parallel but these processes are not in reality parallel processes or parallel evolutionary conditions. They do, of course, run parallel with the human race as well as with the animal kingdom but not with the same frequency by any means. It is a well known fact today that every frequency of the human body is above that of the animal frequency. The transmission of the acquired characteristics can be influenced through the thought but it can also be set aside through the reversal of thought.

19. It is a state of mind that causes the characteristics of form and similarity in form is due to the similarity of mental and emotional experiences of individuals in a group. Two people, not much alike in the beginning, through long association with each other and enduring the same general mental and emotional reactions ultimately develop similar characteristics. A man and a woman living together over a period of years, if they have sympathetic interests and mutual emotional reactions, begin to look alike. This is a reproduction of similar mental states.

20. Medical science today is quite reversing its former opinions regarding hereditary disease. When Jesus healed the epileptic the disciples wanted to know whether the man or his parents had sinned. This was His direct answer: "Neither this man nor his parents have sinned, unless you see the sin." It was only sin because of the thought of the parents or those surrounding him. In reality, the only sin connected with the condition was the sin of erroneous thinking.

21. The so-called law of Karma comes under the same category. It can be proved today that there is no debt of Karma, that the Soul does not bring any

of this through. Spiritual understanding takes no account of Karmic conditions or any imperfect condition. It is as foolish as to say that one must correct his mistakes in mathematics before he can study the rule. The fact is that the mistake is erased of itself when one applies himself to the rule. One's access to the rule is always direct no matter what his mistakes are and once the rule is known and followed there are no false results.

22. The leading and better Universities in India and, particularly, Dr. Bose of Calcutta University are making the statement today that there would be no appearance of what we call heredity if people would drop it out of their thought completely. Even with the plant heredity may be shown but it can be corrected by the thought of the people surrounding that plant.

23. That which is commonly accepted as inherited insanity is only a condition fastened upon the victims by other people. They are in parallel groups. It is an attraction and not an inheritance. Instead of accepting this theory of heredity, Paul's idea that we have an inheritance from God that is immutable and cannot be changed should be substituted. This is the effective denial of race heredity—the substitution of the true for the false, leaving the false entirely outside the range of our consideration. God has nothing to do with things that obsess the human mind and we, as sons of God, need not have.

24. Jesus said to call no man on earth your father for one is your Father which is in Heaven. This, then, is man's true line of inheritance and to get out of his mind these intervening mental processes he has but to return to the foundation fact of his being. In the beginning God created—that is, the beginning of all creation is in God. That does not

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refer to time but to fact. With nothing in his thought between himself and his beginning there could be no other line of inheritance for nothing would have access to his being from any other source. Thought is always the determining factor and by returning always to his beginning, God, man always inherits through his own mind that which is **FROM** his beginning.

25. In the second chapter of Genesis we have a wrong translation that has done much toward our erroneous idea of sin and the matter of inheritance. It does not mean that man sinned and thereby became mortal and this mortality was handed on down to the rest of us. It did not intend to convey that the sin reversed man's nature but that the sin itself could have been reversed, that it could have been corrected. At that time it merely meant an error could be corrected. Jesus taught the remission of sin rather than its perpetuation with consequent results. Mistakes can be **REVERSED** is the teaching.

26. All the so-called human laws, or mental laws, belong in this category. They are all mistakes in that they do not define the true governing law of the Universe and all things therein. But they can be set aside at any time. They are denied by merely rejecting them in favor of the true law. Bose has proved that conclusively. He states that all so-called laws of heredity are only manifestations brought about by the thoughts of men and can be set completely aside at any time.

27. First, however, we must become one with the Christ Self. It takes a Christ consciousness to set these laws aside just as it takes true knowledge to set aside false beliefs. This Christ state must first be attained, or unfolded and, once in this state, there is, of course, nothing else.

28. Hypnosis may spring from two conditions, a partial state of consciousness or a false state of consciousness. A partial state of consciousness admits of certain capabilities and one feels limited or unable to go beyond that which his consciousness indicates. All restraint, or the sense of inability to accomplish, is only a state of partial hypnosis. The false state of consciousness is the notion that certain things are true which are not true at all. This is a state of complete ignorance of reality. It is a mental state built up of impressions that are entirely false, states of consciousness built up regarding something—if it can be so stated—that does not exist at all or, on the other hand, a set of impressions that are entirely false regarding a thing that in itself is entirely true.

29. This might be illustrated with the notion once held by man that the earth is flat. The hypnotic result was that men were held with certain restricted zones of activity, fearing to go beyond these restricted areas lest they should fall off the edges of the earth. That idea seems completely silly now that we know the earth is round. It was round all the time but the people were as limited in their activity as if the earth itself had actually been flat with a great chasm spreading beyond these edges. Adventurers who had another notion about the earth dared to venture beyond the limitations in which others lived and they sailed out across the chasm without any difficulty so far as they were concerned. To them the chasm did not exist nor did it exist in fact. However, the others knew they would fall into it. The manner in which the condition was met was not in overcoming the chasm for there was no such thing. It was simply a matter of sailing out beyond the limitations of opinions and it was found that no actual limitation existed at all. This is

exactly the manner in which the Masters meet every situation. "What appears exists not at all," they say. They are not hypnotized by the opinions held by the race nor conditions as they appear to the race, for they know Reality. Their determination is in the realm of facts and they traverse time and space just as Columbus sailed across the edges of the earth. There were no edges to the earth and there is no time or space to the Master. They are all illusions just as the flat earth with its edges was an illusion.

30. This is what Jesus meant when He said, "Get thee behind me, Satan," as it is translated. In reality He said "Get thee behind me, limitation," for there is no such thing. He put it out of the range of His consideration and conduct for in his illumined state there were no such things. He saw through the hypnotic spell, the veil in the temple, and lived wholly in reality.

31. In sleep the consciousness becomes completely universal. It becomes Knowing, with all attributes alert. That is why we can often do in our sleep what we cannot do when awake. We submerge it because of our outer activities during the day. We go on in a great hurry during the day so that we become completely exhausted when night comes and our consciousness immediately floods back to the All-knowing condition, though we do not know it. We are not conscious of what is taking place. We should be just as conscious as in our so-called waking condition. Sleep allows that complete consciousness to come into function.

32. That is why psycho-analysis lays such stress on the dream state as being superior to the waking state when used rationally and in its right order. But the two—the sleeping and waking states—should be exactly the same. If we would turn our thoughts to this higher consciousness we would be in

that realm always. We would KNOW. The dream is more of a clairvoyant state of a very low order unless we do turn our minds to a higher condition or knowing state. If we do this our dreams are true always and are not something that has not actually happened to us at all. Dreams ordinarily are a mixture of the earthly and the higher experiences. If our thoughts were always of that higher condition, our dreams would correspond. Our days would be concluded the moment we went to sleep.

33. Some times when a man is up against a stone wall, so to speak, due to serious problems which he cannot seem to solve, his state of exhaustion appears to quiet the outer and very often the solution comes through. He has merely carried on the false practices of living until he has contracted his being as far as he can. It is just the same as if he had gone to sleep. The cessation of activity through exhaustion caused his mind to let go of the condition and then the solution came through.

34. The method of relaxation which the Masters use is to let go completely of any outer condition and always project their thoughts to a perfect activity. The physical, emotional, and mental must be stilled by directing the attention higher.

35. The difference between the ordinary dream and a nightmare is that in the nightmare you have the psychic phenomena in evidence becoming connected with an outer activity and always thus permitting anything to come in, the same as in psychism or mesmeric influence. I have seen people hypnotized and they were not themselves at all. They would act like monkeys or go about barking like dogs. This is quite similar to the nightmare.

36. When you are in the nightmare, it is possible to come out of it if you will think of what you would think if you were in the waking stage. A

patient has been known to cure himself entirely of extreme cases of nightmare by thinking while experiencing the nightmare, "Just what would I do if I were in the waking state?" He would have accomplished the same result more quickly had he thought what he would do were he in a perfect state of spiritual consciousness and would have raised himself nearer to that state. If he would ask himself what he would accomplish if he could see directly through to the Spiritual, it would become much simpler and more beneficial because it would be permanent. The breaking up of a nightmare becomes automatic if just before you go to sleep you declare that you are one with perfection. It has no chance to enter when you are in this state.

37. This same practice can be applied equally to the so-called waking state. All negative conditions and difficult problems can be corrected and solved every time by this method. You will find it very practical to ask yourself, when faced with problems or apparent negative conditions, what you would do if you were in Spiritual Consciousness. Get rid of the complexities of earthly living in this way. It is really just as simple as that.

38. To "be still and know that I am God" covers the case perfectly for that is the completion of it all. And that other phrase, "God is in His Holy Temple, let all the earth keep silent before God and rejoice," is equally applicable. And again, "In everlasting Joy all things have their birth."

39. Joy is the very highest state. It is the exaltation of Soul as physical pleasure is the exaltation of the body. But it is the true emotional state of man, born from his inner release into the truth of his being. It is only when we get out of that condition of Joy and Harmony that we begin to get separated from the Highest. You are going to hear a great

deal of that talk in the coming years in all theological schools. It is quite remarkable how that is now being brought about and how this change is manifesting even in the teaching of children to become harmonious and to let the turmoil around them go on as it pleases without becoming a part of it.

40. The moment you train children to react to constructive ideals and band together to promote harmony, developing the mass instinct in this way, you are destroying the very root of all unhappiness, misery, want, and war in the world. Our past method has been to develop the sense of strife. The moment that someone acted in a manner that aroused any resentment or resistance everyone else began to take on the same attitude and in this way we have been trained to develop the sense of strife. Only by reversing the process and getting back to the true state will we find our perfect social structure coming into the world.

FOR THE TEACHER

Paragraphs 1 and 2. To grow from the present state of awareness of himself as a material being and into the consciousness that he is a spiritual being contains the full secret of man's attainment. It is a structural change in consciousness that is to be considered for all the other changes which he has striven to effect are dependent upon it. It is merely a matter of being able to discern the difference between truth and falsity, between right knowledge and ignorance. To be aware of oneself as a spiritual being, offspring of an infinite spiritual system and one with all the powers and capacities within that spiritual system, is the very essence of attainment.

Paragraph 3. An awakened state does not do away with the outer man nor his so-called sense ac-

tivities. They are lifted up and become outlets for his illumination instead of inlets for limited or false information.

Paragraph 4. Self-control and self-expression is the law of life and not the subjecting of oneself to control by outside forces or even by partial knowledge.

Paragraphs 5, 6 and 7. The consciousness becomes clouded always in partial actions of the mechanism of awareness. To be only partially aware in any so-called phase of the mind is not complete consciousness. The new psychology recognizes that the mind is and functions as a unit—that it is one process and not made up of many functions and processes. Consciousness is the function of the spiritual man, just as eating, digesting, assimilating are functions of his body, and the physical is but an outward replica of the spiritual. That is why the outer is always called the symbol.

Paragraphs 8, 9, 10. Pure knowing and pure being are the result of clairvoyance or clear vision, vision which sees through to the spiritual fact as it exists in the Divine Principle. "And he lifted his eyes unto heaven" is the practice that awakens pure vision or clear sight. What is commonly called clairvoyance is but the extension of the physical sense to see the movement of human ideas in the mental or psychic ethers. Only the radiance of Truth itself is the object of clear vision.

Paragraphs 11 and 12. To impose one idea upon the body in substitution for another, or to attempt with the mind to awaken bodily centers, is the most intense form of hypnosis for it is the wilful imposition of thought and becomes most binding. Did you ever notice how a living sense of joy functions equally and automatically over your entire being? No part of your being had to be stimulated to that state

of joy. Imagine how long it would take you to become joyous if you had to proceed to concentrate upon each part of your body to awaken it to the state of joy and then proceed with each body center in this way until you finally became happy. Mental processes do not produce spirituality nor do they awaken the physical centers. Spiritual awakening immediately pervades the entire being of man and when the I is lifted up the entire man is lifted up with it.

Paragraphs 13 and 14 may be handled as above, with further development if desired.

Paragraphs 15 and 16. Denial is not a matter of dealing directly with negation but is the practice of ignoring it. The first function of the mind is attention and whatever occupies the attention develops through the mental process. Therefore, denial is putting the thing out of the range of consciousness. "Get thee behind me Satan" is putting all negation out of the realm of consideration. It is not even to be dealt with for it is but a shadow. Light is that which dispels the shadow and knowledge dispels ignorance.

Paragraphs 17, 18, 19, 20. All the so-called laws of the material world are only attempts to define the rule of behaviorism in the material system. But matter is not bound in obedience to any such laws but is always escaping beyond the so-called bounds of these laws and obeying something superior. The ultimate governing principle of matter is Spirit for all the Universe is a spiritual system. Heredity, so-called, is not the result of a law at all but is the result of imposition of false states of mind into the process of life. Heredity, so-called, is not a law but the result of counter-action to law. The law of the Spirit of Life is the true governing principle.

Paragraph 21. Karma is likewise the result of

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counter-action to the law of the spirit of life. The fruits of the law are deliverance, illumination, perfection. Only so long as this law is kept from the individual consciousness is there even a semblance of Karma or the effect of some other influence. Overcoming Karma is not a matter of mastering and overcoming the results of our mistakes but correcting the mistakes. That is brought about through understanding and obeying the true law.

Paragraphs 22, 23 and 24 establish man's heritage as coming from the One Source, and not from the channels through which he passes. The stream is the flow of water descending from its source and not the banks between which it flows. It gathers water from its source but only mud from its banks.

Paragraphs 25, 26 and 27. The law of the spirit does not move to punish sin but to release man from the effects of his mistakes. The wrong procedure is to be corrected, not that man is supposed to endure the results of his error. Man's nature cannot be reversed for he always remains a spiritual being. He can only reverse his notion of himself. Instead of doing this, he should reverse his mistaken idea that he is a material being and retain the truth that he is a spiritual being created in the image and likeness of God.

Paragraphs 28 and 29. All consciousness that is limiting is hypnotic to that degree. Man is a free, omnipotent being, given power and dominion over all things from the beginning. The only limiting influence is the limitation of his own consciousness. To free the consciousness is to free the man.

Paragraph 30 is the continuation of the same idea.

The balance of the lesson is to emphasize that the important thing is to learn, whether when asleep or awake, to bridge this gap in consciousness wherein

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dwells all sense of human limitation. So long as we keep ourselves open at any point to anything less than the highest our nature is circumscribed just to that extent. One may just as well receive pure consciousness direct from the Source, as to receive partial knowledge from lesser planes. Why be always seeking the lesser when the greater is more easily available? Why not train ourselves and our children in the knowledge of realities and let the limitations and ignorance of the world alone?

CHAPTER VII

GOD

1. People generally are interested in the Masters' idea of God and the location of God. We shall, therefore, consider this idea in the present chapter. However, it will be impossible to consider their idea without including man for to them God and man are inseparable.

2. The Masters talk of God considerably but they consider It as One attribute of Being—Being as one attribute, or a single entity comprising the entire universal system, visible and invisible. The mind of man got its idea of God through superstition about God. Man saw then nothing but the graven image. It was then necessary to bring him back to the realization that he is God, there being no separation between the individual and the Universal; that man is an integral part of the whole and is identical in nature with the whole.

3. They teach that God is right within man always, just as Jesus Christ taught. That is always the attitude and thought of the illumined. Man is God. That statement, "I am God," is one of the most definite statements that man can use. We have never known them to give instructions in writing. But they do give oral instructions or oral talks. They do not call their talks instructions. They are simply stating facts which are obvious and they assume that the obvious should be known universally. Therefore, they do not teach, but merely confirm what all men instinctively know and which is universally true.

4. As a guide in individual progress they suggest

reading the Mahabharata, the Vedas, the Upanishads and the Gita. This reading is suggested as preparation for one who desires to take the real inner work and for concentration. A few verses at a time are best. They never suggest reading a whole book through. They often read but one sentence in a whole day. The instructions given in the Gita are steps toward the accomplishment of individual perception of what God really is and to really bring the individual into the consciousness of what it means.

5. No man will actually know God until he himself experiences the realization of God within himself. "NO man knoweth the things of God except the spirit of God which is in him reveal them." The preparatory work prior to the discovery of the inner or secret doctrine as it is sometimes called is the result of training the mind to grasp that which is within the statements for that is the inner work or inner doctrine. It is like studying to understand the meaning of a mathematical rule. The thought is that, when one has trained himself to gain the knowledge of the inner meaning of the teachings of the Gita or the Bible or any other Sacred book, he is then in position to make an inner search of himself to find the inner meaning of his own being. Man is not a physical organism, but that inner self living through a physical organism. The inner work is finding the Self which is the God-Self.

6. There are so many orthodox conceptions today that hold to the theory that God is made in the image and likeness of man instead of the truth that man is made in the image and likeness of God. But they think of man as physical rather than that which is back of the physical, the inner Self. Man is really the image and likeness of God.

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7. If God is the sum of all things visible and invisible, the Infinite One, the image of God embraces all time and space for there is nothing but God. Man could only be created in or within His image for there could be no outside where man could be created. He subsists within the very image of God, as your thoughts exist within and live as an integral part of your mind. Not only is man created within this image of God or contained within the allness of God but he is made of the very essence of the God nature, like unto it. If the cause is God, the effect is God in manifestation. Cause and effect must be one. Can there be thought without mind and can there be mind without thought?

8. The union of every condition brings man right back to God. He does not need to attain. He is God. That is wholeness of Principle. The materiality of illusion is that which gets us into all kinds of difficulties and strife. In that complete unification of Principle in man we rise out of objectification entirely as we know objectification. There is a pure manifestation of God but it is not a material or limited objectification. It is a state of consciousness expression of all that Principle is. But there is not the slightest degree of separation or limitation. It is like a ray of light among innumerable rays of light, which altogether make the light that is universal, but each ray IS light.

9. The statement, "I am God," accompanied by the realization of what is truly involved in it will heal any condition instantly. If you realize it and see nothing but that Truth, only that Truth can manifest. In treating yourself or another you see and declare only the eternal Unity with God. That Light comes forth instantly for it is the true light and then we know that unity is in existence within ourselves

and within everybody else. It is all accomplished. That is the Christ Light, the Christ Principle.

10. This eliminates the theory that it is necessary to do any specific work on the glands, on body centers, upon the body itself, or to treat disease, as you state it. The physical will fall into line as soon as we realize that fundamental Unity. When this state is reached the glands and all bodily functions are stimulated until they become harmonious. Every atom of the body is stimulated and aroused to action in perfect coordination with the Spirit. It is the Spirit that quickens. You cannot raise the bodily action into accord with spirit by the processes of mind for the Spirit is above the mind as the heavens are high above the earth.

11. The ten commandments are not the objectified law of God at all. In them Moses tried to lay down a law for mental and moral conduct but there is no such conduct outside the law of the Spirit and the consciousness of the activity of Spirit must be discerned as the only governing law. The statement, "As you stand one with Law, you *will not*" do these things, was the original intent, but has been translated, "Thou shalt not." If you are within the law of harmony you will not produce discords but to merely refrain from producing discords does not place you within the law of harmony. To refrain from discord merely involves doing nothing at all and surely this never would produce a musician nor would it express harmony. The active doing of the law produces effects commensurate with the law. Life is active, dynamic and not static. It is DOING TRUTH, not merely refraining from that which is not truth.

12. If you are in obedience to the Law itself you will automatically refrain from doing certain things

which are not included in the natural operations of the law. You do not do these things if you follow the law, but in omitting these things you may not fulfill the law at all but only obey your own notions. "Thou shalt not," was the Mosaic law as Moses gave it out. These were the emanations of the Sephiroth or the Tree of Life. He veiled that fact and objectified it for the people but gave the Priests the real meaning in the Talmud.

13. When God spoke to Moses in a "loud voice" as it is given, it was not intended to convey the fact that He spoke with much noise. God is a "sound voice," which brings light into expression. That was Moses' statement. A "Sound Voice," not a "voice of sound." There is an important difference. If we have a "sound voice" that voice is One and will bring light into existence. It gives us that power. It may be out of noise completely or what we would designate as soundless. And that is what we are coming to today, the Soundlessness of sound. Then it is beyond noise completely and you pay no attention to noise because you are in Sound Voice or definite principle.

14. Soundness is wholeness and, when God spoke in a sound voice, He spoke in the completeness of Himself. It is like we often say of a person, "He put his whole self into what he said." It is only when the entire nature is aroused and operative that the voice is sound or that we speak with soundness. We do not speak partially or in any separateness but in complete oneness. When God said to Moses, "I am that I am and beside me there is no other," He was speaking in a "sound voice," for He excluded nothing from His proclamation but moved as a complete Unit. This is particularly illuminating regarding the discarded psychological idea that the

mind is a sectional or departmental thing made up of many operations. This is the hypnotism of unsoundness. The more differentiated, the more unsound becomes the mind. Study some of the people who are given to this departmental function of the mind, concentrating here and there and moving their minds about one section at a time. They are extremely unsound and are never safe within themselves nor are they safe to follow for they lead only into confusion. It may be a good way to build up a large following for a group of people who are unsound mentally are easily herded into organizations, but this ultimately becomes the greatest bondage, particularly to the one who thus deceives the people. Soundness is wholeness—Oneness. "I am God," spoken in the consciousness that you are one with the All and that the All is centered within you and that you move with and are included in the operations of the whole, is the only truly sound statement for it is complete. No structure is stable unless it becomes a unit and no man is stable until he is a complete unit in and with the Principle.

15. We cannot stop in our progress with organizations and systems either orthodox or metaphysical for they are sectional, sectarian, and teach a doctrine that is more or less involved with the idea of separations. They are only steps in the process of man's discovery of himself. We cannot stop at any point without becoming orthodox. That prevents further progress until we break away.

16. That is where so many people become mixed in affirmations and denials. Of course, many modern thought organizations become mixed up in that very thing when they begin to deny. They fasten to themselves a condition which does not exist and then, when they feel this false influence of their own mental reaction, they call it malicious-animal-mag-

netism. They begin to get into psychic influences again, being held there by their repetitions.

17. One is really not working properly when he denies. Denial separates us from Spirit for we stop to consider something that we designate as "not spirit." In Spirit there is no separation and, consequently, it is only man's separation through which he becomes involved in the psychic or phenomenal. Moses classified anything and everything in phenomena as a separation from Spirit. The orthodox churches evidently get into trouble because they allow a separation. They have built up a great image in the heavens, calling it God. There is a psychic determination there which they see, believing that this image talked to them instead of which it was their own voice talking to them through psychic influences. The voice of God speaks within man as Jesus taught. It is the Father within.

18. Christ's denial of limitation—Satan—was not a declaration of his non-existence but a simple letting go of the idea which was entirely false. He did not reckon with it at all.

19. Moses, in referring to the dividing of Heaven and Earth, evidently meant that the earth was the outer. In the Sanskrit there is a word which defines the Earth as the outer condition. That condition is to be overcome and that overcoming is in thought only. Moses meant to convey that Heaven and Earth should be complete and One always. He let go of Earth completely and then the One attitude of Principle stood forth. He knew fully that the form was a complete embodiment of Spirit as life.

20. That is what Job was trying to bring out when he said, "Yet in my flesh shall I see God." It even is expressed that way in the Upanishads. In everything bring forth the Christ Self and see reality in place of a differentiated physical body. The body

is radiant and pure spiritual substance and it will show forth this condition when the thought of its materiality is withdrawn and gives place to the truth that flesh in its true state is the radiant light of God through which and in which God is manifest in His spiritual perfection.

21. Flesh does not need to be spiritualized; it is already spirit in manifestation, just as water is oxygen and hydrogen in manifest form. The water is one in and with its source and is identical in nature with its source. To separate oxygen and hydrogen from water would be to disintegrate the water itself. "Your body is the temple of the living God" in exactly the same manner and, when reunited with its source, the body becomes pure and perfect as radiant light, the Light that was in the beginning and out of which all things were formed. That which makes the body appear to be something else is the clouded mentality that has imposed itself between the flesh and its true source. The body—Temple of the living God—has become a den of thieves, robbing the body of its true sustaining principle.

22. In the Lord's Prayer, "Our Father which art in Heaven" was not intended to convey the idea that heaven was elsewhere. Jesus meant what the original Sanskrit intended to convey, the everywhere-present inner peace and harmony. That is Heaven in its true meaning. The Kingdom of Heaven is among you. There is an inner meaning in the Lord's Prayer which cannot be given out except privately and orally. If man understood this inner meaning he would be in the Kingdom of Heaven. This involves completely surrendering what we have called the self and accepting the Self that is the only reality, which is the spiritual Self, for there is no other Self. Those who have attained follow this path and

enter into that which exalts the whole into Spirit. Such an one knows himself as God.

23. This is difficult for many to understand for they think of themselves only in terms of their conscious thought. All such thoughts must be discarded. The realization includes the conscious mind when the Christ mind has become the complete consciousness of the individual, for the conscious mind is then included in complete consciousness. All thoughts that we have embraced within our consciousness that are at variance with the Truth must be given up. That is what Christ meant when He said to "deny thyself." Give up your own estimate of yourself and accept yourself as you are in complete relationship to the whole. It is forsaking all conditions which appear outwardly in favor of the architectural design back of it all. The Christ mind is the God mind always.

24. When any individual attains to true knowledge of God his works will be completed instantly. If he would stand completely one with God, it would be finished instantly. Jesus said, "It is finished," and from then on went right on to other accomplishments. If we ourselves recognize perfection we become that perfection Itself. We need no other recognition. It is all God if we wish to put it that way.

25. That was the only thing which the people two thousand years ago had against Christ. They thought it "blasphemy" that He should consider Himself as God for their state of hypnosis could not fathom the mystery of His position, which is the true position of all men. But that was the only thing they had against Him. When we make that same statement before unillumined people, those steeped in ignorance regarding the true state of all creation, they accuse us of blasphemy today just as they did

Christ two thousand years ago. But why should we care? So long as we care what people think, just so long will we keep ourselves in subjection to the hypnotic spell of the earth. But one who is awakened never goes about making such outward statements to the profane world. One meaning of I am God is "I am silent."

26. The attempt to make God a trinity came through the idea of differentiation of the One. The reduction of all elements to the One element, or emanating energy, leads to the three in one or unity and directly to the true Trinity or Triad as one attribute of Being. This is the Holy Spirit, the Whole I, the Creative Spirit as complete action. The moment we project our thought to the Holy Ghost we are projecting our being to the complete Creative Spirit in action. It is the movement of the whole as a UNIT. When the Holy Spirit comes upon you, you are conscious that all action within and without is but the complete action of the Principle in its entirety without the slightest sense of separation or deviation. It is ONE action.

27. There can be no actual sin against the Holy Ghost. In the original text we find nothing about the expiation of sin. Man alone commits what he himself calls sin and man alone forgives sin. The son of man on earth has power to forgive sin. There could be no sin against the Holy Ghost for it is impossible for man to divide the indivisible or to actually separate the uni-action of the One. He only seems to do so. That is where the Divine Right of Kings comes from. If the King is in his Divine Right he can make no mistakes and man, as the King, could make no mistakes. This did not refer only to a certain king or family ruling over a nation but to man ruling over himself. When he rules over him-