

# RAYS of the DAWN

*Laws of the*

BODY • MIND • SOUL

By  
THURMAN FLEET



R E V I S E D   E D I T I O N

*Copyright, 1950, by*  
THURMAN FLEET

## PREFACE

*"God breathed into man's nostrils the breath of life and man became a living Soul"* constitutes the basic precept of this book. As a Soul, man is confronted in this life with many vital problems, the solutions of which are of paramount importance to his happiness and well-being. The events concerning man's soul are taking place in the world today, and man is, to a great extent, the pilot of their course.

During the past there has been much misunderstanding and confusion regarding the right way and the wrong way to live in order to be in harmony with the God within. We have had centuries of superstitious credulity and metaphysical and theological dogmatization concerning man's spiritual relationship with God. The world today is in chaos. Those who have "eyes to see" and "ears to hear" can but be pained and humiliated that the world is farther from real peace, farther from a new order based on mutual understanding and justice, than it has ever been before. A titanic struggle is taking place between the two forces now competing for mastery of the world. The spirit of brotherhood is in danger of being stifled and crushed because selfish desires for aggrandizement are supplanting sound reason.

One might ask the reason for all this confusion. On every side there is a feeling of uncertainty, a feeling of distress. Everywhere men are questioning, "What is truth, what is reliable? Where can we find some rock on which we may place our feet amid all the buffeting of conflicting opinions, of doubt, yea of skepticism and unbelief?"

This book is addressed to those who are in need of a workable, livable philosophy of life, and the message that it brings is a method by which the Will of God may be enthroned in the realization of the destiny of the human soul. Its central theme is the subordination of the will of man, perfect in its



freedom, to the obedience of the Natural Laws which govern the Body, Mind, and Soul in accordance with the purpose and Divine Plan of the Creator.

The most advanced thought of today concedes that God is within man — or that man is within God — and expresses Himself as man's spiritual consciousness. All should strive with intense enthusiasm and reverence toward the development of this consciousness in order that we may have Life and have it more abundantly.

Life will be glorious and happy when we realize that the Universe is one of law and order and is governed by Natural Divine Laws. As man becomes aware of the laws to which he is subject and learns to harmonize with them, he automatically attunes himself with the Divine. The individual who co-operates with natural law is always benefited. Many physical ills may be cured by correct dietary measures. It has been found that mental disorders can be cured by right thinking, and hence it is only logical to assume that spiritual inharmonies may be alleviated by right acting. The laws of Nature are assuredly good and may be regarded as dependable as they follow discernible routes which can be known. The greatest gift to man is his ability, through his intelligence, to discern and utilize Nature's methods.

The best definition of Natural Law seems to be that "*It is the uniform and orderly method of the omnipotent God.*" Natural Law, which pervades the physical, mental, and spiritual planes of life, is God in manifestation. It is generally recognized that man's body is a part of Nature and therefore subject to its forces and laws. Our philosophies are filled with statements that man has a mind that is governed by mental laws. All our religions begin with the precept that man is a Soul, and each outlines certain rules of conduct that the Soul should abide by. Therefore, one will not dispute the fact that the body, mind, and soul are, like everything else in the universe, governed by certain laws. The question is "What are the laws?" This work offers certain rules or laws as an answer. We do not maintain that all the laws are embodied herein. We merely offer a set of rules which can be



examined critically to determine whether or not they are beneficial to man.

When the human soul (man) was created, he was given certain powers which no other form of life possessed; namely, the POWER OF CHOICE or FREE WILL. Certain responsibilities have been placed upon man in the exercise of this power. The capacity to choose does not involve freedom from the consequence of his choice. The laws or rules which govern man, and which are outlined in this work, are as exact as the laws which govern the material universe. Man may act in accordance with these laws or he may disregard them, but he cannot in any way alter them. The law forever operates and holds man to strict accountability. Man will be punished or rewarded according to the way in which he utilizes the law. He may act as he chooses, but he cannot escape the inevitable consequence of the act. Man may have faith or fear, but he cannot avoid the reaction upon his own physical, mental, and spiritual being. Nature (or God) within always operates according to law — never by chance — and man with his intellect and gift of reason may, if he so desires, become an ally working in harmony with law, or he may act contrary to it, but the law determines the result that shall befall him in consequence of his choice.

All through the long history of the evolution of man, life has been a battle. Man has fought among the species and among his own kind. Ignorance of the natural laws of life, which bring peace and harmony, caused a desire for power, self-assertion, exaggerated ambition and greed, and terrible suffering resulted. Man's warfare against his fellows has been physical, mental, spiritual; and discord, strife and war still continue. The world today is suffering from the Will to Power, and chaos reigns.

It would seem that man's intellect is now sufficiently well-cultivated to discern the fact that he is an heir and sharer of the Divine Nature, that his universe is one of law and order, and that all must operate according to law or be destroyed. Man should strive to discover the laws which govern his life

so that he can consciously co-operate with them. When these laws are discovered, they should be made a part of the curriculum of every school so that everyone will have the opportunity of learning the proper way to live. Undoubtedly this would bring about a method of co-operation and collaboration which promises a future era in which brotherly love and mutual helpfulness would supplant the evils of today.

Until such knowledge and the urge to co-operate with the Divine in the ceaseless evolution of the Soul does become a part of our educational system, it would seem to be an act of the highest wisdom for an individual to learn the laws of his being and begin an active co-operation in order that he may reach peace, happiness, health and prosperity, for "As a man soweth, so shall he also reap." When one is sufficiently well-versed in the "secrets of life," he can by rigid discipline, under law, enter into and understand what was referred to by Jesus as the "Kingdom of God is within you."



# CONTENTS

## PART ONE — The Laws of the Body

CHAPTER	PAGE
I. THE LAW OF NOURISHMENT . . . . .	11
II. THE LAW OF MOVEMENT . . . . .	19
III. THE LAW OF RECUPERATION . . . . .	25
IV. THE LAW OF SANITATION . . . . .	32

## PART TWO — The Laws of the Mind

V. FEAR . . . . .	39
VI. WORRY . . . . .	45
VII. ANGER . . . . .	52
VIII. JEALOUSY . . . . .	58
IX. DESTRUCTIVE CRITICISM, CONDEMNATION, GOSSIP, AND SLANDER . . . . .	62
X. VANITY . . . . .	68
XI. HATRED . . . . .	75
XII. ENVY . . . . .	81
XIII. DECEIT, HYPOCRISY, AND SELF-CONDEMNATION . . . . .	87
XIV. PREJUDICE AND INTOLERANCE . . . . .	92
XV. SELFISHNESS . . . . .	97
XVI. GREED . . . . .	102

## PART THREE — The Laws of the Soul

XVII. FAITH . . . . .	109
XVIII. HOPE . . . . .	115
XIX. GENEROSITY — CHARITY . . . . .	119
XX. ASPIRATION . . . . .	123
XXI. PATIENCE . . . . .	127
XXII. SYMPATHY . . . . .	131
XXIII. NON-INTERFERENCE . . . . .	136
XXIV. KINDNESS . . . . .	141
XXV. COURAGE . . . . .	146
XXVI. FORGIVENESS . . . . .	152
XXVII. DUTY . . . . .	157
XXVIII. LOVE . . . . .	161



**Part One**

**THE LAWS OF THE BODY**

## Chapter One

### THE LAW OF NOURISHMENT

"Growth is the inevitable corollary of the undisturbed operation of Nature's Laws." There are four immutable physical laws which Nature demands that we obey, and the PHYSICAL part of every human being is governed by these four great laws ; namely,

THE LAW OF NOURISHMENT

THE LAW OF MOVEMENT

THE LAW OF RECUPERATION

THE LAW OF SANITATION

Much has been said and written concerning the subject of food and the problem of diet. Every living organism requires food for its sustenance. Even the simplest vegetable cell takes nourishment and replaces its waste products by fresh material taken into the system. Thus, guided by Innate Intelligence, the plant absorbs the food that is essential for its growth and development. Grown in a soil and climate conducive to its well-being, Nature produces the finest specimens of plant life known to man. On the other hand, if grown in a soil that is impoverished and devitalized, the plant then adapts itself to its environment, and we have a corresponding degenerate specimen. Only when allowed to grow and develop in its true environment can the perfect specimen be produced. Thus we find manifest in the vegetable kingdom an Intelligence expressed through natural law that guides and controls the sustenance of plants.

Having evolved to a higher state of consciousness than the plant, the animal's taste and appetite is guided by

**INSTINCT.** The animal allowed to roam in his free and natural state is a perfect specimen unless attacked by some outside destructive force. He secures his food in its natural form and eats only when his body requires nourishment, and thus unmolested by the touch of man, or **REASON**, we find the animal in all of his perfection.

Man in his primitive state was directed to a great extent by his instinct in selecting his food and satisfying his appetite. As man began to use the new gift, **REASON**, he started to cook, preserve, and concoct his food. He began to tamper with Nature's product, and as a result, he destroyed much of its original nutritive value. Consequently, man's digestive apparatus has become degenerated, and his food has become deficient in the elements essential to the sustenance of his body and the maintenance of his health. Only natural food can properly nourish man's body. But the man of today is far from the perfect natural man as he was in the Garden of Eden. He has disobeyed the Law of Nourishment so long that he does not have perfect digestive organs. They have degenerated due to improper food and wrong living; therefore, the Law of Nourishment must be so modified that it will pertain to man as he is today.

In presenting the Law of Nourishment, we must differentiate between **DEAD**, **DEVITALIZED FOODS** and **LIVE FOODS**. **DEAD** foods are those that have been cooked, preserved, or tampered with, so as to destroy some or all of the original vitamin and mineral content; that is, any food that is not in its **NATURAL STATE**. **LIVE** foods are those that come to us as grown by Nature. It is necessary that some foods be preserved in cans, but the fact remains that if we can get natural food, we should use it in preference to the unnatural.

The following analysis and discussion of foods will include both the dead and the live foods. In order to arrive at a proper understanding of foods — their nature, their relation to each other, and their function in the human body — and also the proper combination of foods, it is necessary to classify foods into certain classes or groups. If we should



take all the foods in the world, we could divide them into **FOUR CLASSES.**

### **The First Class or Group**

These are the foods that **BUILD** the body. They are **ACID-FORMING**, however. One should eat enough but not too much of this class of foods. The ordinary person should eat at least **ONE BUILDING FOOD PER DAY.** The great majority of people can eat one kind of building food at each meal. Building foods include: all nuts, avocados, milk, eggs, dried peas, dried lima beans, mushrooms, dried kidney beans, dried navy beans, dried lentils, butter, cheese, fish, fowl, beef, pork, lamb, and all other flesh foods.

### **The Second Class or Group**

These foods **TEAR DOWN, REPAIR, and ELIMINATE** the waste material from the body. They tear down that part of the body that needs to be torn down. **ALWAYS** eat three-fourths as much of this food as the building food. Everyone should have some of Group II food with all of his meals. The eliminative foods include the following fruits: lemons, limes, grapefruits, oranges, pineapples, peaches, cherries, apricots, plums, apples, pears, blackberries, raspberries, strawberries, cranberries, currants, gooseberries, cantaloupes, muskmelon, honey-dew melon, watermelon, tomatoes, and all other fruits except bananas.

The Second Group also includes the following vegetables: celery, spinach, endive, lettuce, carrots, asparagus, dandelion, parsley, swiss chard, onions, beets, green peppers, peas, cucumbers, raw cabbage, cauliflower, string beans, artichokes, summer squash, and all other vegetables except avocados, dried beans, dried peas and potatoes. These last three contain too much starch and are not eliminative foods. Avocados contain protein and fat and are classed under Group I.

The water used in cooking vegetables should not be thrown away as it contains the mineral salts. **DRINK IT AS SOUP.**

### **The Third Class or Group**

These are the SWEETS and STARCHES. Their function in the body is to prevent oxygen from remaining in insoluble combinations with minerals during energy release. DO NOT EAT AN OVER-AMOUNT of sweets and starches as they cause congestion.

The STARCHES include: Irish potatoes, sweet potatoes, all breads, all cakes, macaroni, noodles, spaghetti, flour, gravies made with flour, anything made from flour, all cereals and old corn.

The SWEETS include: all sugars, bananas, pumpkin, squash (Hubbard), honey, all molasses, all dried fruits, all candy, all gum, all soft drinks containing sugar, all canned fruits containing sugar, jams, jellies, or anything containing sugar.

### **The Fourth Class or Group**

This group includes all vegetable oils, olive oil, butter, and fats. These foods BUILD and LUBRICATE. If one is too thin, he should eat freely of these foods; if too fat, he should use them sparingly.

## **ARRANGING MENUS**

A well-arranged meal should comprise the following:

One kind of food from Group 1, which is the base of the meal.

Two kinds of food from Group 2.

If hungry, have one kind of food from Group 3.

Use Group 4 if needed.

The meal can easily be divided into three courses.

The first course is for BUILDING FOODS, Group 1.

The second course is for ELIMINATIVE FOODS, Group II.

IF STILL HUNGRY, have the third course, which consists of Group III.

Group IV is to be used when needed.



GROUP I	GROUP II	GROUP III	GROUP IV
SELECT ONE KIND FOR EACH MEAL	SELECT TWO KINDS FOR EACH MEAL	EAT SPAR- INGLY AT EACH MEAL	USE AS NEEDED AT EACH MEAL
<b>Builders:</b>	<b>Eliminators:</b>	<b>Congestors:</b>	<b>Lubricators:</b>
Avocados	All fresh fruit except bananas	All candy	Butter
Beans, lima		All cereals	
Beans, kidney	All fresh green vegetables	All gum	All oils
Beans, navy		All soft drinks containing	All fats
Beef	Canned spinach	sugar	
Butter (also No. 4)	Canned tomatoes	Anything made from flour	
Cheese		Bananas	
Eggs		Bread	
Fish		Cake	
Fowl		Dried fruits	
Lamb		Flour	
Lentils		Gravies made from flour	
Milk		Honey	
Mushrooms		Jams	
Nuts		Jellies	
Pork		Macaroni	
		Molasses	
		Noodles	
		Potatoes	
		Old Corn	
		Spaghetti	

**MOST PEOPLE EAT TOO MUCH STARCH.** That is the reason we have so much sinus trouble, constipation, colds, asthma, whooping cough, colitis and diseases of congestion.

**MANY PEOPLE EAT TOO MANY ACID-FORMING FOODS.** This is the cause underlying so much arthritis, rheumatism, neuritis, aches in the joints, eczema, skin trouble, etc.

The following are correctly-combined menus. You may use these or make up your own menus.



**BREAKFASTS***(Read Across)*

GROUP I	GROUP II	GROUP III	GROUP IV
2 poached or coddled eggs	½ grapefruit	1 slice toast	Butter
Eggs	Dish of prunes	Toast	Cream
Cheddar cheese	Apples or other fresh fruit	Crackers	Butter
1 handful shelled nuts	Pineapple juice or sweet fruit	Whole wheat cereal (dry)	Cream
Scrambled eggs	Orange juice	1 slice toast	Butter
2 soft boiled eggs	Baked apple	Toast	Butter Cream
Cottage cheese	Fresh pineapple or other fresh fruit in season	Crackers or Ry-crisp	Butter
Eggs and bacon (crisp)	Tomato juice	1 slice toast	Butter
	Fresh or canned sweet fruit	Maple syrup Whole wheat waffles	Butter
	Stewed or fresh fruit	Cereal	Cream

**LUNCHEONS***(Read Across)*

GROUP I	GROUP II	GROUP III	GROUP IV
Lamb chops	Fruit cup Lettuce and tomato salad	Baked potato	Butter
Omelette	Orange juice or grapefruit	Ry-crisp or toast	Butter
Half avocado	Lettuce, celery Olives Lemon	Crackers	Salad dressing
Cottage cheese	Sliced pineapple or other fruit	Toast or crackers	Butter
Lima beans	Combination salad Buttered beets	Whole wheat crackers	Butter Salad oil

**Luncheons, Cont'd**

Cheese	Stuffed celery Lettuce or water cress Fruit or tomato juice	1 slice bread	Butter Mayonnaise
Tuna fish salad	Pineapple or lemon Lettuce, celery Olives	Crackers	Butter Salad dressing
Handful of nuts	Combination salad of fresh vegetables Lemon juice		Olive oil
Custard	Vegetable plate	Baked potato	Butter

**DINNERS***(Read Across)*

<b>GROUP I</b>	<b>GROUP II</b>	<b>GROUP III</b>	<b>GROUP IV</b>
Baked fish	Lettuce and tomato salad Lemon String beans	Baked potato	Butter Mayonnaise
Roast meat or fowl	Cranberries Celery Spinach Tomato juice	Dressing for the meat Potatoes	Butter
Pea soup	Fruit salad Celery Olives	Macaroni and cheese	Butter Salad dressing
Liver	Tomato juice Combination vegetable salad Onions	1 slice bread	Butter
Broiled steak	Tomato juice or vegetable cocktail Buttered beets or green peas Fruit whip or fruit jello	Baked potatoes or yams	Butter
Egg omelette	Half grapefruit or tomato juice Peas and carrots Celery hearts	Potato salad	Salad dressing
Lima beans or baked beans	Lettuce Stuffed tomatoes	Dried fruit	Salad dressing

**DO NOT EAT UNLESS** there is a natural craving for food. If a person is not hungry, he should omit a meal and allow the natural appetite to return.

There is no field of science that has been more exploited by theorists and commercial faddists than the science of nutrition. With all the theories and fads that are in circulation regarding food and the proper combination of food — what to eat and what not to eat — it is little wonder that the average mind is hopelessly confused, and often that person will go to his doctor in quest of reliable information.

A person with a normal digestive system can eat good wholesome food properly combined. The Intelligence within the body is the chemist that extracts from "good wholesome food" all the chemicals, minerals, and vitamins essential for health and vitality. In combining foods there are two extremes. The exponents of one extreme limit their diet to natural foods only. The followers of the other extreme combine their meals without any regard for dietetic rules. **BALANCED MEALS**, a booklet of scientifically combined menus properly and sensibly balanced for health, is a compromise between these two extremes. If conscientiously followed, the **Balanced Meal Booklet** is an assurance that one is obeying the **Law of Nourishment**.



## Chapter Two

### THE LAW OF MOVEMENT

The Law of Movement is the second law which governs the PHYSICAL part of every human being. If one knows, understands, and obeys this law, his health and his life take on a different expression. People of the world are living in ignorance and defiance of Nature's laws and are leading false, artificial lives. In order that life shall be progressive, IT MUST BE NATURAL. Nature demands obedience to her laws, or she will gradually but surely eliminate the individual who violates them.

The body must ABSORB and DISTRIBUTE the nourishment contained in the food that each individual eats. If the proper food is consumed, thereby complying with the Law of Nourishment, and the body is unable to absorb it, then ill health will inevitably follow. If, however, the body can absorb the nourishment but cannot distribute it, ill health will also result. These laws are absolute. MOVEMENT, or EXERCISE, IS THE ONLY DISTRIBUTING AGENT OF THE BODY.

The Creative Intelligence that planned and made our bodies intended that we should be able to obey the Law of Movement, and to that end the Creative Intelligence gave us joints and muscles intended to be moved. When we exercise these joints and muscles sufficiently, the nutrition that we get from our food is distributed, by being moved, to all parts of the body. Many people have stiff backs, stiff legs, stiff arms, stiff necks, stiff fingers, stiff hips, etc., all because they have ceased to move them and to care for them intelligently. They have been violating Nature's laws. They may continue in their violation for a certain period of time, but eventually Nature will eliminate them.

Much erroneous information has been circulated regarding the kind and amount of exercise that an individual should

take. Exercise, unless it is based on **TRUTH** and **COMMON SENSE**, and **KNOWLEDGE** of a person's physical and mental condition, is dangerous. There are a great many people who are engaged in selling sets of exercises which really do a great deal of harm to thousands of individuals every year. Prescribing a system of exercises to millions of people is just as unscientific as prescribing cooked cabbage to those same millions. Where is the man or who is the doctor that can **INTELLIGENTLY** tell another man what he should do in the form of **ARTIFICIAL EXERCISE** when he has never seen and does not know the physical condition of that individual?

**NATURAL MOVEMENT** can be prescribed to any human being that lives, for it complies with the Law of Movement, but **ARTIFICIAL MOVEMENT** (exercise) can be injurious. **EXERCISE**, like everything else concerning a human body, is an **INDIVIDUAL** matter. What is indicated for one person may be all out of order for another; what is good for one may be harmful to another, unless it is a system where **INDIVIDUALITY PREDOMINATES**.

In order that a person may **KNOW** and **UNDERSTAND** what is required for obedience to **NATURE'S LAW OF MOVEMENT**, he must know:

1. Why our joints should be moved.
2. When our joints should be moved.
3. Which of our joints should be moved.
4. How our joints should be moved.

1. **Why should our joints be moved?** They should be moved for the simple reason that they are designed for use and movement. If we use and move them and care for them **INTELLIGENTLY**, they will become strong and healthy; if we do not use and move them and care for them intelligently, they will soon lose their **STRENGTH** and **POWER** of **MOVEMENT**. This law is absolute.

As an illustration, let us assume that one would tie his left arm to his side in such a manner that it could not be moved and that he would allow the arm to remain tied that way for one year. Then if he would untie the arm and try

to move it, one would find that **IT WOULD NOT MOVE**. The muscles, due to inactivity, have lost their tonicity. The joints have become stiff. This individual did not comply with Nature's Law of Movement, and the **INTELLIGENCE WITHIN** his body gradually but surely started to eliminate the arm because it failed to comply with the Law of Movement.

One should ask himself this question: Do I have any movable joints in my body which are stiff and sore when I try to move them? If there are any stiff and sore joints, then that is conclusive proof that one has been disobeying Nature's Law of Movement, and the soreness he feels is part of the **PENALTY** that he is beginning to pay.

One should now stand erect and start **MOVING** his eyes, neck, shoulders, elbows, fingers, hips, knees, ankles, toes, spine, etc., and determine for himself if he is able to move them **EVERY WAY THEY WERE INTENDED TO MOVE** without pain. If any of these parts produce pain upon movement, that is an indication that they are abnormal; then one should resort to the necessary therapeutic measures in order to bring these parts back to normal.

2. **When should our joints be moved?** We should move our joints **EVERY DAY SUFFICIENTLY**. When an individual lives a natural life, as he was intended to live, he is compelled to move all of his joints. But living as we do in an **UNNATURAL ENVIRONMENT** — confined to cities, buying our food instead of raising it or hunting for it, riding in automobiles instead of walking and running, staying up late at night instead of lying down to rest and sleep when darkness arrives, eating artificial and dead, devitalized food instead of natural, live food, and having reduced **BODILY MOVEMENTS** to a minimum, we are compelled to resort to **ARTIFICIAL MOVEMENT** or **EXERCISE** in order to keep our joints in good order.

As soon as one has moved his joints sufficiently, he will experience a feeling of tiredness in the muscles or in the joints being moved, and that **FEELING OF TIREDNESS** is a message from the **INTELLIGENCE WITHIN** that enough exercise has been taken. Only the person himself can de-



termine when he has had enough exercise; and only the person himself, or someone thoroughly familiar with that person's physical condition, can prescribe the kind of exercise that he can take.

What would happen if a man with arthritis would subscribe to a set of commercial exercises wherein he was told to walk five miles a day, to bend down and touch the floor with his fingers twenty times in succession, to hop on one leg ten minutes and then to hop on the other leg ten minutes? What would happen to a person suffering from a stiff neck if he should indulge in the exercise that states that he should rotate the neck as far as it will go, backwards, forwards, sideways, forty times each day?

**3. Which of our joints should be moved?** All movable joints should be moved; namely, jaws, shoulders, hands, hips, neck, elbows, fingers, knees, feet, toes, chest (by deep breathing), wrists, ankles, the entire spine. One can be assured that when he moves all these parts sufficiently, until tiredness develops, he is moving all the muscles attached to them, and NUTRITION is being evenly DISTRIBUTED to all parts of the body.

The commercial exercise faddists make their mistake when they try to develop some muscle at the expense of others and at great expense to the HEART. Many people taking their exercises do develop great strength in some of the muscles, but some other part of the body pays the price. What has the man gained who has developed great strength in his arms and legs and chest but has WEAKENED HIS HEART?

**4. How should our joints be moved?** Exercise is good and is necessary for health, particularly for the lungs and heart, yet too much or too strenuous exercise will cause heart disease and destroy the lungs. It is EXCESS that is harmful and MODERATION that is beneficial. In both work and play we must use the Law of Movement, but there is much difference between the two. Some tell us that work is a task, a duty, and therefore is not pleasant. But that is not true.

When the body is in good physical and mental condition, work is a pleasure.

Play relieves the working muscles by using them in a different way or by relaxing them in associate use with other muscles. The letter carrier would not deem walking a pleasure, but the boy who sawed wood would consider whitewashing a fence the height of sport. It is change that pleases. The spirit of anticipation adds zest, and as long as it continues, the muscles will respond to the demands made upon them. When anticipation ceases, then the muscles are tired, and that is the SIGNAL TO STOP.

Just before going to bed and upon arising are good times to indulge in EXERCISE. Stand up straight and begin moving the eyes EVERY WAY THAT THEY WILL MOVE UNTIL tiredness develops; then move the jaws EVERY WAY THAT THEY WILL MOVE UNTIL tiredness develops. Open a window — do not stand in a draft — and draw in DEEP BREATHS. INHALE AND EXHALE until tiredness develops; then move the shoulders, elbows, wrists, hands, fingers; then exercise the twenty-five joints of the spine by bending forwards and backwards and from side to side UNTIL tiredness develops. Then place the hands on the hips; rotate the hips backwards, forwards and from side to side until they feel tired; and then the knees, ankles, feet and toes, etc.

THERE ARE TWO SIMPLE RULES TO BE OBSERVED:

**Rule 1.** Move every movable joint EVERY WAY THAT IT WILL MOVE UNTIL TIREDNESS DEVELOPS.

**Rule 2.** If pain develops in any joint during movement, DO NOT CONTINUE THE MOVEMENT PAST THE POINT WHERE PAIN DEVELOPS. And gradually the pain will diminish.

It is not advisable for any person to indulge in a set system of exercises which prescribe that one should move this way so many times and that way so many times, because the SIMPLE TRUTH of the whole question is that EVERY

**HUMAN BEING IS DIFFERENT**, and what will apply to one will not be indicated for another. The **INTELLIGENCE** within the body, which created the body and which governs it (when allowed to do so), is the **ONLY JUDGE** as to how much exercise is required for that body. Exercise will create tiredness when the joints and muscles have been given sufficient movement, and that is the **STOP SIGNAL**.

In order to comply with the Law of Movement, every movable joint must get sufficient **MOVEMENT EVERY DAY**.



## Chapter Three

### THE LAW OF RECUPERATION

There is a great Natural Law that demands of every living creature a sufficient amount of rest and sleep. During this period of inactivity, the forces of the body endeavor to repair the damage that has been done throughout the day. Every human being and every animal must obey this law in some degree because continuous, never-ceasing activity for any living thing means untimely death.

To recuperate means to RECOVER. With reference to the Law of Recuperation, it means to recover the energy that one has expended during the day. There are three ways to recuperate. First, there is REST; second, there is RECREATION; and third, there is SLEEP.

REST is the most important element in a life of healthful living. Even when we are hard at work, we need frequent breathing spells and changes of occupation and amusement to keep our muscles and our minds in a healthy condition. Even the strongest and hardiest of us cannot continue indefinitely in an unbroken line of endeavor. There will come a time when mere sitting still will not rest us. Sleep is then needed to restore the body.

Nature has provided for alternate activity and rest. Rest is the counterpoise of movement or exercise. In the vegetable kingdom we see no apparent cessation of activity. Plants are stationary; they are not subject to voluntary motion. No movement is initiated from within except the phenomena of growth, preservation, and reproduction. These activities are all purely physiological; hence plant life is governed only by physiological rest. We see plants and even seeds going through periods of activity and dormancy. Possessing no muscular system, plants do not engage in muscular activity,

and the neural or conscious activity manifest in some forms of highly developed plant life is not sufficient to call for rest.

To maintain health and vitality, both man and the animal must obey the Law of Recuperation. The animal is subject to the Law of Movement; therefore, he must obey the Law of Recuperation. Engaging in neural and muscular activity, the animal must rest and sleep. There is an instinctive force that directs the animal in search of food, water, and building material for his home, or it may be driven about, or frightened away from its abode, by some outside force. Thus the animal is kept in motion. As long as its activity is not interfered with by man's reason, the animal will obey the Law of Recuperation. It will rest after action. When the task is completed or the chase is ended, the animal will lie down and rest, though it may not sleep. Some animals sleep or rest during the day and go out on the hunt at night. Others prolong their rest periods and hibernate for a season. Although the animal may engage in some mental activity, this is of a purely sensuous nature, and therefore requires only physical rest.

Man with his highly developed muscular and nervous system must obey all three phases of the Law of Recuperation; namely, REST, RECREATION, and SLEEP. In order to fully understand the Law of Recuperation, one should know the facts of the three divisions of this law. First, we shall discuss that of REST. Every individual should know:

1. Why we should rest.
2. When we should rest.
3. What we should rest.
4. How we should rest.

1. We should rest for the simple reason that we get tired, and tiredness is a signal from the INTELLIGENCE WITHIN that activity should cease, as harm is being done. If we do not rest when we feel this tiredness, GREATER HARM IS BEING DONE.

2. When should we rest? We should rest when we are conscious of being tired or as soon after as possible.

3. What should we rest? We should rest our entire body or any part that is tired.

4. How should we rest? We should rest by putting the body or any part of it that is tired in a position where it relaxes completely.

Whenever man exercises or engages in any type of physical activity, he consumes energy and muscular power. These sources of power must be replenished at intervals in order that the physical part of the body can function effectively. Even though man rests the physical part of his body, many of the physiological processes do not cease as they must continue in their function until death. But during periods of rest, the strain on the organs and muscles such as the heart and lungs is lessened, and thus they are strengthened for further activity.

When man was endowed with REASON and the power of choice, he began to indulge in mental activity of a very complex nature. Man uses and often overtaxes his brain; hence it is evident that man must not only have PHYSICAL and PHYSIOLOGICAL REST but there must be periods of CESSATION of ALL MENTAL CONCENTRATION. Unless this mental or brain activity ceases at times, or is changed to lesser forms of activity, the mind becomes a parasite upon the body and the whole organism suffers as a result. The brain must relax; that is, there must be a diversion from work. People who overindulge in physical activity deplete their physical strength and overdraw on the supply of energy required to carry on the physiological processes. Those who allow their brains to work day and night without cessation will eventually deplete their nervous energy, and as a consequence they will suffer impaired health and low vitality. Such individuals soon become a "bundle of nerves," suffer from nervous exhaustion, and are the victims of all types of physical and mental disorders.

At times when there is not a complete cessation of concentrated effort, the mental energy can find an outlet in a change of activity or in some form of recreation. This brings



us to an analysis of the second phase of the Law of Recuperation, that of RECREATION.

RECREATION is essential in the maintenance of healthful and wholesome living, but it is not a substitute for rest. Recreation differs from rest. "It is activity which calls into action parts of the body or brain not ordinarily used, or which uses parts previously active in a different manner. It re-creates by a change of activity."

Recreation should be indulged in frequently because it rests the mind and certain muscles of the body. Freeing the mind from the strain of daily tasks and the responsibilities of life is of untold benefit; therefore, every individual should daily participate in some form of amusement. Everyone should have a hobby. Latent talents and abilities often find expression through hobbies. Within every individual there is an urge for self-expression. This desire for expression often finds an outlet in hobbies, whereas the routine of daily work may not present such opportunities.

Through recreation, we can balance our program of daily activity. The nerves and muscles that have been actively engaged in routine work are allowed to rest, and those that have been inactive or dormant are stimulated and set into motion. Thus we see that by changing the nature of our activity, we can reduce the amount of rest required. We must not make the mistake, however, of over-indulging in recreation and reducing the amount of necessary sleep. Also, we should not allow our participation in hobbies, sports, and other forms of recreation to become a dissipation of energies essential for efficiency in work.

The third phase of the Law of Recuperation is SLEEP. Sleep is a natural temporary period of almost complete unconsciousness, normally at night, in which the body rests. During sleep there is a cessation of voluntary muscular activity, except for slight unconscious movements. However, the involuntary muscles controlling the processes of circulation, respiration, digestion, etc., continue in their activity though at a lessened or slower pace. When the body falls asleep,

the conscious mind also comes to rest, and frequently the thoughts and problems that have been the object of conscious mental concentration during waking hours pass into the sub-conscious and become the subject of dreams. Also, it is no uncommon occurrence to awaken with a problem solved that was weighing upon the conscious mind during a previous day's activity. Hence we see that although sleep is a state of rest or freedom from physical and mental effort, still it is not complete, for many of our functions and activities, physical, mental, and physiological, continue throughout the period of sleep.

In order to maintain health and vitality, every human being must secure a sufficient amount of sleep. During this period of rest, the fatigued body is restored to normal. The muscles, nerves, and glands are reinvigorated for further activity, and the mental capacity is renewed and refreshed. Just how much sleep a person needs is an individual matter, but one should awaken feeling rested and rejuvenated. Eight hours is considered to be the normal amount of sleep required for the average person; however, some may require more and others less, depending upon the individual's physical status, nervous temperament, age, and the type of activity that he engages in during waking hours. People who do not obtain sufficient sleep become nervous and irritable, and thus they impair their health and happiness.

Nature demands sleep. It is the only way that the forces of the body and mind can successfully repair the damage which has been done during the day. Much reconstructive work is done during sleep. Not only are both body and mind replenished and strengthened to continue functioning effectively but much waste material is also eliminated during this period of freedom from tension. When mind and body are relaxed, Nature can more easily eliminate acids and toxins from the system. Thus sleep provides a time for the body to detoxify and alkalize.

To insure restful sleep, mind and body must be completely RELAXED. People who know how to relax, physically and mentally, require less rest during the day and find it

easy to slip off to slumber at night. Much valuable energy is dissipated by those whose activities are characterized by haste, turmoil, and confusion. The hurry and tension of modern-day living must be controlled and kept at a minimum to conserve the energy needed to carry on the vital functions of both mind and body. When lying down to rest or sleep, one should clear the mind of all thoughts and relax every part of the body completely. RELAXATION provides for COMPLETE REST and INDUCES SOUND SLEEP.

If one cannot sleep well, there is something wrong with his health or with his habits. Insomnia is a danger signal that should be heeded at once. Generally speaking, there are two main causes for sleeplessness or insomnia; namely PHYSICAL DISTURBANCE or MENTAL DISTURBANCE. Both of these can be intelligently eliminated.

The inability to sleep can, as a rule, be attributed to a lack of physical exercise and an over-indulgence in the destructive emotions, especially fear and worry. A normal person cannot expect to sleep if he has not exerted himself sufficiently to require rest, or if he is emotionally disturbed. Also, people who are physically ill usually experience a corresponding mental depression with its accompanying states of fear and worry. A program designed to eliminate the mental causes of insomnia requires, in most cases, a corresponding change in the physical condition of the individual and of his activities. One whose mind is daily occupied in constructive work and who seeks diversion in outdoor activities rarely suffers from insomnia. Not only does such activity produce a tiredness in the muscles but it also provides an outlet for mental energy and tension. A brisk walk in the open air will also relax the tense muscles and nerves and hence is conducive to restful sleep. Those who have difficulty in sleeping should eat lightly in the evenings. A "loaded" stomach in a tired body will interfere with sleep, at least such rest will not be as beneficial as when the digestion is not overtaxed.

PROPER VENTILATION is most important during sleep. One should sleep in a room that has plenty of fresh air,



but not in a draft. Where climate and circumstances permit, sleeping in the out-of-doors is very beneficial. One should assume the position that is most comfortable for him and that produces the greatest degree of relaxation.

Generally speaking, every individual should secure **PLENTY OF SLEEP**, and only the person himself can know when he has a sufficient amount. Also, one should indulge in good, clean **RECREATION** such as shows, games, amusements, hobbies, etc., and have plenty of **REST** in order to comply with Nature's Law of Recuperation.

## **Chapter Four**

### **THE LAW OF SANITATION**

The fourth law governing the physical part of every human being is the Law of Sanitation. Cleanliness is indispensable in keeping the body healthy, wholesome, and beautiful. Not only does cleanliness affect the body but it reaches, also, to the confines of the mind, the soul, and the Spirit. Since the body is the abode of the mind and the soul, and the instrument of the Spirit, these can evolve to higher planes of existence only in an environment that is clean and pure.

If man were living in a natural state, he would scarcely have to concern himself with the Law of Sanitation, for Nature would take care of him. But man is living artificially — he is exposed to an unnatural environment — and he violates the Laws of Nourishment, Movement, and Recuperation; therefore, man must obey the Law of Sanitation in order to maintain any degree of health and wholesomeness. In presenting the Law of Sanitation, we shall consider the human body as having two sides, the OUTSIDE and the INSIDE. Both must be kept clean or the individual will compensate for his neglect in ILL HEALTH and DISEASE.

External cleanliness affects not only the purity of the blood but the general internal wholesomeness. The OUTSIDE of the body is literally covered with tiny pores, commonly called sweat glands. These tiny pores are constantly eliminating waste material that the Intelligence within the body cannot utilize and is trying to dispose of. Were man living in a natural state, he would not be wearing clothing, and his skin would be exposed to the rays of the sun which in turn would absorb the poison that is being eliminated. But the natural functioning of the pores is interfered with by the wearing of clothing; hence man must resort to the use of soap and water to remove the daily accumulation of poisons.

The poisonous material excreted by the pores is continuously being eliminated. If it is not washed off it hardens and clogs the pores, and then the balance of the toxins in the system cannot be discharged. Thus the body becomes poisoned by the very poison that the Intelligence is trying to eliminate. For this reason a bath once or twice per week is not sufficient. Therefore, one should bathe his body every day with soap and water. In general, the amount of bathing necessary for an individual is determined by his physical condition, his diet, and his activities.

The farther man allows his body to deviate from a state of physical perfection, the greater the accumulation of acids and toxins in the bloodstream, and the greater the burden placed upon the eliminative organs in Nature's effort to rid the body of these poisons. Consequently, there is a greater need for bathing to insure external cleanliness so that the pores of the skin can perform their function effectively.

In bathing one should remember that the temperature of the body is 98.6 degrees. If one jumps into water that is TOO HOT or TOO COLD, he immediately SHOCKS the inside and the outside of the body. As a result, the entire system has to work hard to compensate for this shock in order to maintain normal temperature. Considerable harm can be done in this manner. As a precautionary measure, one should always have the bath water about the same temperature as the body, or just a few degrees higher, and then gradually change to hot or cold if desired. This does not mean that HOT and COLD BATHS are not to be recommended because both have their merits, but they should be approached gradually.

A hot bath is more cleansing than a cold one and is especially indicated when the pores are clogged with dirt and grease due to exposure. Not only do hot baths open and cleanse the pores but they further facilitate the elimination of poisons by inducing perspiration. The hot bath tends to relax, whereas the cold bath is stimulating; however, the neutral bath is often used in preference to these two, especially when the vitality is low or the individual is suffering from



a nervous condition. Cold baths are invaluable for their invigorating and toning effects upon the whole system.

External cleanliness involves not only the skin but also the hair, nails, mouth, teeth. It pertains, also, to those things in our immediate environment that we come in contact with such as clothing, food, dishes, bedding, etc. That the hair, nails, mouth and teeth be kept in a sanitary condition is just as important as the daily bath. Habits of cleanliness regarding the body should be developed in little children, and then these habits will become an automatic part of the individual's routine throughout a lifetime.

Let us now consider the **INSIDE OF THE BODY**. If one's diet consists of **NATURAL FOODS CORRECTLY COMBINED**, the body will naturally cleanse itself. A diet consisting chiefly of fruits and vegetables balanced by sufficient building foods, whole grains and lubricating foods will not only nourish the body but will, at the same time, insure the proper elimination. Fruits and vegetables have a flushing and cleansing effect that eliminates the waste material. They also possess the necessary cellulose to exercise and tone up the whole digestive and eliminative tract. Whole grains also provide the necessary bulk, and in addition they are one of the richest sources of Vitamin B, which is so essential in maintaining normal elimination.

Living as most of us do on **DEAD, ARTIFICIAL FOODS**, we quite naturally produce **DEATH** inside our bodies, and this **DEATH** is exceedingly difficult to get rid of. We eat food that congests our entire system, and as a result we become constipated. When the bowels fail to move, we resort to the customary use of "high-powered" laxatives, and again we harm the body. Very often we find that these laxatives lose their power, and then we resort to the use of the enema in our efforts to secure elimination. Laxatives will never cure constipation, and their continued use will only aggravate the condition. The use of the enema to secure elimination is a most unnatural procedure and should be confined to emergencies only. Its constant use will soon weaken and balloon the bowels and thus leads to further intestinal trouble.

The causes of constipation are many and varied, but fundamentally they can be attributed to a failure to obey the Laws of Nourishment, Movement, and Recuperation. In the past, it has been the consensus of opinion among doctors and health authorities that constipation is due to a lack of exercise, and a lack of bulk or cellulose in the diet. With the discovery of vitamins, however, it has been proved that intestinal stasis, in many instances, is caused by a deficiency of Vitamin B, especially B-1. It is essential, therefore, that one include in the daily diet sufficient of the foods that are a good source of Vitamin B, including whole grain. Those who cannot tolerate these foods should supplement their meals with the accessory Vitamin B complex.

Exercise should not be overlooked as an essential factor in insuring internal cleanliness. People who never exercise lack strength and tone in their abdominal muscles, and this weakness often leads to constipation. A person must indulge in a certain amount of physical activity to induce perspiration, which in turn assists the pores in the elimination of poisons. Unless perspiration takes place, a greater load is placed upon the kidneys which must throw off the poisons that were not eliminated through the skin. Furthermore, normal circulation depends upon exercise, and without proper circulation, the blood cannot carry the waste products to the eliminative organs for disposal.

Nervous tension is another source of intestinal stasis; and, conversely, intestinal trouble causes nervous tension. Constant physical and mental nervous tension affects all of the organs of the body and especially the endocrine glands. One must obey the Law of Recuperation to insure proper digestion and elimination and thus provide for internal cleanliness. The mind plays an important role in the source of constipation. Destructive emotions such as worry, hatred, fear, and all thoughts of that nature, will directly or indirectly interfere with the normal functioning of the digestive organs and thus pave the way for an unwholesome internal condition.

Although water is important in maintaining internal cleanliness, it is erroneous to believe that by drinking large



quantities of water one can cleanse the system of its waste material. Water only flushes, and it never cleanses unless it is combined with alkaline elements that will dissolve the acids and toxins so that they can be absorbed by the bloodstream and excreted. Natural fluids, especially fruit and vegetable juices, not only supply the body with the necessary liquid but they also enrich the bloodstream and thus promote all of the functions of the body, especially that of elimination of wastes. The amount of water required by an individual depends upon such factors as climatic conditions, diet, exercise or labor, and fluids taken in other forms.

Adequate elimination is essential to the preservation of health, and this means elimination through every eliminative channel — kidneys, bowels, skin, and lungs. The bowels should evacuate never less than twice a day on an ample diet; however, three evacuations per day are preferable. It is a well-known fact that when food is placed in the mouth, it takes a certain length of time to pass through the digestive tract, and then it is eliminated. It follows, therefore, that if one eats three meals per day, then he should have three bowel movements per day. If a person has only one, then he can be certain that the other two remain on the inside too long, and part of the toxins are being absorbed inside the body. If one will comply with the Laws of Nourishment, Movement, and Recuperation, and comply with them LONG ENOUGH, he can be assured that his elimination will be normal.



**Part Two**

**THE LAWS OF THE MIND**

## Chapter Five

### FEAR

"The wise man seeketh that which is in harmony with his own nature and endeavors to fit his life accordingly, rather than to seek after things contrary to his nature."

Man has a BODY, a MIND, and a SOUL. In order to maintain a perfect state of health, it is necessary for man to obey the laws of Nature which govern these parts. Having completed the laws which govern the human body, we now are brought to the subject of the human MIND and its faculties in their relation to health. In analyzing the destructive forces which operate in the mind, it is our purpose to show their action and just why they should be eliminated.

The first destructive force that we shall consider is that of FEAR. Fear in the mind disturbs the entire make-up of a human being — body, mind, and soul. Fear paralyzes growth; therefore it should be controlled. After one has acquired a knowledge of the law involved, he will no longer allow fear to rule or disrupt his being. And in the degree that he liberates himself from the bondage of fear, he will enjoy greater health, happiness, and a greater peace of mind. Deliverance from fear will release the powers within which promote the development of the whole organism.

Fear is the antithesis of faith. It is based upon a lack of confidence or an apprehension of danger, unhappiness, doubt, anxiety, worry, dread, hatred, anger, horror, fright, shock, terror. All of these emotions are direct results of the different phases of fear. Each shares the general characteristics of the state known as *being afraid of some thing, person, influence or action not desired and hence feared in direct ratio to its undesirability.*

The existent mental state is frequently the result of thought applied to the fear in regard to its probable effect on the happiness of one's own life or, perhaps indirectly, on the life of another. It is an emotional state of mental disquiet, unrest, unease, which is dis-ease wrongly called *disease*. Through a knowledge of the laws governing the mind, the mind has control over itself and over the body, and can intelligently carry it safely through many of the occurrences that would otherwise result in creating an unhealthy state and eventually in an untimely death. It is generally conceded today that chaos and fear in our thought will produce suffering and disease in the body.

Experiments with animals have shown that under the pressure of fear the whole metabolic process is disturbed. The digestive and assimilative functions are retarded and, in some instances, may entirely cease. Other physiological processes are altered or accelerated. The heart, lungs, and adrenal glands are stimulated to greater activity. There is constriction of the abdominal arteries, and thus large quantities of blood are forced to other parts of the body, especially to the lungs, brain, skin, and the skeletal muscles. Hence we see that the emotion of fear prepares the individual, man or animal, for the greatest muscular strength and endurance.

Fear is a stimulus to action, and the individual instinctively prepares himself for fight or flight. In primitive life, man found an outlet for this preparatory energy. He had to contend with human and animal enemies and with natural forces that were hostile to his well-being. In modern life these preparatory reactions do not always find expression in physical exertion; in fact, such expression is a rare occurrence. If the individual fails to act, fear becomes inverted, for that which cannot go outward must go inward. Thus panic is created within the individual, and the whole organism is disturbed.

**FEAR IS OUR GREATEST ENEMY** with all of the evils of doubt, uncertainty, and apprehension that follow in its wake. To eliminate or at least control fear, we must conquer it; to conquer fear, we must face it. Fear is a challenge



that we must meet. "Man finds his significance by WORKING THROUGH HIS DIFFICULTY, not by cringing in the presence of it." Whenever fear presents itself in the life of an individual, it should be met, analyzed and, if possible, intelligently eliminated. If a person cannot effect some intelligent activity when he is confronted with fear, then he should do something foolish, but action is imperative. Activity will obscure the emotion of fear by bringing into play the thought processes and other emotions of a constructive nature. Furthermore, the pent-up energy is liberated and utilized. Indecision leads to perdition. It is better to make a wrong move and later rectify the mistake than to remain undecided as to what course of action to pursue.

There are thousands in our hospitals who are suffering from physical and mental disorders — thousands whose minds and bodies are wrecked — because they have not learned to rid themselves of needless fears. They and their doctors are more concerned with treating the effects than with eliminating the cause of their illness; namely, the demon of fear. Also, it is no uncommon occurrence to find doctors who use fear as a weapon to coerce patients to follow their instructions and, in some instances, to continue needless treatment. And what is worse, we often find parents who continue the pernicious practice of instilling fear in the minds of children to force them into obedience of certain rules of conduct.

Frequently we find that a patient will come to a doctor for treatment, and although the patient is concerned over his condition, he harbors no fear in his heart. The doctor, however, feels that he should impress the patient with the seriousness of his condition and instills the fear of death in an untroubled mind. As an illustration, let us assume that a Mrs. Roe is suffering from high blood pressure and goes to her doctor for treatment. Being unaware of the nature of her illness, she suffers only physically from it. The doctor, doing what in his ignorance he thinks is right, places FEAR in her mind. He impresses Mrs. Roe with the seriousness of her condition, telling her that high blood pressure often results in paralysis. Mrs. Roe remembers that she has heard that

people die with high blood pressure and so FEAR, TERRIBLE FEAR, enters into her mind. Now she suffers mentally as well as physically from her illness.

Instead of CO-ORDINATING THE BODY AND MIND into a cure, the doctor did just the opposite, thereby making Mrs. Roe a great deal worse. Further, the element of FEAR generated in the mind brought on other physical symptoms such as loss of appetite, wrinkles, loss of energy, etc. This fear completely upset the mind. The subconscious mind was impressed to the extent that even though Mrs. Roe did recover eventually from the high blood pressure, there would have been a FEAR COMPLEX in her make-up that would have disturbed her entire organism, and it would have remained in the subconscious until such time as it would have been intelligently removed.

The intelligent doctor is cautious and tactful in presenting the facts to a patient and does not unduly alarm him regarding his condition. Such a doctor would tell Mrs. Roe that her blood pressure is too high but that it is not to be considered as especially dangerous PROVIDING THE PATIENT WILL USE HER INTELLIGENCE AND OBEY THE SIMPLE LAWS INVOLVED IN HIGH BLOOD PRESSURE while the doctor is INTELLIGENTLY DOING SOMETHING TO REDUCE THE BLOOD PRESSURE.

The doctor then truthfully, forcefully, intelligently, and logically explains the laws involved and explains WHAT HE INTENDS TO DO to remove the condition until Mrs. Roe SEES, KNOWS, UNDERSTANDS, and BELIEVES that what he has told her is, in fact, a TRUTH. Then, and only then, does Mrs. Roe use her intellect and reasons upon this truth that has been proved, and quite naturally she comes to the conclusion that SHE CAN GET WELL.

FEAR can be and is a DESTRUCTIVE EMOTION. Anyone who suffers from fear should know and comply with the laws governing fear.

1. Find out what it is that CAUSES you TO FEAR.
2. ELIMINATE the fear by INTELLIGENT ACTION.



3. If it is not within your power to eliminate the fear, then consult someone who has made a study of the human mind. Present your case to the doctor, or mental healer, who in turn will ANALYZE THIS FEAR. Then, with the aid of your intelligence and will power, ELIMINATE THE FEAR.
4. Do not fear anything needlessly. Analyze your fears in the light of TRUTH, and you will find that there IS, IN REALITY, NOTHING WORTHY OF BEING FEARED.

In eliminating fear we must learn that the trials of life are not motiveless. The problems and difficulties that we must face and overcome are really incentives to further human development. Appearing as ugly excrescences on the path of life, they are in reality the stepping-stones to better things, for we must have the bad in order to appreciate the good. Real happiness comes to us through struggling with the difficult and overcoming it.

Fear is only a beacon that warns us of an impending danger. To allow fear to absorb and control the nature merely indicates that one is the victim of negative thinking. When we think negatively, we attract to ourselves those forces that are destructive to our being. Fear is a signal to withdraw to safety or to call upon Divine Guidance for protection, to KNOW that no evil can befall us. The universe is one of law, order, and harmony and not the result of mere chance or accident. Accidents and misfortunes are not the normal outcome of man's experience and do not constitute a part of the Divine Plan.

There are many types of fear. Psychologically we know that most of them are unconscious. Some of our fears have their origin in childhood experiences; others originate from ancestral memories that are hidden and obscured in the subconscious. In our conscious and waking state, we must strive to bring these experiences and memories to the threshold of consciousness in order to eliminate the negative thought patterns and thus free ourselves from the domination of fear.



To free oneself from the bondage of fear is, indeed, a great victory. But as long as we are slaves to the illusion of the pair of opposites, such as good and evil, love and hate, life and death, we shall be imprisoned to our thought. Once we see the opposites in their true light, we rise above them and harmonize ourselves with the Divine. Harmonizing with the Divine indicates that we have attained to wisdom, and no longer is our consciousness capable of being disturbed by destructive emotions.

## Chapter Six

### WORRY

In presenting the second destructive force of the human mind; namely, WORRY, we must differentiate between good healthy planning or constructive thinking and the destructive state of mind that manifests itself in the form of nervous anxiety or mental distress. The word *worry* as used in this discussion may be defined as follows: "*A destructive state of mind manifested in the form of mental distress concerning some person, thing, circumstance, problem, condition, or situation, and associated with the emotional state of apprehension, fear, anxiety, dread, or regret.*"

It is a psychological fact that thoughts must be either positive or negative. Negative thinking results in real disease or disturbed mentality, either of which is destructive of health and happiness. Worry, being negative, is an enemy and should be eliminated. If we allow worry to dominate our consciousness, intelligence must, of necessity, be submerged. It is only when we use our God-given reason that we are able to remove this useless and antagonistic force from our consciousness. Not only is worry a diseased condition of consciousness but, interfering as it does with the normal functions of the bodily organs, it is the cause of many physical diseases, and also of many mental disorders of varying kind and degree.

Worry depends upon an incorrect interpretation in our consciousness. As man evolves to a higher state of existence, as he becomes more civilized and thoughtful, as he lives less in the present and more in the past and future, and as man's nervous system undergoes a higher organization and becomes more sensitive, he becomes more susceptible to a disturbed condition of the mind; and in this respect, he is more subjected to worry and its effects than any organism of a lower order of intelligence.



Every individual life must, of necessity, experience obstacles, problems, difficulties, disappointments, and thwarted plans. These things are but challenges that we must meet. Either we must conquer them through elimination or adaptation, or else we become their victims and are subdued. "It is a first law of growth that surroundings must suit the needs of species and organisms, or distortion and death follow." It is paramount, therefore, that if we cannot overcome conditions, we must adapt ourselves to them. When confronted by a problem or a situation that disturbs the individual's peace of mind, he should prepare to meet the situation and eliminate it from his experience. If it is beyond his power to overcome the difficulty, then he must adjust himself to it. The solution of most of life's problems is a process of adaptation, the conquest of environment. Adjustment begins with what one contributes to experience, not with what he takes from it.

If a period of concentrated thinking offers no solution to a difficulty, the natural course of action pursued by the average person is to begin worrying, as though such a reaction would produce an answer to the problem. The individual begins to fret; then enters the fear of consequences followed by mental depression, despondency, and brooding, and soon the whole organism is disturbed. Like the emotion of fear, worry directly affects the physiological processes. Strange symptoms are the result of worry, and immediately the individual begins to attach these symptoms to more serious causes. Worry is a destroyer of health, wealth, love and expression and then creates bigger difficulties to worry about — all the outcome of negative thinking.

Nature did not intend that we should worry. She endowed us with a brain wherein is stored wisdom, instinct, intellect, will power, and the POWER TO REASON. Furthermore, Nature intended that we should use these attributes INTELLIGENTLY so that our lives would be such a beautiful, harmonious expression that any condition that creates worry would be foreign to our experience. When we worry, it is generally because we find ourselves involved in a situa-



tion other than that which we anticipated. We did not correctly USE OUR POWER of WISDOM, INSTINCT, INTELLECT, WILL POWER, and REASON; or, in other words, WE MADE A MISTAKE.

We did not have the mental capacity to cope with the situation, or we failed to use our intelligence properly, and we were led into an error. Our plans did not materialize as we anticipated, and we found ourselves involved in a difficulty that we had not expected. Then instead of IMMEDIATELY GETTING BUSY AND DOING SOMETHING THAT WOULD CORRECT THE SITUATION, we were prone to just sit down and begin to WORRY. The MIND, being disturbed by the confused state, was then unable to properly govern the BODY; consequently, MENTAL and PHYSICAL trouble began to develop. Worry, like fear, will disorganize the whole being — body, mind, and soul. Most people who are ill are the victims of worry. Either their illness is a direct outcome of worry or this destructive force is associated with the condition in some form or degree.

Worry is responsible for more disease than all the germs that exist upon the face of the earth. We believe that almost everyone suffers from it in some form or another. Few of us ever realize just what harm we do when we allow our minds to indulge in this most destructive emotion. Worry has been aptly called the "*foolish American pastime.*"

The findings of every investigator show that worry is not only created by physical conditions but itself creates bodily sickness. There is an intimate relation between high blood pressure, heart failure, and all phases of serious anxiety. Loss of appetite and weight under prolonged worry is often observed. It is commonly believed that worry and other destructive emotions and irritations of life hasten the breakdown of the organic functions, and it is well known that diseases or deficiencies of these functions are greatly aggravated by emotional disturbances.

As a direct cause of the various kinds of functional nervous disease, worry is most important. Many people cannot

sleep because they worry about their inability to sleep. The more the individual concentrates on trying to go to sleep, meanwhile becoming more apprehensive of failure, the more apt he is to stay awake. The same is true of nervous indigestion. In fact, any part or function of the body is apt to become disordered if too much attention is centered upon it. Those bodily processes and functions under the control of the subjective or innate mind are best performed when left undisturbed by orders from the educated mind. This is true not only of such functions as sleep and digestion but also of other functions which require the most direct and painstaking efforts of conscious attention. In the case of sleep and digestion, we cannot pay too little attention.

To illustrate exactly how a WORRY in the MIND can produce pathology or trouble in the BODY, we shall present the following case: Let us assume that Mr. and Mrs. Jones are people of moderate circumstances who wish to enjoy the comforts and conveniences of average individuals. They decide to purchase a home, a car, and furniture. But not having sufficient cash to buy these items, they decide to use the installment payment plan. They make the purchases — MORTGAGE THEIR FUTURE — and indebt themselves to pay to creditors \$150.00 per month for years.

The plan works out very well for over a year. Then, due to a period of depression, Mr. Jones suffers a great financial loss in his business. He begins to worry. He is reluctant to tell his wife, but he must let her know that they cannot meet the allotted payments on their purchases. Mrs. Jones begins to fret and worry. Her mind being disturbed by a worry, her whole system becomes involved. Her appetite is lost, sleep is broken, and she feels depressed and "out of sorts." A spirit of gloom settles over the Jones' household.

Mr. and Mrs. Jones decide that they MUST DO SOMETHING, so they try to borrow some money from the bank. Conditions have changed things, and the bank refuses the loan. Money seems so difficult to raise. They go from place to place and finally are convinced that they cannot get the money. WORRY CONTINUES AND GROWS IN ITS INTENSITY. There seems no way out.

The collectors call again and again. They threaten to repossess the house, the car, and the furniture. Mrs. Jones immediately creates a mental picture of her furniture being moved out. She wonders what the neighbors will say, and this increases her worry. Her pride is now involved. She sits around and broods all day. Finally she becomes **PHYSICALLY ILL**. (She has already been **MENTALLY ILL**). Her stomach is all out of order; it will not retain food. She is nervous and irritable.

Mr. Jones comes home and finds his wife quite ill. He urges her to see a doctor, and she follows his advice. She consults a medical doctor, a chiropractor, and a Christian Science practitioner. Each in his turn treats the physical symptoms without any inquiry into the mental cause of her trouble. Mrs. Jones receives some relief from her illness, but the **WORRY** which originally made her ill is still there; so she continues in her quest for a doctor who can successfully cure her malady.

The type of doctor that Mrs. Jones needs would, at the present time, be very difficult to find, for he is the type of doctor that the entire world needs — one who in his treatment **CO-ORDINATES THE BODY, THE MIND, AND THE SOUL SO THAT ALL THREE OF THESE PHASES THAT MAKE UP THE HUMAN BEING WILL WORK TOGETHER HARMONIOUSLY**. To cure this woman, the doctor must find the real **CAUSE** which is **WORRY**, and he must **ELIMINATE** it from the **MIND**, thereby restoring the mind back to normal. Then he must **TREAT** the **BODY** for the **PHYSICAL** condition that the mind caused, and when all this has been accomplished, Mrs. Jones will be **WELL**.

This discussion brings us to the **LAW THAT GOVERNS WORRY**. The law that governs worry requires:

1. That one determines **WHAT IT IS** that causes him to worry.
2. That he **ELIMINATES** this worry by **INTELLIGENT ACTION**.



3. If it is not within his power to INTELLIGENTLY ELIMINATE the worry, then he is to accept the situation as being one over which he has no control, and he is to REFUSE TO WORRY.

4. One should not CREATE WORRIES. He must plan his acts so INTELLIGENTLY that worries will not develop.

When Mrs. Jones discovered that her husband's salary had been cut and her intelligence told her that it was no longer possible to pay the bills, she should have used this intelligence and should have gone to the creditors and honestly explained the situation. She should have asked that a new arrangement be made, with smaller payments; and if this was not acceptable, then she should have realized that IT WAS A SITUATION OVER WHICH SHE HAD NO CONTROL, and she should have allowed the creditors to do what they did in similar conditions. If they repossessed the home, the car, and the furniture, she should have accepted the situation in a calm, peaceful manner and REFUSED TO WORRY ABOUT IT, and then she should have adapted herself to the new situation.

In order to eliminate worry from his experience, the individual must face life with courage. He must discard biases, as well as opinions and conventions of others. We shall not be free from the pangs of worry as long as we allow our thinking and our activities to be governed by the beliefs, customs, opinions, and traditions of others instead of following the guidance and dictates of one's true self. Living as we do in a world of untruth, the conventions which we are called upon to observe, if analyzed, seem absurd in many cases. Yet the majority of us are inclined to worry if we cannot fit our lives according to these false standards. The farther the individual digresses from the natural way of life, the greater and more numerous become his anxieties. "*The standards of man are temporal; those of nature, eternal.*"

Beyond food, clothing, shelter, health, danger, and the necessities of life, there are no disturbances which rest upon the facts themselves. Facts, events, and circumstances take

on their color and significance only in the light in which we view them. Everything is relative. There is no big or little, fast or slow, ugly or beautiful, rich or poor, except by comparison. One man feels financially depressed on a salary of \$3600.00 per year; another prospers on the same income. Each man's outlook is determined and measured by his standard. We judge life not by its realities but by its appearances. Worries are but phantasies of the mind.

In the art of avoiding worry, we must guard against becoming involved in other people's troubles and the conditions which they allow to disturb their lives. Unless one builds a wall around himself, so to speak, intended to protect his peace and happiness, he will be exposed to all of the negative vibrations of people whom he contacts. One who is subjected to the vibrations of the emotional conflicts of the crowd must possess a vigorous constitution to maintain his own emotional stability.

Many strive for perfection, and worry lest they fail to attain their goal. Such individuals lack an understanding of the true principles upon which life is built. Every phase of Creation has its imperfections. Life cannot be perfect, for it is in the process of evolution and is subject to variation and change. Man cannot be without his limitations, nor will the product of his efforts be without a flaw. We must seek to learn a lesson from our failures, losses, and suffering, for through them we grow spiritually. *"It is not the victories but the defeats of life that strengthen us."*

Life presents the opportunity for joy and happiness in equal measure with discontent and worry. But, if we understand the Laws that govern our being and direct our lives accordingly, we can avoid the suffering that results from the transgression of these laws and the emotional disturbances which come as an inevitable consequence of their violation.



## Chapter Seven

### ANGER

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

—Prov. 16:32

The destructive emotions of the human MIND are many, and the individual who understands how to control them is, indeed, fortunate. Emotion represents a very intimate interaction between the mind and the body. To attain a high degree of self-control, the individual must begin with the emotions, but instead of suppressing or annihilating them, rather he should endeavor to control and co-ordinate them. If the emotions are not controlled, they will eventually evolve into veritable psychic demons intruding ruthlessly upon the confines of the whole being — creating physical and mental disorders, utterly destroying the finer sensibilities, building themselves up into despotic masters, dominating the mind at will, and completely supplanting reason and judgment.

ANGER may be defined as a "sudden, keen displeasure aroused by real or assumed injury or injustice and usually accompanied by the desire to punish. INDIGNATION is intense anger awakened by anything unworthy, as cruelty or meanness; RAGE is a vehement expression of anger; and FURY is an excess of rage."

Anger, and other similar states, such as rage, fury, vexation, irritation, revenge, and perhaps jealousy and scorn, distort and darken the nature. One should recognize the necessity of conquering these evils. So identified has the consciousness of man become with these destructive emotions that, although man realizes that these forces are detrimental to his development, he is deluded with the idea that they constitute a necessary part of human life. The popular belief and prevailing tendency is to hold the worst in check, prevent-



ing the operation of these forces where their destructive nature is most pronounced. Such false belief is entirely misleading. Until the individual awakens to the fact that the imperfections retained in his consciousness are detrimental to his well-being — physical, mental, and spiritual — and that his progress depends entirely upon his own effort to eradicate these animal traits, he is not only a slave to the animal elements of his nature but he is subject to all the vibrations about him arising from similar faults in others.

As a person allows himself to become more and more involved in traits of character brought over from the animal plane of consciousness, he gradually loses strength of his will, his powers of resistance are weakened, and the entire organism loses equilibrium. There are some people whose nature is mild and passive, and the expression of anger in such individuals is not so objectionable. Still, this destructive force reaps its penalty and prevents the individual from reaching a higher standard of consciousness. There are others whose natures are intense and aggressive, and the same degree of emotional upset makes such persons most offensive not only to themselves but to all whom they contact.

Anger is an *"affect which is the veritable epitome of the striving for power and domination."* This emotion reveals very clearly that its objective is to destroy quickly and forcefully any obstruction in the path of its angry victim. Observation and research have taught us that an angry individual will utilize all of his powers, physical and mental, to gain superiority and recognition. We often find individuals who respond to the least stimulus that might retard their ambition, or detract from their sense of superiority, with fits of passion, anger, or touchiness. They are convinced that they can force their issues or conquer their opponents by the use of this weapon. Such persons vibrate on a very low plane, and actually they are a menace to society.

There are occasions when anger is justified, but we are considering only the destructive phases of this emotion. Some persons actually make a system out of their anger and make themselves conspicuous by their aggressive approach to a prob-

lem or situation. They are usually highly sensitive individuals who harbor a false pride and whose inferiority complex is such that they cannot tolerate an equal or a superior, and who must themselves be superior to be happy. Consequently, they are ever on the alert lest someone should approach them too closely or does not value them with the proper esteem.

One of the most inexcusable forms of lack or loss of self-control is displayed by those who attempt to heal the sick. Too often doctors become irritated and angry at their patients, forgetting for the moment that the patient is ill. Among those who understand the action of the mind, there is a great desire to overlook and excuse the idiosyncrasies of persons who live in a state of unrest and illness. To allow oneself to be dragged down to a lower plane in order to protect an "inflated ego" is a flagrant violation of Natural Law.

Often a patient will go to a doctor seeking treatment for some organic disturbance, whereas the cause is due to emotional upheavals in the life or environment of such an individual. Treatment of the body alleviates some of the distress, but no cure can be effected unless the cause be corrected. Either the doctor with his advice, or the patient with an awakened understanding, must eradicate the cause. It is such cases as these that are responsible for some of the failures in healing.

As an illustration of how ANGER in the MIND can produce pathology in the body, let us assume that a person is eating a meal containing a substance opaque to X rays. The normal rhythmic churning movements of the stomach can be clearly observed before the screen of the fluoroscope. Now, assume that this person becomes angered by the naggings of a jealous mate. The peristaltic movements will be greatly diminished or, perhaps, may cease altogether. Even in milder vexation such as arguments, stomach movements are inhibited; the flow of saliva may stop, producing the dry mouth characteristic of rage, fear or nervous anxiety. Glandular activities of digestion are diminished, secretion of gastric juice is retarded, and thus the whole digestive process becomes disordered. One who is subject to habitual anger will so weaken



his digestive tract that ill health will be the inevitable consequence of this violation of Natural Law.

During paroxysms of anger, every function of the body operates in an extravagant fashion, and all bodily work is performed in a most wasteful manner. The muscles of the entire organism become tense and contracted. This tenseness pervades even the sympathetic nervous system, and as a result there are pronounced circulatory changes due to sympathetic discharge. The heart beats more rapidly and with greater amplitude. The smaller blood vessels contract in spasmodic fashion. This constriction of the arteries, together with increased heart action, produces a higher blood pressure and more effective circulation through the organs involved in bodily action. Thus the heart is overworked; the circulation, the digestion, and the elimination are interfered with; and the breathing becomes deeper and more rapid. Hence we see that the entire physical mechanism is disorganized.

The enormous amount of work performed by both brain and body when in a state of anger represents a useless expenditure of vital physical and mental energy. Not only is there a useless waste of valuable effort but a great deal of harm is being done to both mind and body. Persons actively engaged in systematic and constructive mental and physical endeavor are not apt to become the victims of habitual anger and the harmful, useless, and unwholesome upheavals that are concomitant with this most destructive force.

Destructive anger and its associate phases may be listed, according to their degree of intensity, as follows: Irritability, sensitiveness, anger, rage, hatred, and revenge — all different degrees of the same state — the more intense forms following in inevitable sequence to the unrestricted operation of the milder ones. If one is repeatedly detained by mild or subtle weaknesses, his progress is interfered with just as effectively as one who is subject to the grosser or more intense forms. **IRRITABILITY** is a subtle form of anger, and the individual who allows himself to be affected by it should not delude himself by thinking that indulgence in this emotional state will produce no apparent harm. The more intense forms of



evil, which eventually take the nature by storm, are but the more developed states of the milder forms and exist solely because they were not checked in their incipency.

The person in whom DESIRE, AMBITION, SELFISHNESS and PRIDE, one or all, are fostered will so lose his balance as to be easily wrought into a state of IRRITABILITY, which, if unchecked, will cause the individual to bristle with points through which he takes personal offense. One who is conscious of his own worth will not easily be insulted if accused of, or blamed for, anything that is below his dignity. Most fits of anger or touchiness are but an expression of a feeling of insecurity, inferiority, or a sense of false pride. SENSITIVENESS depends upon the degree of pride and self-importance that serves as its foundation. Let the individual analyze the consciousness through which he becomes hurt or offended, and he will soon recognize that it arises from wounded pride or a sense of self-importance that is not duly appreciated.

One who has risen to the state which tolerates no pride or special estimation of himself, as apart from others, never takes offense at any slight or insult. His acts are governed by his highest sense of right or duty. He does not allow his judgment to be swayed by the opinion of others, nor does he in any degree yield to their influence. The thwarted will, directed toward the fruition of ambition and the fulfillment of desires, also results in various stages of irritability, of which the most intense stage is ANGER. The nature in which ambition, pride or indulgence, one or all, are well developed, will be capable of extreme anger, and anger usually increases in the degree that the will, which operates in connection with the above errors, is curtailed.

When anger from any cause is tolerated and allowed to grow, HATRED is soon engendered and extends to both people and things. Anger against, or hatred of, the most evil condition or person should find no place in the person who desires to have HEALTH and HAPPINESS. Even likes and dislikes should be checked, and hatred under no circumstances should be allowed. Out of hatred grows the spirit of RE-

VENGE. Revenge, too, operates in different degrees, according to the intensity of the force back of it. To permit a desire or disposition to return evil for evil, or, in common parlance, to "get even" with the wrongdoer, at once levels the aggressor to the plane of his opponent, feeds the animal natures of both, and poisons the whole organism. The nature of revenge, whether mild or intense, is to wreak vengeance directly upon its victims.

When we consider how far the people of the world are from the standard of absolute non-revenge, non-anger, non-hatred or even non-irritability, it is little wonder that injustice is almost always the accompaniment of authority. Though one's purposes and resolves are to do right, unless the individual is free from emotional upsets, the mind is not clear, and correct judgment cannot at all times be formed. All people need to learn this lesson, especially those in authority. There is one class in particular to whom we wish to make appeal. Let the teachers, parents, and all who have direct control and guidance of children, rid their natures of anger and irritability. As a result, not only would children be saved from the polluting influence of such characteristics and resulting injustice, but righteous discipline would be far more effectual, and the power to control has, in that degree, power to govern others. One who has not gained self-control is, in the degree that he lacks it, unfitted to be in authority. The only attitude supportable by the progressive individual is that in which the greatest usefulness is promoted. If one is angry, if he hates, or feels revengeful toward any condition or person, he is thereby unfitted to be helpful.

To be forever free from the emotion known as ANGER, one must first eliminate its lesser degrees, IRRITABILITY and SENSITIVENESS. This can be done only by an understanding of the cause. If the cause be a person, then one must understand that the person is only a victim of destructive emotions and does not understand. One must not allow himself to become involved also. The individual should strive to develop the art of being patient with people or things that irritate, and as a consequence he will enjoy greater health and happiness.



## Chapter Eight

### JEALOUSY

Characterized by anxiety, envy, distrust and suspicion, jealousy is an emotional state which manifests itself in the form of a demand for exclusive affection or attention. Jealousy implies "*wounded vanity, conscious or subconscious inferiority, and fear — fear of not being able to hold something desired.*" Jealousy is a trait of character which grows out of greed and the conditions arising therefrom. In perfect accord with Nature's law of action and reaction, greed promotes jealousy, and jealousy increases greed. If there were no greed operating in human nature, no one need fear that his own, or that which he lawfully acquired, would be taken from him.

Not only does jealousy weaken and disrupt love relationships but it also directs its destructive course into all human ties. Most manifestations of jealousy in adults can be traced to some childhood memory or experience in which the feeling of being neglected or the sense of being discriminated against was predominant. Jealousy frequently develops in children from a desire for superiority or from fear of being supplanted. It is no uncommon occurrence to find a child expressing extreme jealousy with the advent of a younger brother or sister into the family, especially when the older child has been the exclusive object of his parent's love and attention.

There are some people whose ego is such that they cannot tolerate the superiority or preferment of another; hence jealousy is aroused by whomever they cannot equal or surpass. Although the recognition bestowed upon another is not always deserved, still one can never be justified in indulging in the negative emotion of jealousy, a destructive form of hypersensitiveness, destructive not so much to its object as to the one who harbors it. The person who has evolved to the point where he is conscious of his own faults and limita-



tions will react favorably to the recognition of superior qualities in another. When the individual becomes cognizant of the ONENESS of all mankind, he realizes that the excellence or accomplishment of the one will contribute to the betterment of the whole, and hence also to his own individual development.

Jealousy assumes various forms and proportions. It can be detected in destructive criticism of another individual or of his accomplishments, in distrust of another or suspicious apprehension of his activities, and in the fear of being slighted or neglected. As to which of these manifestations predominates in a person depends upon the concepts that have been built up in his preparation for social life. Jealousy may express itself in obstinacy, in self-destruction, in damaging another's possessions, or in disorganizing his plans and spoiling his pleasure — always in some type of useless opposition. But the most outstanding of these manifestations can be classified as a restriction of another's freedom, and this is the most objectionable form. Placing physical, mental, and spiritual bonds around another only causes the victim to strive to break away from such imprisonment.

The emotion of jealousy is generally considered to be an inborn tendency, but the most superficial glance at its effects will contradict such an erroneous conclusion and will show that this aggressive force is a logical and rational tool, unconsciously acquired for the enslavement of another human being. Jealousy is the unfailing index of an inferiority complex. It is "an artificially prepared emotional feeling-tone" which exerts its harmful influence both upon the individual who is jealous and the unfortunate object of this disruptive trait. In its destructive effects upon the whole being, jealousy can be compared to hatred, to which it is closely related. That great love is impossible without some jealousy is a tragic fallacy that is prevalent in the minds of most people.

Whenever a person is jealous, he tacitly acknowledges his inability to maintain the love of a beloved and further admits his unworthiness of that affection; hence he resorts to the artificial limits and restrictions of jealousy to avoid

any outside competition that might reflect upon his own inferior status. He who attempts to command and own those he loves by the means of the fetters of jealousy denies his loved ones the freedom of thought and activity which is indispensable for the preservation of enduring love.

The very nature of jealousy condemns it, and only in an abnormal life can it find expression. Its nature is revealed through its action, which is to CLUTCH, GRASP, and BIND for personal gratification. It also gives rise to suspicion, hatred, and anger. It pollutes the nature in which it exists and poisons the atmosphere breathed by its victims. There is no circumstance nor relationship that justifies its presence, yet people are deluded by the idea that it is the accompaniment of love. Be sure that where jealousy exists REAL LOVE IS UNKNOWN, and in its place is only an unholy emotion born of lust for self. Jealousy is the *"poison ivy that grows around the tree of love and chokes its branches and withers its roots."*

Jealousy is not an attractive but a repellent force. One who becomes jealous of another's love or attention takes the attitude most detrimental to his desire. The desire is not in any sense justifiable, but from his own selfish standpoint, jealousy diametrically opposes the gaining of one's end. One who is the victim of jealousy will naturally resist the unjust bondage to which such jealousy subjects him; so the more intense the clutching directed towards one, the greater the resistance and the wider the breach becomes.

UNSELFISH LOVE IS THE ATTRACTIVE FORCE, and when this is not active or when it suffices not to unite and harmonize, all effort on low planes becomes useless. An individual may watch and guard his possessions as he will, but never will he be able to insure them against the destructive forces which are everywhere in operation on the low plane coexistent with jealousy. Thus we see that this state is useless as well as destructive.

If an individual imagines that his happiness depends upon a person, place, condition or circumstance and thus he be-



comes jealous, he is pitifully deluded, for happiness is born of a pure spirit. The more absorbing one's jealousy becomes, the more miserable his plight; so again his end is defeated. Jealous thoughts will upset the entire organism — BODY, MIND, and SOUL — and will bring on a nervous condition that all the doctors in the world cannot cure.

If one is inclined to be jealous of persons or things, he can be sure that deep in his subjective mind are concepts from past experiences of childhood days acquired from a misuse of reason at that time. These concepts become active at the most inopportune moments and enslave the individual. Through an understanding of mental laws, the individual can closely analyze his jealousies, and realizing that such emotional states are destructive to his health and happiness, he will strive to eliminate them through intelligent thought. Let us therefore cease to be jealous, for happiness comes from within, never from without, and hence it depends upon no person, place, nor thing.



## Chapter Nine

### DESTRUCTIVE CRITICISM, CONDEMNATION, GOSSIP AND SLANDER

"If he who carefully picks holes in the character of others would but expend the same skill upon himself, what could prevent him from breaking through the bonds of ignorance?"

Another scale of errors which plagues the human mind and darkens the soul consists of destructive criticism, condemnation, gossip and slander. These characteristics are interdependent, and if the milder form is checked, the more virulent phases cannot ensue.

Criticism is a phase of mind which, when used in certain ways, is generally considered not only justifiable but exceedingly valuable. Such utilization of criticism, however, is confined to a limited scope. The original and more restricted meaning of the word *criticism* is a fine and accurate judgment of an object, especially applied to works of art and literature, with a view of presenting their excellences rather than finding fault. But from this standard, usage has caused criticism to degenerate into an agency for unrestricted faultfinding.

The confines of advantageous criticism are very limited. In fact, criticism has become almost wholly destructive. Teachers and those in authority, when their personal interests are involved, may closely scan the work or natures of those directly under their supervision with the sole objective of exposing errors and correcting them. But this is, strictly speaking, rather analysis than criticism, in the sense in which criticism is currently understood and used. Analysis, used in this connection, is the division of certain conditions into their various parts for the purpose of showing the individual that which is destructive and to be avoided and that which is constructive and to be cultivated. Such analysis should be

used only by those who are free from selfish interests and where duty commands.

Thoughts of criticism — of people, places or things — are definitely negative and constitute the most common form of negative thought. It is a psychological fact that our judgments of others are apt to be self-judgments. We tend to censure and criticize in others the things which are at fault in our own natures. If the criticism of others would form the basis of improving one's own ways of living and thinking, it might prove to be beneficial, but when criticism degenerates to the level of undermining others, it can only result in producing discord and unhappiness in the lives of those who indulge in this pernicious habit. The critical mind is forever blaming, judging, and condemning the world, yet little does he contribute toward bettering the ways of man. Destructive criticism, like jealousy, is an indicator of an inferiority complex and is used as a means of attaining superiority over another.

Like all habits, criticism, indulged in, rapidly grows and takes possession of the individual until, whatever his surroundings, his peace of mind is marred because of the flaws which everywhere present themselves to his fastidious mind. Through cultivating the mind according to certain standards, the senses may become so keenly critical that whenever they contact an object, comparisons are at once made and criticism formed corresponding to one's likes and dislikes. When any person or thing irritates or annoys, one should examine his own mind, and he will find that he is disturbed through his own criticism. As one **CEASES THE CRITICISM**, the disturbance will pass.

The habit of destructive criticism, or faultfinding, grows out of the discontented mind. Could the faultfinder regulate the circumstances or people of which he complains, he would only vary the state of imperfection. People and conditions of this world can never be changed to satisfy the individual. No two people have the same taste or standards as to what constitutes beauty or desirability. This is a world of endless variety and imperfections, all created according to wide-



ly different ideas. If one allows himself the privilege of criticizing, even in his thought, that which does not conform to his particular fancies, he will not only make himself and others unnecessarily uncomfortable but he will be detained in his progression towards health and happiness by trifles unworthy of his consideration.

It would be illogical to conceive of an Infinite Being as imperfect, weak, powerless, poor, indifferent, yet we allow critical thoughts of the shortcomings and weaknesses of others to tinge our thinking. God rules the world, plans the world, and must of necessity have different people with varying expressions; therefore, one should recognize this fact and be less critical of those with whom he does not "vibrate in resonance." Every individual should strive to acquire the habit of viewing all persons as children of God, made in His image, and to look for such good qualities as are apparent. When we contact an individual who vibrates on a low plane of existence, rather than criticize his weakened or corrupt nature, we should lend our efforts toward directing such a person to a better way of life. One must learn to see people, conditions, and things just as they are without being affected by comparisons, and soon he will check the habit of criticism. Whenever one ceases to vindicate firm likes and dislikes, he automatically eliminates critical thoughts and critical speech from his experience.

Destructive criticism leads to a train of disruptive habits and passions. Because it has long been given such free scope, it has become such a persistent and insidious habit that even after the aspirant has conquered other errors and the grosser aspects of criticism, it often insinuates itself on his unsuspecting mind and once more drags him into the mire of its own plane. There is only one way to handle destructive criticism, and that is to throttle it in its incipency, whenever and wherever it appears.

A critical mind not only in itself checks progression but it leads to the more destructive quality of condemnation. If one does not begin by criticizing, he will not end in condemning. Condemnation is a two-edged sword which very few are



capable of using, and indiscriminately handled, as it is today, infused with the harmful elements of anger, hatred and revenge, it is wholly destructive.

Because of the power that evil has gained over the life of man, condemnation is occasionally unavoidable, but the circumstances under which it is beneficial are even more limited than those which circumvent the use of criticism. Had man not entangled himself in evil, neither criticism nor condemnation would ever have entered his consciousness, much less would it have been necessary to employ either one to promote his advancement. But he has become tremendously involved. It is therefore sometimes indispensable, for one who is especially appointed, to not only analyze the conditions which hold an individual but to forcefully denounce them ere the individual can himself. In extreme cases, when every other method has failed, suffering is the only remaining means of bringing one to himself.

When one condemns maliciously, or for any reason except when compelled by duty, he sets destructive forces to work within himself. He is subject to the law of reaction and opens himself to the disruptive influences which inhabit low planes. Unless one is in a position that unquestionably demands his judgment and regulation, he must never allow his interests to carry him far enough into the affairs or conditions of others to criticize, condemn, or even to form an opinion thereon.

Where indiscriminate criticism and condemnation become habits of mind, it is an easy step to GOSSIP and SLANDER. We need not devote much time to the discussion of slander, for its destructive nature is so thoroughly recognized that it has come under the limit of criminal law. GOSSIP, its inevitable forerunner, is considered more innocent. It is, however, both idle and pernicious. The individual is warned against allowing himself to enter any territory except where duty calls. This is another way of saying, "STRICTLY MIND YOUR OWN BUSINESS." If this rule is observed, one will never be led into the consideration of people or things that do not concern him. Gossip is not confined to speaking ill of

people, but any idle discussion of the affairs of others falls into this category. One who wishes to progress must absolutely cease from any phase or form of gossip.

Gossip can be described as probably the most clearly self-revealing method of personal expression. It extends its destructive forces to the limits of another's possessions, conduct, misfortunes, sufferings, and qualities, and even penetrates the sacred sphere of family ties. The world is full of gossip, and one must closely guard himself against becoming involved in other people's idle and pernicious "chatter." By listening to the gossip of others, one becomes a party to it, and hence he is quite as responsible as those engaged in the actual practice of it.

Every person possesses both good and bad qualities, and we have the choice of recognizing either of these. It is the prevailing and far-reaching tendency, however, to ignore the admirable traits in an individual and to magnify his shortcomings. But it is a natural law that "*with what measure we mete, it is measured to us again*"; therefore, let us closely analyze this statement before we indulge in discordant thoughts or idle talk regarding the character or behavior of another individual. Gossip is another insidious habit, as difficult to check as it is destructive, and it should be coped with, whenever it interferes, with inexorable severity.

CRITICISM, CONDEMNATION, GOSSIP and SLANDER are dangerous forces. Criticism, in the sense of faultfinding, should never enter the thought or conduct of an individual who hopes to maintain his health, happiness, and peace of mind. Condemnation should be handled only by those who, having gained wisdom, have been especially appointed to authority; and it should never be used in malice, anger, irritation or selfishness. Gossip will hold the individual on a low plane, and ends in slander. Slander is a crime punishable by law.

In a world of imperfections, chaotic conditions and confusion, it is difficult to remain undisturbed and unaffected by the faults and flaws that are everywhere in evidence. Man

has always conceived of the perfect, and because he visualizes the perfect but has the imperfect, he is easily inclined to find fault and to condemn. Constructive criticism is desirable and should be encouraged when the occasion demands. But when criticism becomes negative, and therefore destructive, it only contributes to the general chaos of life. This tendency should be checked and eliminated whenever it presents itself. Not until a person has risen to the plane where his character is freed from all imperfections is he qualified to censure others.



## Chapter Ten

### VANITY

Whenever the desire for recognition assumes control of the psychic life of an individual, there is a constant striving for power and superiority which expresses itself in thoughts or activities which seek to display and glorify the self. Such an individual soon loses his contact with reality, he fails to contribute to society or to co-operate with his fellowmen, and his sense of appreciation and understanding of the laws that govern human life become sadly lacking. Being primarily concerned with the impression that he makes and with his reputation among others, his thinking becomes inverted and his most obvious character trait is vanity.

Vanity is "*an inordinate desire for the notice, approval, or praise of others.*" Although vanity is a phase of pride, one may be proud without being vain. But a vain person, ever seeking for approval or commendation, is excessively proud when his desire for personal worth is gratified. The vain often sacrifice the necessities of life in order to appear well in the eyes of society. They will sacrifice their health and comfort for the sake of being in fashion. They even forfeit peace, love, and security for the sake of wealth and social prestige. Generally speaking, vanity may be described as an extreme stage of self-importance, and in this respect its destructive action is at once apparent.

The degree of vanity present in an individual, the course of its activities, and the instruments employed to effect its ends, depend entirely upon the extent to which a person is absorbed and enslaved by this unsocial character trait. No doubt, every human being is vain to some degree. But as its external manifestations are generally considered unpleasant, vanity finds expression through the most diverse transformations, concealing and disguising itself at its earliest stage of

development. Vanity clearly indicates that its predominant motive is to conquer everyone and everything, and when this tendency begins to dominate the life of an individual, it becomes extremely dangerous. Not only is the individual engaged in useless and needless effort centered about the mere pretense of things, ignoring their true nature and value, but his chief concern being the opinions and impressions of others regarding himself, he loses his understanding of human relationship, ignores his responsibilities in life, and violates the laws that control his freedom. As a consequence, his outlook on life becomes narrowed and selfish, and he fails in his mission to become a contributing factor to society.

There are some persons whose ambitions are limitless. They are ever aspiring to achieve something which is considerably beyond their means and capacities. This type of person is not contented unless he holds the center of attention, and his sole object is to outdo the other fellow in order to gain distinction for himself. An exaggerated ambitious tendency always results from a feeling of inadequacy and inevitably leads the individual to frustration or defeat. The over-ambitious, realizing the futility of his efforts in one line of endeavor, will try another. Thus he goes through life attempting everything but accomplishing nothing, and in the end he is the victim of disappointment and disillusion. People of this class are usually without friends and are difficult to get along with.

Another guise used by vanity to conceal itself is the common trend to be different from others. Some people glory in individuality, in anything that is novel, distinctive or striking. The desire to be unusual is reflected in their dress, in their speaking, and in their manners. Their every gesture is directed towards making themselves conspicuous. Many will resort to extremes of fashion to attract attention, while others will hide their vanity behind the cloak of shabby attire. Every attempt is made to camouflage vanity; however, close observation will reveal that those who are extremely modest, who neglect their appearance, and those who adhere to everything old are no less vain than those who go to the opposite extremes.

Another form of vanity is self-admiration or narcissism. The narcissist seeks not only for a mirror in which to admire his own physical image but he is overly eager for approval and praise of his personal traits and qualities. Any compliment that is paid him only accentuates his self-love, and since his personality reflects conceit, self-centeredness, egoism, his character becomes unattractive to others. In the final analysis, he suffers from a loss or lack of the thing that he is striving so hard to gain, the love and admiration of others. The individual who is fortunate enough to possess personal beauty, health, talents, unusual skill and capabilities, should remember that these gifts are only temporal. They should never inspire self-admiration but only gratitude for their possession while they endure.

Inflated pride and vanity often find expression in posing — in attempting to appear more or greater than one actually is, in pretending to be worthy of commendation rather than striving for it. The pride that some people take in being a "tin god" is often very great. Among the most common types of posing are boasting and flaunting oneself, disparaging oneself, and appearing to be intellectual. Dressing extravagantly and making a showy exhibition of one's possessions are also common ways of posing. Persons who magnify and make public their accomplishments and who make impressive displays of themselves frequently hope thereby to "climb the social ladder."

As apparently superficial as are appearances, they are given a place of tremendous importance in the life of man. That he may appear well before the world forms a major part of man's motive power to action. Society does not ask after the character of its devotee, nor trace his antecedents to ascertain their standard of right or wrongdoing, but the question is: Does he come from a family who has been well stationed politically, intellectually and, above all things, financially? To be sure, no blatant crime may be tolerated in the family tree closer than two generations back. But much may be forgiven and forgotten which, on the ground of decency, would ostracize the individual, providing he carries a polished



exterior and his golden mantle is thick enough to hide the impurities of his nature.

When we speak of society, we do not refer to one class alone but to every class belonging to the whole social fabric. Each has its vanities, and whether these vanities belong to the lowest or to the so-called highest, they operate in exactly the same way. To one who is sufficiently free from these things to enable him to get a sort of bird's-eye view of the whole situation, the aspect that is presented would be irresistibly ludicrous were it not so pitifully degrading to the whole human family and were there not caught in the meshes so many beautiful ones who have lost their way and forgotten their earthly missions. In every land there are social divisions whether among the rich or poor, learned or ignorant, or even among the lowest haunts where immorality needs no cover. With all alike, such social divisions are based never upon nobility of character but on some vainglorious bauble which man has enthroned and tried to inflate with some semblance of reality.

Appearances, however, are not to be altogether despised nor neglected. A person should seek to make as good an appearance, according to current standards or individual taste, as he can without any cost to his higher development. If the appearance one wishes to make costs him justice, honesty or integrity, then he should sacrifice it. If, upon conscientious analysis, one finds that his appearance militates for or against his happiness, then he should sacrifice it until such time as his attitude becomes neutral. When he is neutral he may, without danger of vanity, give whatever attention to appearances that the occasion demands. A good appearance without cost to character, genteel manners and a courteous address, born of a kindly nature and regards for others, all tend to soften and harmonize conditions and may thus serve in the path of progression. The point we wish particularly to emphasize is that it is not the native goodness of the individual that makes him valuable in the eyes of the world but, good or evil, how brilliant an appearance can he make. Social caste is not based upon true merit but upon superficial acquirement whether such acquirement be on the spiritual, intel-

lectual or physical planes, and more and more is the requisite being narrowed down to a mere material acquisition.

It is not uncommon for an individual to pose as being intellectual. One popular means of trying to appear intellectual consists in excessive reference to literature, constantly quoting noted authors, to impress the audience with one's familiarity with famous works. Another means employed to pretend to possess a high degree of intelligence and understanding consists in the use of showy or "high-sounding" language that is unintelligible to the average person. One whose intellectuality is genuine strives to simplify his diction in order to convey his thoughts to others, and he uses abstract and technical terms only when necessary. It is the mediocre mind that tends to clothe his speech in gaudy and "high-sounding" terminology.

It might prove interesting to question an exponent of the caste that has perched itself on the pinnacle of intellectuality and which grows such prickly hedges between itself and the "vulgar herd." Tell us, our intellectual friend — you, who have delved into all the ancient and modern lore of the known world — tell us, whence came you? Why are you here? What is the purpose of your being? Whither are you going? Do you live after the demise of your body and if so, what then? What? YOU do not know these things? We shall give you another trial. Itemize your character. Be honest and analytical — how does it "measure up?" Are you self-possessed? Do you control your own mind? Do you think your own thoughts? Do you know whether you think your own thoughts or not? Do you get angry? Do you criticize or condemn? Do you have any ill feeling toward another? Is there anyone whom you cannot forgive. Are you irritable? Do you yield to disturbing influences? Are you wide-awake, calm, contented and happy at all times, under all conditions? Are you violating Nature's laws? Do you know what Nature's laws are? If you cannot pass this examination creditably, then take down your barriers and mingle with common, simple folk. They may teach you some valuable lessons about life and Nature and your responsibility. If your intellectuality has left you wanting in the principles of a self-possessed,



noble, pure and happy life, then, because it assumes so much and gives so little, must it be classed as vanity of vanities?

Superiority and inferiority are relative; therefore, their presence and contrast are in evidence in all human experiences and associations. Vanity is always a mark of inferiority. All exaggerated attitudes of superior knowledge, wisdom, authority, and morality are unmistakable indicators of the opposite qualities. They are the most obvious attempts to pose as superiority, "weakness masquerading as strength." Every individual has at one time experienced a sense of inferiority and therefore desires an appreciable measure of personal pre-eminence and prestige. Hence it is logical to assume that the character and personality of every human being retains a certain degree of vanity. It would be unwise for the individual to attempt to purge his nature of egoism, self-centeredness, and similar traits as if they were so many demons, but he should recognize their false and destructive nature and endeavor to redirect such tendencies and divert them into channels of socially useful effort.

As long as the ancestral memories and concepts which profoundly affect the thoughts, feelings, and actions of man remain buried in the subconscious, they will continue to dominate and control his life and behavior. Once these memories and concepts are brought to the surface and their false nature is exposed, then the individual begins to take the necessary measures to liberate himself from the domination of the lower self. The extent to which a person can free himself and find peace depends upon the development of his will power and his sense of discrimination. Of all the disruptive tendencies that tend to influence the conscious life of an individual, vanity is one of the first to make its appearance and one of the last to be subdued. Even those who have reached an advanced stage of their evolutionary progress still show traces of personal vanity. The vanity and touchiness of so many exponents of our professional classes are marked evidences of a lack of spiritual development. Professional people are still the victims of conceit, egoism, and touchiness which can be attributed to a lack of discrimination with regard to true values. They tend to over-estimate themselves and their



abilities. Touchiness associated with any special acquired capacity is due to personal vanity. This vanity originates from an over-valuation of one's specialty and from a lack of discrimination with regard to relative values.

It is unwise to be vain about one's possessions because they constitute no part of the Divine heritage. Material possessions are temporal, worldly, fleeting. True and lasting happiness comes from within and finds expression in constructive activity designed to contribute to the larger co-operation of human life. It is likewise foolish to be vain about one's beauty, and it is equally futile to be proud of one's financial status or intellectual capacities. The merit of intellectual capabilities is determined by their social usefulness. If one has been instrumental in promoting the welfare of humanity for all posterity, then the world will pardon his vanity as reasonably justified. All other forms of vanity are to be discouraged as destructive forces in the life of the individual and of society. Vanity, boastfulness, pride, self-centeredness are poor tools for acquiring the peace and security essential for man's happiness.

## Chapter Eleven

### HATRED

All human life is in a state of constant change and evolution. Some individuals still vibrate on a very low plane of existence — physically, mentally, and spiritually. Others have advanced to a highly developed stage. In the lower depths life is shrouded in ignorance, discord, and gloom, while at the higher levels it abounds in wisdom, love, peace and harmony. Always the expression of life takes on the values of its plane of evolution. Those who are still submerged are imprisoned by ignorance and indolence and are governed by fear, doubt, worry, hatred, jealousy, greed, and all the other negative attributes that keep the individual in darkness and confusion. Between the animal with his lack of reason and the person with a limited degree of intelligence and discrimination, there is little difference. Just as long as the individual harbors in his heart the destructive emotions that color the life and behavior of the animal and the savage, there is little hope for his advancement. Once these negative tendencies have gained weight and momentum in the personality of an individual, they will wreak destruction and disaster throughout his experience, finally resulting in mental bitterness, physical disease, and spiritual disintegration. It is ignorance of mental laws that permits these forces to govern and control one's life. Among the most destructive of these forces is the emotion of HATRED.

The Spirit within is ever striving to break through the barrier of ignorance and to direct the soul to a better way of life. When this barrier has been penetrated, one feels a revulsion against savagery and animalism, and the individual begins to climb upward. At this moment the stream of materialism gradually ceases in its power to absorb the individual, and the character expressions manifest less and less of the animal traits. Whatever the mind firmly believes in,

and adheres to, tends to shape and mold the thought patterns that find outward expression in the personality, character, and conduct of a person. Once these inner concepts are changed, the individual's whole life and experience take on a different form and expression. Thus he who masters his animal nature and rises above it "finds himself in and of a new world."

If we should draw a horizontal line and call it the relationship of personalities, we would place LOVE, which is the highest attribute of the human soul, at one end, and at the other end we would place its opposite, HATRED. Every thought, act or expression between personalities must, of necessity, find its resting place somewhere along this line. Hatred is the negative aspect of that which we call love. It can be described as *"an emotional attitude characterized by anger and an extreme aversion, enmity, ill-will, together with a desire to inflict injury upon some individual or object."* Actually, hatred is an associate state of anger, and as such its action has already been discussed in a previous chapter.

Let us digress, for a moment, and go back along the evolutionary highway to the time when the first spark of reason was given to the soul. We would observe, perchance, one of the first crude manifestations of human life walking through the woods and experiencing a terrific storm. The roar of thunder and crash of lightning were incomprehensible to man, and as he looked up in wonderment, his reaction was the same as it is today with things we do not understand. Hence fear, terrible fear, took possession of his consciousness. It is a mental law that whatever the mind does not understand, it will either fear or worship. When that which arouses the emotional state of fear does not inspire awe, admiration, or worship, then it will provoke a feeling of hostility, a form of hatred.

Hatred, therefore, is an aspect of fear. We hate our enemies because we are afraid of them. We scorn those whom we do not fear. Where there is no fear, there is no hate. With all the chaos, destruction, and suffering rampant in the world today, there are many who still remain calm and poised in their thinking. Their hearts are not filled with hatred, for



they are confident that good will ultimately prevail. Few of us are conscious of the fact that the great conflict of nations had its origin in the hatred and greed that was nourished in individual minds. One of the most disastrous beliefs of the great majority of people is that they feel justified in their hate; but not until the individual minds are purged of hatred, greed, and all their attending evils, will there be hope for an enduring peace. The wars of the world will not cease forever until mankind learns and applies the lessons of the Great Teacher that we should "*love those who hate us*" — that we must fill our hearts so full of love that there is no room for hate.

The concept of hatred born in prehistoric man has been transmitted to his descendants as part of their heritage. The little child, having inherited from its ancestors all the accumulation of destructive emotions, is very easily led into error. With the proper guidance and under normal environmental conditions, however, the child gradually learns to recognize those objects that are conducive to his well-being and therefore to be desired and loved, and those that are destructive to his progress and therefore to be feared, avoided, or fought against. As soon as the child acquires the power of making careful and accurate distinctions, the aggressive or destructive tendencies will find an outlet in constructive channels and thus aid in promoting the welfare of the individual.

As the modern child is thwarted in the expression of his natural tendencies and unsocial habits, he is denied the love that is necessary to compensate for his sacrifices. It is not surprising, therefore, that the average child grows up with a lack of the affection required to nurture his *love concepts*. A certain amount of restriction must be imposed upon a child's conduct, but when these limitations are accompanied by the parents' expression of hostility toward a child because he intrudes upon their time, comfort, or pleasure, it is little wonder that such children become embittered and suffer from repression.

Hatred does not always appear openly but, like vanity, knows how to mask itself and often appears in the guise of

parental love and guidance. Some parents expose their children to the same harsh treatment and sufferings that they had to endure as youngsters. Deluded by the idea that they are rearing their children according to "good old-fashioned principles," they are actually impressing their children's subconscious mind with the same concepts of hatred and revenge that are so clearly displayed in their own disciplinary measures. Children soon recognize such hypocrisy and that their parents are able to dominate them only because of their superior strength and size. Such children grow up with the desire to reach adulthood so that they can assert authority and power through punishment and restriction of those that are weaker than they are. Thus the "revenge of parent upon child is perpetuated for another generation."

The injustices imposed upon children by parents, guardians, and teachers are innumerable. Parents and superiors will be harsh, inconsistent, threatening, unreasonable, jealous, and even quarrelsome with those entrusted in their care, yet in return they demand love and respect. They will burden a child with their own worries, problems, and anxieties, and often they will criticize and embarrass him, exposing his weaknesses and shortcomings. Absorbing a child's personality and limiting his freedom unreasonably can bring only physical, mental, and spiritual suffering to both child and parent, for no one can love his superiors as long as they hold him in bondage. If we could provide children with an atmosphere of affection and understanding instead of one colored by restriction, compulsion, and violence, the emotional balance of the younger generation would be assured so that their subsequent lives would be freer from the aggressive tendencies that tend to destroy their health and happiness.

In order to cope with the hatreds and enmities that accompany adult life, we must recognize their origin and background in childhood experience. Most parents are unconscious of the injuries they are inflicting upon their children, who, in turn, repress the memories of these experiences into unconsciousness so that they too become unaware of them. Having passed the stage of childhood, most of us are now combating the hostilities that present themselves in the outside world,

and at the same time we must battle the conflicts within our own personalities that give rise to uncontrolled hatred. What course of action must we now follow to better human relationship? What methods are effective in cultivating love and in controlling or diminishing hatred?

A knowledge of and obedience to the laws that govern human life give us the answers to these questions. Through an understanding of the truth, we shall cease to frustrate each other. The basis for peace and harmony in the home, in the community, the nation, and among nations, rests upon a correct understanding of the nature of man. In every human being there is a spark of Divinity. As long as we are disturbed by hatreds and misunderstandings, we tend to disintegrate our consciousness. Harmony and love must originate from within our own consciousness. Any thought or feeling that tends to create inner conflict must be eliminated. This end cannot be achieved by excluding the irritating personality from our experience, by pushing him aside or avoiding him. We must face him and attempt to teach him the laws that govern human conduct. We must strive to redirect his aggressive tendencies and re-shape his life through love, kindness, and understanding. We must radiate so much love toward the annoying personality until no pain, jealousy, resentment or bitterness remains. Only when confusion, hatred, and resentment are dissolved are we at peace with ourselves and with our fellowmen.

All hatred is disastrous. It darkens the soul, poisons the mind, and brings suffering to the body. One who has progressed sufficiently to know that there are natural laws which govern human conduct soon recognizes that the immutable Law of Cause and Effect forever operates. This law exacts from everyone precisely what is due, for "*as ye sow, so shall ye reap.*" As long as we plant seeds of hatred, resentment and revenge, only bitterness and suffering will be our yield. If another person has harmed us and we feel justified in hating him, let us first analyze the situation, and we will recognize that it is the animal traits displayed and not the person himself that we despise. If we would but penetrate beneath the surface, we would find the same God



Power within the offensive person that is present in every man, only such an individual is still enslaved by his animal nature. Let us not stoop to his low plane by retaliating with like destructive traits, but rather let us seek to show him the "lighted path" through love and understanding. Remember that the penalty for hatred is hate with all its accompanying evils, whereas the reward for love is love with all its ennobling attributes.

## Chapter Twelve

### ENVY

The trait of envy is an unfailing accompaniment of the striving for power and domination, and always these tendencies result from a feeling of inferiority. Such an inferior attitude tones and colors the life of an individual and exerts a powerful influence over his behavior. Furthermore, the low evaluation of the self and the constant dissatisfaction with life indicate that such an individual has not yet reached a very advanced stage of his evolution. Having acquired a false interpretation of the laws that govern the human being, he allows himself to be disturbed by the opposites in measuring the success of others, their possessions and personal qualities. He is guided by the opinions of others and their accomplishments in making his decisions and directing his activities instead of permitting the Inner Light to illuminate his path. He becomes the victim of a sense of neglect and feels that he has been discriminated against, whereas he may actually be superior to others. These attributes are, indeed, unmistakable evidences of an unsatisfied vanity, of a desire to have more than another, and as a result the trait of envy is called into consciousness.

Envy may be defined as "*an unpleasant social feeling or attitude aroused in an individual by another's possession or accomplishment of something that he himself lacks or desires.*" A feeling of chagrin or resentment is usually associated with envy. The false pride of many people is touched as they see themselves excelled in personal qualities or outdone in material possessions, and often the destructive trait will lead an individual into evil ways in order to equal or surpass those of a superior standing.

Envy finds expression, sometimes, in the very countenance of a person. Being an attribute of a low vibratory plane,

envy seeks to reduce others to its own level. The envious person, ever desirous of gaining superiority, attempts to gain advantage over others in various ways and often by the use of clever schemes. He may meet his superiors with coolness and indifference, depreciate their qualities or attainments, magnify their weakness or ridicule their aspirations, and may even seek to retard their progress by placing obstacles in their way. Often a person entertaining an original idea or plan must proceed cautiously lest he be hindered by an incompetent one who is envious of his advancement. Envy may even express itself in the form of personal or material damage to some unfortunate victim.

The feeling of envy which develops in the process of measuring another's successes does not contribute to greater happiness but, on the contrary, it retards the individual in his progress by holding him on a low plane. Attracting as it does those attributes of like destructive character, it can result in producing only discontent, inharmony, and unhappiness. In spite of the universal disapproval of envy because of its socially hostile nature, still there is scarcely a person whose character is entirely free of this trait. As long as the life of a person moves along at the normal speed and momentum, the trait of envy is not frequently called into play. But whenever a man begins to suffer, when he is deprived of his needs and comforts, when his fame, fortune, or love is taken from him — when his present is troubled and his future is darkened — then envy begins to assume control of his consciousness. Only when man has risen to the state where he is no longer enslaved by the opposites — good and bad, wealth and poverty, abundance or lack, fame or obscurity, envy or admiration — when he ceases to make comparisons or draw conclusions regarding others or their possessions, then, and only then, will he cease to desire that which is foreign to his stage of evolutionary development.

Not only must a person cease to indulge in envy if he wishes to progress mentally and spiritually but he must refrain from provoking envious tendencies in others. Any ostentatious display of superiority over one's fellows is antagonistic to social well-being. A genuinely superior person conducts



himself in an humble manner and with due respect for those of lesser achievement. He avoids any showy exhibition of his standing which naturally arouses the chagrin and resentment of those lower in the scale. Every man has a part to play in life, and it is each man's duty to fulfill his mission to the best of his ability. We do not always have conscious control over our achievements, the nature or extent of our pursuits, our successes, or failures. Each individual reacts to life according to his stage of evolution. Just as it is a violation of mental law to blame, criticize or condemn a man for his weaknesses, his failures, his defeats, his wants, it is likewise a transgression of law to parade or over-emphasize one's pre-eminence, abundance, or superiority. "Genius is modest" is applicable in overcoming the tendency to incite envy in others because of superior intellectual capabilities. Mental and physical excellences are gifts that are to be appreciated, enjoyed, and utilized in the interest of individual and social betterment. He who is possessed of an abundance of material possessions should be moved with a feeling of generosity toward those less fortunate fellowmen who are not as blessed as he is in this world's material goods. Remember, also, that "*charity envieth not, and is not puffed up.*" An individual's achievements, merits, and superior qualities speak through his deeds; they require no formal publication.

The extent to which a person longs for the possessions or enjoyments of another depends upon his appreciation of his own environment. According to one's understanding and stage of advancement, he will view the wealth, the power, and the renown of other persons. He who understands and applies the laws that govern human beings will welcome the accomplishments and superior qualities of others as a challenge, an incentive to strive for better things. If he is sufficiently advanced, his peace of mind will not be disturbed by these things, because such an individual is too deeply absorbed in constructive thoughts to allow himself to become involved in the destructive forces of envy. Anyone appreciative of the things he possesses is not inclined to envy.

Many persons are unaware of the joys, beauties, and abundance in their immediate surroundings because of their

negative attitude. They are always finding fault with their lot in life, comparing their state of affairs with those of a more fortunate nature, anxiously longing for what another has instead of utilizing their God-given powers to attain that which their hearts desire. Most of our potential powers lie dormant, which, if awakened, could gain for us all that we desire in life. It is our negative thoughts, our fears of lack, of illness, of misfortune, of unhappiness that actually produce these things in our lives. If we would think health, abundance, contentment, peace and happiness, and lend our efforts in that direction, these things would be added to our experience. As long as we sit back and bemoan our predicament, begrudging others for better fortune, we shall continue to suffer. Only when man recognizes that he has the power to use his thoughts to lift himself from misery, only then does his freedom begin.

Anyone who allows envy to influence and color his life is a hindrance to society. Such a person constitutes a useless, disruptive force that leads toward destructive ends — in disturbing others, in depriving them of their rightful possessions, in harming them in some form or fashion. Always striving for that which is seemingly beyond his achievement, he is constantly defending his lack of attainment with groundless alibis, usually placing the blame for his failure upon someone else. Such an individual is a foreign element in society where understanding, generosity, co-operation and love form the bond of human relationships.

Like vanity, the trait of envy reaps its victims from the over-ambitious class. He whose aspirations are limited is not as frequently or as readily exposed to the forces of envy as one whose ambitions are without bounds. There are some people who cannot enjoy the accomplishments of others because they themselves aspire to excel in everything. Everyone has some line of endeavor in which he has talent and can surpass his fellows, but even in his special field the wise person does not strut, or disdain those of lesser ability or achievement.

A person would not be human if his personality did not retain some trace of envy. Since we cannot entirely eliminate



envy from our consciousness, we must attempt to control or sublimate it. In the individual, this feeling can be directed toward activities that elevate the person's self-esteem. The same course of action applies to the community and to the nation. The individual who feels himself neglected and slighted must be educated in new ways of developing his latent powers, in an understanding and application of the laws that govern his being, thus contributing to his own peace and happiness and that of his fellowmen. One who keeps himself occupied in some useful activity not only develops personal qualities but often acquires possessions that will diminish his feeling of inferiority. As an individual grows and develops in every phase of his being, he gains that deeper understanding and broader vision that welcomes the good of others and thus eliminates the consciousness of the disparity between himself and them.

Let us remember that there is a Power higher than we are that guides and controls the destiny of man and determines his mission in this life. According to the Divine Plan, each individual is assigned an allotted task to be performed to the best of his ability. Some will be appointed to positions of authority and superiority, while others must serve lower in the scale, but each one constitutes an intricate and essential part in the great scheme of things. However firmly we may believe that it is within our own power to choose an occupation according to our liking, still there is an Unseen Force that determines who shall be the doctor, the lawyer, the artist, the statesman, the philosopher, the teacher, and who shall be the servant or the laborer. When a person becomes cognizant of this impelling Force, he should willingly accept his role and play his part, and knowing that each man's part is necessary to the proper functioning of the whole, he will not allow envy to color his attitude toward one who has been designated to a higher place. The only logical course of action is to accept one's own station in life, to do his duty to the best of his ability, knowing that it is necessary in his evolution and that in due time he will be elevated to a higher task. It matters not whether one's calling is exalted or humble, whether king or slave, only how well does one perform the duties of his assignment.



A cross section of human personalities would reveal the harmonious amalgamation of some and the constant friction of others — all designed for the proper advancement of each individual along the evolutionary highway. It is only when we contact traits of personality that irritate us that we are able to gain a valuable lesson from them by eliminating like traits from our own consciousness. Instead of permitting envy to be aroused in our hearts by the pompous exhibitions of others, let us rather profit by our observation and understanding of these destructive forces by successfully coping with them in our own consciousness.

When those about us manifest abundance in the things which we desire in our own lives, let us not envy them, but rather let us be grateful for the ever-abundant supply that God has provided for us and of which we may partake in the degree that we understand and utilize the Law.

## Chapter Thirteen

### DECEIT, HYPOCRISY, AND SELF-CONDEMNATION

"To thine own self be true, and it shall follow as night the day that thou canst not then be false to any man."

—*Shakespeare*

That part of human nature that is patterned according to Divine law and order is the true self; that form of human thought and expression that is out of harmony with the Divine Plan is the false self. Had the human race not begun wrongdoing, false representation would never have entered the mind. When a spider weaves his web, one strand forms the foundation for another, and every fiber of that intricate little mechanism connects, directly or indirectly, with every other, and the whole is for the specific purpose of entangling. In this same way, evil has woven the network of perverted human nature, and every individual is caught therein.

The more complex human nature becomes in its errors and the more complete its subjection, the more necessary does deception seem, and the more varied do its forms become. The further human nature descends from the high state to which it really belongs, THE MORE IT ASSUMES TO BE WHAT IT IS NOT, the more nefarious its means to ends, and the greater the necessity of covering its tracks. The reasons for deceit and hypocrisy are manifold, depending upon the density of the errors in which the individual is involved. Generally speaking, because people have never been able to forget their ideals, they are not willing to acknowledge their iniquities. The individual represents himself to be better than he is, largely because he has not the courage to face the judgment of his own errors. The condemnation of others plays its part, but even if one does not fear this, the conscience is less troublesome when the evils in the nature are well cloaked. The exception to this state can be found when

one is sufficiently intelligent to condemn one's own errors, whether they are known to others or not, but this is the first step to self-purification.

Whenever a person deceives another without just cause, there is an inevitable condemnation of the self. Such deceit can be observed in all forms of social intercourse. A little child may mislead its parents, but always it suffers the remorse that follows. A student may deceive his superiors and profit temporarily, but in the degree that he employs the destructive tool of deception, he will lose his honor and self-respect. A man may cheat his neighbor and gain momentary advantage, but the price for such transgression must be paid in self-condemnation. Nothing is so destructive as self-condemnation. It causes more misery and suffering than anything inflicted from the outside, because it is a "gnawing pain" deep within our own being. Viewing the past with regret does not help the present nor does it brighten the future. If we repent being involved in some deception, dishonesty, or misrepresentation, the only sensible course of action to follow is to refrain from making the same mistake again.

Doctors of all classes, not being fully aware of the underlying principle of all healing and being conscious of their inadequacy, sometimes react to a subtle form of deceit — an unavoidable form of deception which can be attributed to the doctor's limited training, for none of the healing professions is sufficiently broad to embrace the whole phenomena of healing the sick. Many doctors of a high evolutionary status, in order to escape from the self-condemnation of their ignorance, frequently resort to the use of opiates or alcohol to escape from the reality of consciousness of having deceived their patients. The more one is responsible for another's well-being and indulges in deceit or hypocrisy, the greater the penalty he must pay. Sometimes this penalty is a disrupted bodily condition which results in the various forms of illness. It is well known among psychiatrists that many physiological ills expressing themselves in the body may be directly traced to a feeling of guilt caused by deceit and hypocrisy in the mind.



When man found that he must either give up his evils or be exposed, the intellect, which has always ministered to artificial development, gave him the mantle of misrepresentation. This mantle he has used to its utmost, until today deception and hypocrisy are so universal that their manifold hues have, consciously and unconsciously, deeply dyed the whole of human nature. Social relations reek with insincerity and assumption. Religious life has few corners that are not infested with hypocrisy. In home life lurks secret disloyalty. Business and political life flaunt their prostituted honesty, justice, and integrity to the four winds of heaven. There is practically no evil more theoretically condemned and condoned than dishonesty. It is another of GREED'S hideous offspring, and an inseparable twin to injustice. Man dare not effectually attack dishonesty, for such an attack would reach back to its parentage, whose roots are buried deep in the vitals of civilization. He must tolerate dishonesty, or yield up greed and shake the institutions built thereon from center to circumference.

Suspicion of one's integrity often expresses itself in the constant mistrust of the honesty of others. Apprehensive people are conscious of the uncertainty of their own rectitude; hence they are ever on the alert lest someone be scheming against them. Humanity is predominantly trustworthy, and the confidence that one manifests in his fellowmen tends to call forth similar vibrations in others. It is evident that a man may be honest in certain directions yet suffer privations, and it is equally obvious that a man may be dishonest in definite ways yet acquire wealth. Viewing the trustworthy man as entirely virtuous and the dishonest man as totally corrupt will lead to the erroneous conclusion that the one man fails because of his particular honesty and the other prospers because of his outstanding dishonesty. Closer observation and broader analysis, however, will reveal that the honorable person reaps the rewards of his upright thoughts and actions but also the sufferings that result from his vices. Likewise, the dishonest person brings upon himself his misery and his happiness in proportion to the evil and the good that he projects into his life.

It is satisfying to man's false nature to believe that suffering can be attributed to one's virtue, but not until man has purged every negative thought from his mind and every sinful blemish from his soul, is he in a position to know and to judge that his sufferings are the result of his good and not his bad qualities. As man progresses along the evolutionary path, he will recognize the Divine Law, infinitely just and immutable, forever operating in his mind and life. Possessed of a knowledge and understanding of the laws which govern human life, he will view his past in retrospect to the time when he was still submerged in darkness, suffering, and confusion; and he will know that all these past experiences, good and evil, were the inevitable outcome of his evolving self. In order to arrive at a precisely correct interpretation of good and evil, the individual must analyze his concepts of right and wrong according to universally accepted standards. If a person is possessed of universally accepted concepts of right and wrong, then it follows that good thoughts and actions can never produce bad results and that bad thoughts and actions can never be effective in creating good. Suffering is always the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with himself, with the Law of his being.

*"It is hard to personate and act a part long, for where Truth is not at the bottom, Nature will always be endeavoring to return and will peep out and betray herself one time or other."* None but the self-deluded believes that he can fool others by pretended virtues, appearances, or conduct. None is deceived except he who tries to deceive others. Misrepresentation, either direct or implied, to gain one's ends or purposes will eventually lead to degradation of the self — to confusion, suffering, and unhappiness. That which cannot be legitimately gained through developed intelligence and ability must be sacrificed without one moment's hesitation. For the one who would progress, there is no possible compromise. There must be absolute integrity in every detail of the daily life, and whatever else one is called upon to sacrifice, his character must be preserved.

Referring to the more petty forms of deceit and hypocrisy, there is nothing that will add more to one's own self-respect,

and more quickly demand respect from others, than a non-assuming attitude. However little, however humble, **BE YOURSELF**. Comparing oneself with others or emulating them brings into play the destructive forces and hence such thought or activity should be avoided. Individuality is unique in its expression; therefore, no two personalities are identical. Each phase of human expression is as desirable as another, and each constitutes an essential part in making a perfect whole.

Among the people we meet daily, there are few whose faces reflect true peace and happiness. Lacking in creative activity, which permits expression of the higher self, and devoid of a knowledge of the laws that govern the human being, they are masked with the artificial, with sensuality, with cold practicality, or with unworthy fears and uncertainty. If one would cast aside these masks and attain health, happiness, and peace of mind, he must release himself from the sophistication and set patterns of the multitude and follow his truer and less complex personality. The individual must assemble his inner forces to rid himself of his negative identity and to return to the actualities of self. To achieve a positive identity, one must refrain from deceit, which will rebound with self-condemnation and throw one into the negative column, for negativeness in any of its forms will eventually produce an instability of mind and body. Peace of mind is a far greater possession than any material thing, and one cannot have peace of mind when self-condemnation enters. Eliminating the necessity of deceiving others will insure greater peace with oneself and with the world.



## Chapter Fourteen

### PREJUDICE AND INTOLERANCE

Prejudice, in its broader sense, includes all the innate capacities and all the acquired tendencies that create a behavior bias in the human organism. In its more restricted sense, however, prejudice may be defined as "*premature judgment, bias, often grounded on sentiment, ideas, or associations.*" The prejudiced mind is a closed mind, narrow, biased, opinionated, one that is inclined to pass judgment before a full and complete inquiry has been made. In this sense, prejudice is regarded as an evil, an undesirable trait, and constitutes a retarding force in the individual's evolutionary progress.

In the light of prejudice we interpret events and project our fears and hopes into them. Our judgment or misjudgment of others is influenced by our distinctive way of thinking and believing. Prejudice constitutes the spectacles out of which we view the world and hence molds and shapes our impressions of the world and our reactions to these impressions. Whenever there is expression of individuality, a difference of any kind or manner, prejudice will assert itself. The false deduction from difference to inferiority or superiority is readily made. In the degree that vanity and egoism dominate our behavior, we are inclined to assume that our point of view is the correct one. If others differ, they must be wrong; if they are unlike, they must be inferior. Whenever the element of rivalry enters into the picture, the prejudice is intensified and often "blazes forth" into dramatic competition. Wars have always magnified and intensified all sorts of prejudices, making it more difficult to maintain world peace and harmony.

Nearly every person is a "crank" on some subject or other. Strengthened by conviction and sentiments, mere opinion and belief dominate our thinking to the extent of

obstructing the outlook and clouding the vision, preventing us from seeing the facts. We are averse to following any line of thought or reasoning that is antagonistic to a strong emotional prejudice. The emotional intensity and the quality of the sentiments attached determine the degree to which prejudice can hold and sway the mind.

Deep in the subconscious memory of every individual are implanted experiences that help form our opinions and limit our judgment. Too often these experiences would not endure the test of right reason, and impressions produced by them tend to delude and misguide the individual. As a consequence, the mind becomes confused and imprisoned by prejudices, biases, set opinions, queer ideas and taboos. Without investigation into causes and effects, we confidently turn to these subconscious memories to direct us in meeting real life situations. It is not until we inquire into experiences and measure effects in the light of their origin that we can hope to use experience as a reliable guide. Masses of likes and dislikes, ideas of right and wrong, conscience and belief are often the product of false memories of experiences submerged in the "ignorance-bound regions" of the mind. When one is called upon to answer a question or render a decision regarding a subject of which he has only limited knowledge, the prevailing tendency is to call up such false memories, which color and sway his thinking. He should instead pursue an unbiased investigation of facts to guide him in arriving at his judgments or conclusions.

Prejudice is usually considered an evil, but however much we may disapprove of its existence, we cannot dispense with it. To entirely eliminate prejudice from one's experience would necessitate a renouncement of all convictions, conventions, beliefs, principles, and conscience itself. The man of principle will maintain an open mind to all issues and will not pass judgment until a thorough, unbiased investigation of facts has been made. He asserts his own rights but at the same time he respects the rights and privileges of others, permitting them their freedom to think and believe according to their understanding. By means of prejudice the individual protects himself against unpleasant, undesirable and hence

usually destructive tendencies that militate against his integrity, his peace of mind, his settled convictions. But when prejudice becomes a retarding factor in progress and cooperation, then it is an evil and destroys the very objective it seeks to attain.

Prejudice leads to intolerance, and intolerance leads to criticism and self-condemnation. Intolerance may be defined as *"lack of forbearance, narrow-mindedness with regard to the opinions and beliefs of others; an inability to endure."* It is the inability to understand intellectually and to accept emotionally, facts as they are. We are in the habit of being intolerant; we allow ourselves to be disturbed by the shortcomings and mistakes of others and of ourselves; we concentrate on insignificant details and on petty differences. We fail to understand the operation of the Law of the Opposites and the Law of Cause and Effect. Intolerance of others leads to criticism; intolerance of ourselves leads often to self-blame and feelings of guilt.

Tolerance, too often, is not the result of what one thinks but how one feels about any particular person, institution, or idea. Just so long as our analysis and interpretation of facts are arrived at through emotions, we are the victims of intolerance. Only through reason do we attain genuine understanding and tolerance. Feeling superior purely on the basis of being born into a particular race, we become intolerant of race, creed, and color. We often boast of tolerance in religion, but in reality question the integrity of anyone of a different faith. How open-minded is an individual who concedes that all truth is relative but who finds himself emotionally upset at the expression of ideas that contradict his viewpoint? Yes, we profess that others have the right to solve their problems according to their own dictates, but still we find fault and criticize anyone with a code of behavior different from our own. As long as we continue feeling tense and irritated by whatever does not conform to our particular desires, notions, or prejudices, we are ignorant of the meaning of tolerance.

It is the nature of Spirit to express Itself in many ways and in many forms. If there were no change, no diversity,



life would become dull and uninteresting. The Spirit within must, of necessity, express Itself through the medium which It has created. Some media are destined on a lower scale than others, and the expression therefore is different. And here again the Law of the Opposites is in operation. Without a knowledge of perfection we could not be conscious of imperfection; hence in order to progress we must have both. From these expressions we gain a knowledge that enables us to choose and accordingly to progress or retrogress. All persons, nations, and races constitute but an integral part of the great scheme of things. Can we say that any race, religious sect or class of people is inferior and therefore to be despised, mistreated and cast off? Are we justified in denying them their rights and freedom just because their traditions, standards, customs and beliefs differ from ours? Why should the color of a man's skin, his mode of dress, his religious worship make him the victim of criticism, condemnation, or ridicule? Each must express himself according to his ability and to the limit of his understanding; therefore, as long as man does not interfere with the welfare of his fellows, who has the right to deny him his way of living and thinking, and who has the authority to judge his fellowman?

It is only natural and normal that we have individual preferences, but we do not become obsessed with our own ideas and opinions. All are traveling the Path, each seeking his highest good according to his own understanding. None are perfect. All have their limitations, yet all are struggling onward, and some day each in his own way will attain his goal. What undreamed of heights might we achieve if we would only realize, with understanding, that there is only one mighty Essence that permeates all creation and that obedience to the Laws of Life will elevate us to these heights. When enough of us, through obedience to these laws, will automatically cease elevating ourselves to the detriment of others, real unity will be assured. Peace, happiness, and understanding will then prevail throughout the world.

In a progressive world there is no place for intolerance. Mankind is rapidly increasing its storehouse of knowledge; science is ever discovering new methods of improving our

daily living. Yet, if we retrospect but a few years, we would find that the action of our intolerant ancestors prohibited the world, for a time, the full benefits of such great inventions as the automobile, the airplane, the steamboat, the telephone. The inventors of these devices were persecuted by the prejudices and intolerances of narrow-minded, biased, critical and jealous individuals who feared that their security was threatened. Insecurity is probably the basic reason for our intolerance, as it is for many other destructive attitudes. Nothing is fixed or assured. From within ourselves and from our environment, we are exposed to dangers that challenge our physical, mental, and spiritual security, and every other little "security-seeking ego" represents a potential danger to our own welfare. Hence we become the victims of fear, jealousy, envy, prejudice, and intolerance, along with a score of other evil tendencies, in a vain attempt to attain the happiness and peace which, in our ignorance, we are destroying, or at least we are making the attainment more difficult and more remote.

All new systems of thought must undergo a form of crucifixion before being accepted by the world. People will blindly cling to their old beliefs, ideas, opinions and traditions with a closed mind to anything new or different that might contradict or expose some of their convictions. Not only do such individuals have a closed mind to any new system of thought or religion but they will ruthlessly attack, without investigation, anything that might tend to shatter the foundations of their ways of thinking or believing. Remember that *"condemnation without investigation is a mark of ignorance."*

It is wrong to unsettle the minds of those not ready to accept the Truth. Only those who are ready will investigate with an open mind and will cast off the mantle of false beliefs, prejudices, and intolerances. Once freed of its old masquerade, the real self, with a broader and deeper understanding, will embark on its crusade onward and upward to a better life.

## Chapter Fifteen

### SELFISHNESS

Selfishness is the antithesis of generosity. It is an offspring of greed and has its origin in the instinct of self-preservation. The selfish person concerns himself solely with his own needs, wants, and desires. Selfishness, in its last analysis, means that a person is living for himself alone, unconcerned as to the welfare of his fellowmen, uninterested in his organization — be it local, state or national.

Everyone is in love with himself to a certain extent. No one wants to exchange places with any other person unless he is assured of personal gratifications. We are all necessarily self-centered. We tend to concentrate upon those things that concern us personally and those things which we have grown accustomed to identify with our real selves. Yet, if all people were selfish, society would be in chaos. Fortunately, many people have evolved far enough that they have eliminated this undesirable trait. Were this not true, governments, organizations, and social gatherings would be impeded by the selfish.

In this economy of ours, one should recognize that he is on an equal footing with his associates. If he should gain the desirable things of life such as wealth, prestige, or fame, it should be realized that these things were acquired either by chance or by the operation of Natural Law. One should entertain no selfish desire to take away that which has been rightfully earned. Many people, due to the operation of Natural Law, acquire riches; others live in comparative poverty. Those who live in poverty and who do not understand the operation of the Law will be inclined, in comparing their own plight with others, to become selfish to the extent of criticizing, even hating, those more fortunate.

There are some individuals who have an abundance of the good things of life; in fact, more than they need. Instead



of sharing their excess worldly goods among those less fortunate, they are guilty of ignoring the apparent need of their fellowmen. Here, again, we have an expression of selfishness. If these individuals understood the Natural Law involved, they would comprehend the teaching of the Great Master: *"It is more blessed to give than to receive."* Many an overambitious person who has utilized selfishness and greed as a means to amass wealth has sought relief from self-condemnation by engaging in a program of charity and social welfare. Although there is a certain amount of pride and self-satisfaction involved in such philanthropic endeavors, still they tend to sublimate, also, the baser emotions of greed and selfishness. Even in the homes, where selfishness should find no refuge, many an individual will shower his loved ones with gifts on certain occasions to ease his conscience of his habitual expressions of selfishness.

One of the most difficult lessons that we have to learn in life is that we are ONE with all people. Since we are individuals, we are so absorbed in thinking of the self that we tend to ignore the interests of other people. We need occasionally to ponder over the fact that the universe must flow out of One Source. It is evident that each of us, being some part of the whole, must be in essence with the other and therefore not separated completely. One of our greatest mental victories is the comprehension of the idea of individuality without separation. Only through such an understanding can we bring help to our friends and neighbors who are ONE with us in spirit and in essence. When a person has risen to the extent that he recognizes that all are ONE, he then becomes altruistic. He realizes the truth of the aphorism: *"Bread cast upon the waters will be returned threefold in time."* Being familiar with this great spiritual law, he gives freely, expecting nothing in return. The Law then compensates him threefold. There was a time in the evolution of the consciousness of man when selfishness was an asset in self-preservation, but that was the law of prehistoric man. In our present day civilization, selfishness no longer plays a part. It has been outgrown, outmoded, and should be eliminated.

The only effective means of developing ourselves and of improving our environment rests upon the principle of combination. We as individuals must consciously be aware of, and participate in, the common interests of all other individuals. We must become imbued with a determination to help others succeed that we may succeed, and thus we are building a common ideal to grow and develop. To participate successfully in the lives of others, we cannot at any time selfishly and intentionally deprive others of the things they desire nor are we justified in interfering in any way with their growth and development. In the degree that we assist others to success and happiness, we also increase our abundance and our happiness, for "*the greatest joy in life is the joy we can give to others.*" It is impossible for us, as fair and reasonable individuals, to believe that we can attain ultimate success by depriving others of what is rightfully theirs. The most complete life is always found when the individual seeks self-expression in integrating all his aspirations and desires with those of his fellowmen.

In overcoming selfishness, we must differentiate between egoism on the one hand and extreme altruism on the other. As we view all men as actors on the stage of life, we see the slaves of selfishness playing a pathetic role, but no less pathetic is the picture presented by the slaves of mistaken unselfishness. When a person sacrifices himself at too great an expense of his own welfare, then he is no longer a contributing factor to society, but rather he becomes a burden, actually contributing no more than the man of greed. Eventually he breaks down and has to be helped by those whom he hoped to assist. Hence altruism improperly understood causes suffering, whereas the selfish seem to gain ascendancy; for those in whom evil predominates are clever in their schemes, and they take advantage of the good. Most individuals pervert the innate urge of self-regard by allowing it to find expression in the destructive force of selfishness; others, however, in an attempt to escape from the evil of self-love, become the victims of self-neglect.

If, in our attempt to overcome selfishness, we concentrate solely upon others and lose all interest in ourselves, then we

are defeating the purpose we set out to attain, and we are creating a situation that is both unnatural and unethical. The individual who ceases to care for himself is violating the laws of his own being — physical, mental, and spiritual. Only those who have developed themselves can be instrumental in assisting others, and the real self of the person who attempts to assist another must be of such inherent quality that what he does for another will help that individual to climb upward, for "all valuable altruism roots back in a valuable kind of person who is being altruistic."

Both a child's behavior and his thinking are directed toward the self. The young child is decidedly egoistic by nature, but the maturely developed and evolved personality is not self-centered. He has objective interests; he cares for his fellowmen and their concern. He discovers ideals that constitute the guiding principles of his life and the lives of his fellowmen, and he is ready to die for them. He becomes habitually absorbed in creative work. He evaluates life not according to his possessions and interests but rather according to the persons and interests to which he belongs. His greatest satisfaction comes from projecting his life outside of himself, thus finding expression in the benefits of others; and, as Jesus said, "He finds life by losing it."

How, then, can the individual span the gap from infantile self-centeredness to this highly developed and evolved mature individual? Many adults are still living according to a childish pattern. They are censured as being selfish, but if we investigate further we will find that they are "specimens of arrested development." Only through an understanding of and an obedience to the Laws of the Body, Mind, and Soul can the individual span that gap. Just as the body becomes dwarfed through a violation of certain physical laws, so the self is stunted unless it frees itself from the bonds of self-absorption, objectifies itself, discovers itself in family, friends, interests, and loyalties beyond itself.

Along with love and friendship, one of the most enduring satisfactions in life is to lose oneself in creative work. Every wise man will seek a work in which he can find self-express-



sion, an outlet for his higher nature, a "task to dignify his days." Deep within the subconscious of each individual is an innate urge to create, an impulse to construct, an intense desire to express oneself in a work that becomes an extension of the self. In some individuals this innate urge is repressed; in others, it lies dormant and never reaches the threshold of consciousness. But the history of great personalities, in eminent or humble places, shows that these individuals have really expressed themselves, and their common quality has been self-expansion and not self-absorption. They found an outlet in objectives not primarily concerned with the self.

Obviously, it would be a false inference to state that all human nature is essentially and altogether selfish. But man's nature is so constituted that it does not really blossom forth until it has been released from the destructive influence of absorbing self-concern. When the innate urge to extend the self culminates in its highest expression, we have the world's saviors. Although apparently they seem to be the victims of self-sacrifice, they are actually the exponents of exalted self-expansion. Thus the little ego is enlarged and developed into a higher state of being. But the life of the extended self is not without its trials and tribulations. The mother who dedicates herself to the care and protection of her children may be crushed by what happens to them. One who devotes his life to a great cause may be shaken by disappointments and failures. All the progress of the civilized race has been due to the unselfish devotion of those advanced souls who have brought to the world the truth. It is a well-known fact that all truths have been persecuted and vilified by selfish men and women. The history of great inventions, philosophies and religions will verify this statement. Nevertheless, any wise man with true regard for his higher development would choose to face the problems of an expanded personality rather than the dwarfed and narrow life of selfishness.

## Chapter Sixteen

### GREED

Greed is an inordinate desire for power, wealth, luxury, honor, security, prestige, or any personal satisfaction or gratification. Through desire man took his first step downward. The desire to gain more knowledge, greater power, and better security, in a shorter time and an easier way than through the process of natural growth, entered the mind of man. Thus began the long descent from a state of purity, simplicity, sweetness, and possibilities for development, wholly beyond man's present power of conception. The gratification of one desire led to the creation of others, until today humanity is so entangled in the net it has woven about itself that no individual on the earth plane can wholly extricate himself.

History has no record of man before he began violating laws and, therefore, falling from his native state. We have only the story of the Bible concerning the Garden of Eden. The historical record points to ages of wrongdoing, during which humanity has fluctuated through various stages of inferiority. In an effort to compensate for this inferiority, we have the great and complex mechanism called *civilization*, nearly all of which would have been practically useless to the exalted and powerful being into which man would have developed had he not begun transgressing laws and interfering with the natural trend of his being.

All the different historical epochs define only different stages since the fall of man and his long climb up the ladder of artificiality. He has invented all kinds of artificial and mechanical means and appliances to overcome the difficulties which beset the way. His accomplishments toward bolstering and "patching up" his weaknesses he calls wonderful progress. His success is so limited, however, and his infirmities so apparent that he has no recourse save to attribute the deficiency

to Nature and to lower the standards of human ability, whether mental, physical or spiritual, to the plane that benefits his action.

If we would go back to the days of savagery and review the history of man through the different stages of barbarism and civilization, we would find that the differences lie not so much in the moral status of society, nor in the amount of evil extant, as in the crudeness and fineness of the methods pursued. So far as the potency of evil is concerned, the differences are in favor of the more primitive states. The civilized man has polished up his exterior and glossed over the reflected ugliness of his savage mind, but he is a "whited sepulcher." Active in the heart and mind of the twentieth century are all the evils and passions of every known age. While the grosser forms of evil have passed away, man has, step by step, learned to use his mind to further his selfish ends and to gratify his more and more complex desires, until he has developed an intellect which has taught him the use of finer methods and subtler forces, giving into his hands greater power to do evil than ever before.

Even were it possible to consider all the past and present phases of earthly conditions, no one could accurately estimate whether, on the whole, evil has increased or decreased during the long ages of its fluctuations. But, comparing man's progress with the possibilities of natural growth — while he has gained in temporal power, he has lost in the real power vested in himself; while he has gained in intellect and superficial knowledge, he has lost in intelligence and wisdom; while he has advanced in mechanical ingenuity, he has lost in the intensity of his senses and brilliancy of his faculties; while he has found remedies for some of his deficiencies, he has forgotten how to prevent them; while he has innumerable ways to gratify his desires, he has lost the key to happiness; and with all his boasted gain of whatever kind, he has lost the consciousness of even the possibility of living to the standard of a perfected human nature, which standard is only the first step toward an exalted individuality.

If we are daily and hourly indulging in thoughts and actions which scatter and destroy the life forces, — forces



upon which the body, mind, and soul feed and depend for health, strength, light, power, wisdom, and life itself — then no advance in the science of healing, in intellectual accumulation, in inventive genius, in creations for gratifications, in artificial practices for spiritual development, can keep pace with the destruction wrought upon the very essence of our being. It is not sufficient to comprehend all that is comprised in the Law. It must be as fully lived as comprehended. Neither can we half understand and half live, nor fully understand and partly live. Even though one has fulfilled all the requirements save one, he is not trustworthy, for through that weakness he may be led into darkness and confusion. ALWAYS IS MAN FACED WITH THE INEXORABLE LAW. He must either cease from the gratification of his inordinate desires and committing of other destructive errors, and begin the disentanglement of his fettered being, or continue in these things and plunge more deeply in the abyss. There is no salvation save through straightening out the distorted nature.

Two thousand years ago the great Master Christ, who was sent by the Divine to give an erring world the Truth, realized that many souls were enslaved by the emotion known as GREED. He told humanity, *"Seek ye not these material things which rust and moth will consume, but first seek spiritual things (or knowledge); then all these material things will be added unto you."* Christ realized that men of intelligence would allow material possessions to enslave their souls and pervert their lives; therefore, He tried to convey the message that these things were false. Seeking material things such as gold, property, power, is purely of the physical plane. These things are temporary, transient, earthly. Due to this understanding, Christ was led to inquire of man: *"What would it profit you to gain the whole world and lose your own soul?"* Those who have evolved sufficiently to understand that the entity within, the soul, is the real man are capable of knowing that the treasures, possessions, and powers should have an affinity with the soul instead of with the body. Therefore, they realize that spiritual attributes are more valuable and lasting than all the physical possessions which exist.

There are many people scarcely differentiated from the higher animals who, due to an inordinate ambition, are able to accumulate vast fortunes. Only the necessity of maintaining self-respect prohibits such individuals from engaging in questionable and dishonest enterprises which may yield them wealth. But the person who has advanced to any extent or degree would not exchange places with such individuals and revert to their low state of spirituality in exchange for all their possessions. There are others who feel so inferior that life would be intolerable without the prestige of name, of wealth, or of power, and in the lives of such individuals ambition again becomes the tool of greed and lust. Such expression is a misuse of reason. The history of the world is strewn with the wrecks of egoistic ambitions. Wars and the fall of nations have resulted from ambitions for aggrandisement. Only when ambition is employed as a socially useful force can it be encouraged. The only constructive outlet for human ambition is to promote a greater knowledge of the world we live in, a better and broader understanding of our neighbors, and a fuller and richer life resulting from the quality of our co-operation. All the other ambitions end in defeat and destruction, or the tragic crippling of body, mind, and soul.

Until individuals cease to consider themselves as an entity, separated from the Creative Source and also from their neighbors, human society cannot hope to eliminate the elements of savagery and barbarism. Greed and lust will continue to contaminate our homes, our governments, our human relationships. Wars and crimes will continue, and man will fail to attain the goals to which he aspires. Man's function in life becomes important not as an individual but as a part of the whole, and it is in this capacity that man becomes "God's greatest revelation." Only by uniting his mental and physical efforts with others can man hope to broaden and elevate his thoughts and experiences, and hence achieve a rational existence.

One should concentrate first on what he can give to life, rather than what he needs or can get from it. Too many people approach every situation with the attitude: "What am

I getting out of this deal?" To think exclusively in terms of what he must get makes a person greedy, selfish, aggressive, egotistical, self-centered, whereas thinking in terms of giving makes for humility, generosity, kindness, and cooperation. The individual who participates in the service of others receives a greater reward both financially and spiritually, for generosity and love, not greed and selfishness, are the fulfillment of the Law on every plane of life — physical, mental, and spiritual. Those whose thoughts are centered upon giving and doing for others will be amply rewarded by the unfailing Law of Compensation. The person who thinks only of getting, or of getting first and giving afterwards, is deluded by a false interpretation of the Law. Invariably he ends up in failure and disappointment.

The history of mankind shows that the great artists and thinkers, inventors and discoverers have been dominated by an urge within themselves to give to the world something that will help their fellowmen, some contribution to all posterity. The creative or constructive thinker does not suppress his creative urge by concentrating on what financial gain will be his lot before he sets out to begin his task, or whether there will be any reward at all. Yet, in the final analysis, his reward is greater than anything received by those who concentrate on material remuneration before they set out to use their talents.

Greed is an offspring of egotism. The opposite of egotism is extreme altruism, which gives all without due regard for one's essential requirements on the physical plane. Both are wrong in the results they produce. Wisdom dictates that one should use discretion in providing the needs for existence — food, clothing, shelter, essential comforts, recreation. The Great Master made note of this when He said, "*The servant is worthy of his hire.*" Beyond these essentials, there should be no necessity to accumulate useless possessions or wealth. One must provide for himself in moderation, but he should eliminate any tendency to grab, or hoard, to desire beyond his needs and wants, thus limiting the supply that would bless many. The Law of Compensation forever operates and will exact from those who overdraw.



**Part Three**

**THE LAWS OF THE SOUL**

## Chapter Seventeen

### FAITH

Christ recognized faith as a great attribute of the human soul, and being aware of its power and magnitude, he said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove and nothing shall be impossible to you."

—Matt. 17:20

Endowed with faith, man has magnified his strength, his courage, and his power. The greatness of mankind has been displayed by obscure individuals who have had faith in an idea or an ideal. Faith is the great inspiring and buoyant force that tides man over the difficulties of life, the uncertainties, the disappointments, the failures that tend to obstruct his path of progression. Whenever a powerful, "one-directional drive" takes possession of an individual's life, it can always be traced to faith in or knowledge of a vision, a plan, or persons.

Faith means confidence in the integrity of the natural world order, in the infallibility of law, and in the uniformity among the facts of cause and effect. Faith is an abiding trust that all is well because governed and protected by Superlative Powers which fail not. In the beginning man knew the powers that governed and protected his life. He knew the laws of Nature and their unfailing results. So long as he was simple and obedient, all his activities were in accord with a perfect confidence that his life was governed to promote his highest well-being. Through his own indiscretions, man began to transgress the laws of his being. As his nature became darkened, the light that was still able to penetrate the errors took on the coloring of his increasing impurities, and his operations and their results became correspondingly mixed. In this state were born the opposites of good and evil,

and the long conflict began. One of the first costs paid by erring humanity was the sweet, peace-preserving faith in the happy fruition of life and its activities.

Faith on the physical plane is prompted and controlled almost entirely by organic forces that are, for the most part, unconscious. But man, endowed with reason and the power of abstract thought, employs faith, as a substitute for exact knowledge, in his effort to interpret the meaning and the value of life. Man begins to penetrate beneath the surface of things, to look beyond the facts of immediate experience, and in the absence of tangible evidence, faith must supply the inspiration and the courage to go ahead. When man centers his intelligence upon objectives that he desires to achieve, the inspiration of such intellectual endeavor is always faith in something. In scientific investigations, as well as in philosophical thought, faith must be relied upon to provide the realities not present in consciousness. There are always unknown factors or qualities that must be accepted on faith to complete the solution, the structure, the design. In the healing realm we have many and varied systems of securing health, but all of them depend upon faith for their effectiveness. Even Christ, the Great Healer, recognized that faith was a necessary requisite to cure. Faith is the "master key" to great discovery, invention, and achievement. Faith cannot be described as being blind, artificial, or credulous, nor is it synonymous with just ordinary belief. Belief is of the intellect, but faith is of the soul.

*"No man is the whole of himself; those to whom he has given his faith are the rest of him."* When we transcend the limits of our being and reach out toward others whom we understand and sincerely believe in, incorporating and blending our lives with theirs, then our lives become transformed, empowered and enriched. Only through our capacity to believe in others do our personalities reach their fullest and highest state of development. In all human contacts and relationships, faith is the keynote of success. In the home, the community, the nation, and the world at large, faith in the people concerned is indispensable in securing lasting harmony, understanding, peace and happiness. One cannot find



real happiness in love that does not also encompass faith. Romantic love may constitute the motive and the basis of many a home, but the substance of faith is essential in assuring its permanency. Without this abiding trust, the home becomes but a dwelling place built upon the foundations of shifting sands. Faith is the bond that perpetuates human understanding and friendship.

All thoughts strive for outward bodily expression. Thoughts of health are vastly more important than thoughts of illness, for in the degree that thoughts are positive they will materialize themselves in the body as health. Thus the manner in which we handle our faith-faculty is vitally important even to physical health. We can no longer separate the physical and the psychic in the diagnosis and treatment of disease. The whole person is involved in illness and its cure; therefore, the importance of a constructive use of the faith-function cannot be over-emphasized. Where there is no faith, there is no cure unless the illness is caused by a purely physical medium. Whenever the psychic is involved, as it is in the great majority of cases of illness, faith is imperative. Miracles of healing always result from the application of physical, mental, and spiritual laws bringing the one to be healed into harmony with the Divine. Viewed in this light of understanding, miracles are no longer regarded as supernatural. If the whole man — body, mind, and soul — is master over fear, anxiety, hatred, resentment, jealousy, selfishness, he automatically brings himself in harmony with a great part of Divine Law, and consequently he becomes strengthened, physically, mentally, and spiritually.

When an individual loses faith in life in general, he can be compared to a boat without a rudder, tossed about on the waves of life. This condition is not conducive to health and happiness. Often the mental and spiritual dissatisfaction resulting from a lack of faith in the wholeness of life brings so much bitterness and confusion that physical inharmonies result. Many physical diseases can be traced to this cause. Nothing is more effective in bracing a shattered or broken life than positive faith. However futile, useless, or deplorable a situation may appear, faith will buoy up the spirits. This

is especially true in the effect of genuine religious faith. Although the faith-function is often exposed to grave misuse in the religious realm, still confident faith is the only salvation for many insecure and shaken lives who will never find solace, coherence, and peace of mind without it.

Man today longs and seeks for a method which will enable him to harmonize with the Divine within himself. Religion satisfies some people. A great majority, however, are seekers. Somewhere along life's highway one may find a system of thought or of philosophy which gives him that priceless attribute FAITH. Only when the Truth, or True Knowledge, has been found is faith no longer required to satisfy the seeking soul. It is only through an understanding of and obedience to the laws governing the body, mind, and soul that we can hope to realize any real emancipation from illness, negative thought, and limitation.

The quality that is claimed and felt by many people called *faith in God* is an abstract idea based on widely divergent theories which have been accumulated as the race has passed through the different stages of intellectual development. If faith is not born of a clear understanding of unvarying and irrefutable truths, it necessarily degenerates into a pretense or counterfeit emotion with no other foundation than shifting beliefs. In order to gain the truth underlying all these inherited and acquired beliefs, one must analyze them completely. Each individual has his own interpretation of life's basic meaning. We naturally attain to this idea due to our environment and association with persons and things. When the light of truth is applied, we can easily discard the ideas which are false.

The idea that faith is associated only with one's religious experience results from incorrect reasoning. Faith is a faculty of the soul that finds its most perfect expression in the spiritual nature, but it must be developed in all of its phases in order to manifest its complete character. Spiritual understanding does not imply anything strange, unnatural or incomprehensible, but it does mean that our belief in goodness must be the supreme master over any apparent manifestation

of evil. We must have faith in the Laws of the Soul if through their operation we hope to mould our characters and shape our personalities. Success in life depends upon the faith we have in our fellowmen, while the goal of achievement that we have set for ourselves is anchored in the faith we have in our own ability. We must have faith in the beneficence of Law as applied to life, for the Source of all Law is the Omnipotent God.

Faith is an inherent attribute of the human soul. As the soul has evolved throughout all the past ages, it has retained the essence of the memories of its past lives and knows by experience that in each crisis God always comes to its aid. Due to this experience, we are enabled to have the priceless attribute Faith, faith in the eternal, upward progression of life.

Crises come into human affairs as a necessary part of cosmic evolution. The minds of men then become confused, and the confusion leads to discord and to fear. People see the old order being swept away, and the future is viewed with bewilderment. But, as in the past, God always sends a man whom He has selected and trained, and when the stage has been set, the man assumes the role he is destined to play. Nearly two thousand years ago such a crisis came upon the earth. Rome was in her glory; she dreamed of philosophy, and dominions without end. But the dawn of a new age was ushered in with the birth of Christ. He ministered in Palestine and taught the new philosophy of life. Men of that day knew not that His message gave birth to a new species of thought, but after more than nineteen hundred years have elapsed, we of this generation can see that His message was, indeed, the end of an era.

There is a similar crisis before our eyes today, and not one nation but all nations are involved. The world is confused and afraid. Everywhere men look for a teacher. Where is he whom God has selected, whose mind holds the remedy for the world's ills? In whose heart is the spirit and in whose hand lies the power to alleviate the sufferings of the world? From the hearts of men all over the world a cry has gone forth for a teacher, and from the bosom of God a Son shall come.



When he that the world waits for shall appear, what will be his work? What will it be, but to carry the work of the Spirit one step further. The day has passed when men can go forward with greed as their criterion. This new age, which is being ushered in, demands of men that they shall be Sons of God in deed and not merely in name. Until He comes this new age will drag slowly along, but when the great destined personality arrives upon the earth, then whatever he says, teaches, and does will be proof to us that it is He.

Then, due to his teaching, science will be our religion and religion, our art, and we shall cease to be slaves of unknown forces. Then shall we know that this universe and all life is ordained by beneficent Law — that our bodies, minds, and souls are governed by Law — and only through obedience to these Laws shall we enter upon our heritage. Those who obey the Law will know Divinity within; those who transgress the Law will again descend into the abyss from which they came. Again and again must they come to rebirth until finally they learn the lesson of life. Until that hour the Spirit toils at her hidden work, and it is through the hidden light that reveals to advanced souls her process of evolution as she shapes from out of the dust the immortal Sons of God.

Christ foretold that the time would come when the knowledge of God's Laws would cover the earth. We are assured that the Prophet was right. Men are losing faith in the philosophies which embody superstitions and fears, and are beginning to understand that this is a universe of law and order. Jesus declared many times that FAITH was an absolute essential in the many remarkable healings of his ministry. The secret of this teaching lies in the fact that faith was needed in the absence of perfect knowledge of the laws involved. Faith is necessary when one possesses limited knowledge in the thing he has faith in, but when perfect knowledge of the thing is obtained, faith is no longer needed. Faith is the great transforming power of all life and brings in its wake the Divine inheritances of health, happiness, and the more abundant life.

## Chapter Eighteen

### HOPE

When God created the first single cell of life and therefore the latent soul, He endowed it with the capacity to acquire the necessary attributes by which it could struggle upward from the planes of darkness to the planes of light and become an individualized, fully-awakened human soul. Incarnated as it was in its many multiple forms, it experienced certain stages of evolution, many of which led to despair and gloom. The latent soul at first was devoid of hope. Being exposed, however, to repeated calamities which apparently were fatal, the soul surprisingly survived these crises. Thus hope originated as an inherent capacity of the human soul.

Through the long dark ages of the past, the soul gained the knowledge that even though its material form was dissolved by death, it remained secure and possessed of the accumulated knowledge of all the errors of its past lives. This experience naturally led the soul to believe that it could climb upward regardless of its apparent material position at any given time; therefore, we find in each human soul an attribute, based upon experience, called *hope* — hope in the upward progression of life.

Man of today is dual. He is possessed of a carnal consciousness, which is the result of his experiences since birth. Man is also possessed of a spiritual consciousness, which is the accumulation of all experiences since creation. Unfortunately most individuals are aware of only the material consciousness, but working within themselves is this great spiritual consciousness which is possessed of all knowledge. The whole purpose of the soul's evolution is that it may eventually become cognizant of its Divine origin. Through the acquisition of wisdom, the soul can then bring itself into harmony with God, its Source. Obedience to the Laws governing the body,

mind, and soul enables the carnal consciousness to work in harmony with, instead of contrary to, the spiritual consciousness, and toward this end we toil.

The carnal consciousness, possessed of limited experience, finds itself confronted with an unsolvable situation, and when it sees no way out, it very frequently gives up to what is known as despair. Life becomes dark, undesirable, meaningless. Were it not for the indispensable emotion of hope, which lies dormant in each human soul, this particular carnal consciousness would eliminate itself through self-destruction, but always the voice of past experience comes to the rescue and says, "Have hope."

Even doctors, when confronted with a disease that they know will prove fatal to the patient, will bring encouragement with the words, "Where there is life, there is hope." And this hope rests upon the fact that each soul has within itself the accumulated memories of past lives and knows that it is indestructible. Temporarily the consciousness of man may concede that the body is the man, and having to view the dissolution of the body by disease, it believes that all is lost and that death will be the inevitable result. Still the invincible spirit of hope is clamoring for acknowledgment, and then we see that person calling upon those in whom he has faith to intervene. The individual called upon may be a doctor, a religious man, or another person, but always it is an expression of hope.

The human soul of each individual, having its memory of the past not available to the carnal consciousness, can never be without hope, for during the dark, dismal ages of the past it has experienced trials and tribulations never known in this material life and having always survived the expected annihilation, it knows that it is immune to lesser destructive forces. To this knowledge we can attribute the spirit known as hope — hope in the immortal evolution of life. During the evolution of the human soul from the first stage of life to its present form, there has been a gradual acquisition of knowledge that enables the human soul to become aware of its divinity and of its immortality.



Immortality is man's supreme hope and constitutes the greatest venture of faith. The hope of life after death provides an incentive for moral perfection. It enlarges and intensifies the worth of personality. It gives significance to many facts of human experience that would otherwise be meaningless. Upon this hope rests our faith in the inherent beneficence of the world order, our discrimination of values, and our conviction that Truth and justice will ultimately prevail. The hope of immortality constitutes one of the greatest stabilizing forces for all mankind.

As the soul evolves and becomes conscious of its destiny, it begins to differentiate between that which is true and that which is false. It realizes that some individuals personify the attributes of good, while others are but an expression of evil. With its gift of reason and choice, the soul affiliates itself with one or the other. If it aligns itself with those who are good, it becomes, in a sense, the agent of the Divine, and by its acts it assists in bringing to a realization the brotherhood of man. But, on the other hand, if it affiliates itself with the exponents of evil, it increases their power, and thus life moves on either positive or negative. When negative elements predominate in human life, God in His divine wisdom looks down, so to speak, upon the earth and decrees that justice shall prevail and sends His Son, who by His teaching and example brings back to the minds of men the realities that exist, and again He creates order out of chaos. Due to this action of the Divine, the human soul, which has experienced these things in the past, is imbued with the spirit of hope.

Those who are ill, those who have problems, and those who despair should heed the words that "God is in His heaven and all is right with the world." Nothing happens by chance. All is according to a Divine Plan. That which causes an individual despair has been sent in order that he may overcome the obstacle and advance himself upward in the eternal progression of life. Were it not for the survival of hope, in many instances, by the time the individual had suffered enough to make him willing and obedient to the laws that operate for his good, there would remain no incentive for effort. In fact, hope

is the motive power of all effort. It is the attribute which becomes the stepping-stone to the awakening of the soul. Out of the awakening, there shall inevitably grow an abiding faith in the powers which operate through Nature to bless the pure life and lead along the path of unbroken progression to higher and higher states of nobility and happiness.

There are two kinds of hope. One is hope in the eternal progression of life and all its goodness. The other is the perverted idea of life for material gain. One is purely spiritual, born of a desire to serve the masses. The other seeks personal gain. Hope is largely centered in many things that have only temporal value and even in the gratification of desires and selfishness; still its nature, especially in reference to its persistency, lends to humanity a buoyancy which greatly aids to keep it from sinking into greater darkness and despair. So long as the individual lives on the plane of desire, hope must survive the dissatisfaction resulting from repeated disappointment and failure or from satiation through gratification, until the soul is led, step by step, to see that the ultimate of all hope lies in purity, simplicity, and obedience to Nature.

## Chapter Nineteen

### GENEROSITY—CHARITY

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” — I Cor. 31:2

Great fallacies prevail regarding the nature and significance of true charity, or generosity. Much so-called “charity” is done through a sense of obligation and not as an expression of love. The majority of people consider that they have contributed to the betterment of mankind when they have given financial aid, which often finds no higher expression than dropping a coin in a beggar’s cup.

Then we find the selfish individual who gives only where the compensation is equal or greater in proportion to the contribution. This type of charity sinks to the level of a sort of business deal designed to promote selfish social gains and self-glorification. The person so indulging rarely sacrifices of his time or energy to do a charitable act for another. He prefers to feel exclusive and aloof from his fellowmen. Too busily absorbed in his own selfish interests, he resents being inconvenienced to assist the needy or the handicapped.

Inevitably the time arrives in every individual’s life when he faces a difficult situation and must call upon a fellowman for help. The person who has done no charity will then feel humiliated to ask another to render him assistance in time of need. Ignorant of the Law of Generosity, he attempts to remunerate for favors in terms of material things that he has gathered and hoarded. Little does he realize that the deeds of the Spirit are performed without any thought or hope of gain or reward and cannot be compensated for in terms of the material. True generosity, concomitant with love, is a



quality of the soul that expresses kindness, beneficence, mercy, and tolerance.

He who gives from his heart must also receive from the heart. Thus one establishes an equilibrium between giving and receiving and maintains the two sides of his consciousness. It is only through an awareness of the value of giving that the consciousness receives its greatest power. One who feels that he has fulfilled his obligations by having made an appreciable contribution to charity should realize that the mere giving of money is not enough. One should give of himself and his love, thus causing his consciousness to grow and expand, enabling it to receive the best his fellowman has to offer.

One is always dealt with generously when his nature becomes generous, enabling the Divine to have greater expression through his thoughts and actions. Until one reaches the plane where there is free giving and receiving, he cannot be assured of lasting security. "He profits most who serves best" becomes a living principle and truth when the individual gives not from his hand but from his heart. It is a law of spiritual compensation that if *"we give to the world the best that we have, the best will come back to us,"* and often in greater abundance.

Therefore, we are to do unto others as we would have them do unto us, but we must use discretion in exercising our generosity. Being too generous often debilitates the will of those we desire to help and circumscribes their experience necessary for their progress. At the same time an excess of generosity may deplete our own resources destined to promote other worthy causes. Charity thus becomes misdirected and defeats its own purpose, for people become irresponsible, shiftless, and dependent when we absorb all their problems and take on all their burdens. It requires fine control and discretion never to do for others what they are not willing to do for themselves. We cannot always compensate for the ignorance of others; furthermore, it is a violation of Law to be kind to one person at the expense of another.

True giving is wisely directed; it helps others to help themselves. The person who merely flings a coin to one asking alms is not expressing true charity. On the contrary, he often encourages some vice in the individual to whom he gives and this endangers society in general. To those who do not understand the Law of Generosity, this method of giving merely offers balm to their sympathetic nature or their false sense of duty. Charity in its right conception is not synonymous with mere giving but is distinguished by discerning service, true helpfulness, kindness, and love.

The mark of true love and service, in distinction from the mere pretense for show or for vainglory, is that it does not seek praise nor publicity. The individual with the spirit of true service in his heart has no desire for commendation nor does he boast of his good deeds. His reward comes from the knowledge of a deed well done, and the joy he can give others becomes his greatest joy. His whole nature radiates a spirit of love, kindness, and generosity, and thus he unintentionally but irresistibly draws to himself a rare and divine praise.

He who allows his interests to center only about himself deprives his life of its chief charms and, moreover, he defeats the very objectives he hopes to attain. Just as in the natural world there is a law that whatever is of no use or serves no purpose will wither and shrivel up, so it is a law of our own being that he who contributes nothing to the great body of mankind, who makes himself of no use or service to others, will find that those qualities of his nature that promote the development of his higher self begin degenerating and disintegrating. Thus he loses the chief charm and happiness of his life. Such an individual lives only with his own small and stunted self, while he who projects his life into the service of others, in generosity, kindness, and helpfulness, will evolve to a very high plane of existence. His whole nature will grow and expand, and he will share in the greatest joys of life, his own life becoming rich and beautiful. He has entered into and taken part in many other lives, and as a consequence he shares in their successes, their joys, and their happiness.

Once we become cognizant of the truth that all are ONE, and that each individual is an integral part of the whole body of mankind, then we will strive for the perfection of all people. Just as the imperfect functioning of one bodily organ can impair all function, so in the greater body of mankind when one individual is poor, disheartened or ill, all men in some degree will share his suffering. All men are created in the image or likeness of God. All are the Sons of God, and therefore all are entitled to share in His beneficence and abundance. Each individual constitutes but a channel for the outflow of God's abundance to bless all mankind. Just as an individual contributes to the enrichment of his fellows, so all mankind contributes to the individual well-being.

Once we have purged our minds of hatred, fear, and their allies and have welcomed into our minds love and its companions, we will recognize that these positive attributes of the soul bring with them a peace of mind and an infinite inspiration which clarify the vision until one can see all the beauties of the earth and recognize the perfection of man. The individual is that man, the ONE in many, the many as ONE. As that man, the individual finds his God-given confidence and ability to go forth and "carve out" a career of divine usefulness.

In accordance with what we give, and the spirit in which it is given, so shall we receive. If we understand and obey the Law of Generosity, or Charity, life is bound to give us what we ask. The Law of Compensation forever operates, and we cannot bargain with life on any other terms. Generosity is a quality of love that gives of itself without any expectation of a material reward, the giving that grants true freedom.



## Chapter Twenty

### ASPIRATION

Aspiration is the guiding power that directs the individual in striving for loftier things. It motivates an exalted life. It elevates the individual beyond the plane of selfishness and desire in the development of a pleasing personality and a noble character. Desire and aspiration are not synonymous. To desire is to obtain; to aspire is to achieve. Aspiration points to the exaltation resulting from the purification of the soul and not to conditions or endowments that may follow. That which one aspires to be, he can attain so far as the spiritual organism is concerned.

Each individual soul, whether he is conscious of it or not, is evolving toward perfection. That is the Divine Plan. While there may be many reverses from which valuable lessons may be learned and which enable one to advance more rapidly, still it is necessary that each soul retains within its consciousness a picture of the ideal. Jesus exemplified for us the highest human traits of character. This ideal of character acts as a guiding light to those who aspire towards perfection. One should not lose hope if he slips backward, or is retarded, in the upward climb, but rather one should hold the picture which Christ personified as an ever-guiding light by which the individual may aspire to the heights and ultimately achieve them. It is an axiom of philosophy that nothing stands still; either one progresses or retrogresses. And the great onward movement of consciousness, if viewed in the light of past history, can be seen as progressing towards the Divine.

As man's intellect has developed, it has been directed to the accumulation of knowledge and the manipulation of conditions to serve selfish ends. When consciousness evolved over into the human plane, life was so organized that the law of the survival of the fittest did not predominate; therefore, the

intellect should have changed accordingly. But man is slow to learn, and having inordinate greed and desire in his heart, he still created evil conditions which became intolerable, and as a consequence man revolted.

Revolts always come in natural sequence when evil elements predominate. This is especially true of nations as exemplified in the French and Russian Revolutions. When the masses are held in subjection by evil men, they will in time rebel. A perfect example of evil causing an individual to revolt will be found in the Biblical story of the Prodigal Son. Intellect had so overshadowed the inherent aspiration within the soul of the Prodigal Son that, finding himself in an intolerable condition, he was compelled to reverse the procedure and turn his footsteps back toward the Father's house.

Viewed in the light of our obedience to or disobedience of the Natural Law, we are all more or less prodigal sons of God; and the further that the misuse of our intellect leads us away for the Divine, the more desperate our position becomes, until finally aspiration leads us gently by the hand and impels us to turn towards the better and more constructive things of life. Those who live without a knowledge of the Laws of the Body, Mind, and Soul may be compared to a ship without a rudder. They are tossed about on the great sea of life by detrimental thoughts and actions which they allow to affect them due to a lack of understanding. A time comes, however, in each individual's life when he aspires to seek the Truth, and in seeking he will find. This brings wisdom, and wisdom soon brings intellect under control so that it begins to seek the spiritual treasures instead of the material. Inevitably one possessed of spiritual wisdom always expresses himself in a different form of action, which many writers have referred to as "live and let live." Such souls then recognize that God rules His universe under exact law, and then the soul aspires to a full understanding of and obedience to the law. As a result, there follows in natural sequence the knowledge that all are ONE. All are traveling the same path of evolution towards perfection, and the soul then begins to enlighten those who are farther back on the path.

As the intellect of man becomes sufficiently developed and knows that obedience to the laws which govern the body, mind, and soul always brings an immediate reward, it automatically chooses to align itself with the positive attributes of life. Man then begins to eliminate the negative and thereby becomes a powerful factor in the upward progression of humanity. Each one who so lives that his life shall be governed by Natural Law will become a center through whom the forces and influences of restoration may operate to conquer evil. One who has purified his nature may be compared to a dynamo which generates a subtle but a powerful force. Under the guidance of wisdom, such a force may set into operation vast mechanisms for the production of many forms of good over which no evil shall ultimately prevail. In this way the work of restoring such portions of the human race as can be reached may be powerfully reinforced by every individual who obeys the Laws of the Body, Mind, and Soul.

One's ideals should always conform to the standard of a perfected nature. Each form of life tends toward the state of perfection possible to its kind, or through contravention growth is arrested, and the trend is immediately changed toward degeneration. Analogous to this is the development of the individual. He must either progress to the apex of human excellence, or from any point at which his growth is checked, he will retrograde. The individual soul who has purified his nature and becomes cognizant of his ONENESS with Divinity has reached the highest possible point which aspiration can take him.

Spiritual men are the saviors of the world. As the material phase of life is sustained and governed by the spiritual, so men, through all their trials and tribulations and sordid vocations, are nourished by the beautiful visions of great souls who have lived before them. Christ was the greatest personification of the ideal soul, and his method of life stands as a beacon which serves to light up the path of those who are evolving upward. The composers, sculptors, painters, poets, philosophers, prophets — these are "the makers of the after-world, the architects of heaven." Our world is more



beautiful because they have lived and given us their visions. Without them we would have perished long ago.

Man's life is patterned according to his aspirations. He who cherishes a beautiful vision in his heart, whose life is guided by a lofty ideal, will ultimately achieve his goal if he lives in obedience to the laws of his being. The highest of those who have walked the earth reveal to us what we too may some day be. They link us with the Divine and teach us that, however pathetically defaced by our infirmities and distorted by our imperfections, we may yet reflect the Image of God.

## Chapter Twenty-One

### PATIENCE

Patience is that faculty inherent in the human soul which enables the individual to accomplish his mission without allowing himself to be diverted from his purpose by the obstacles that could obstruct his path of progression. Patience strengthens the will and fortifies the intellect against the discouragements of life. It constitutes a motivating force, enabling the soul to keep walking steadily in the path it has chosen despite the pitfalls encountered along the way. Many wander along blind alleys and meet with difficulties that retard advancement. With the exercise of patience such obstacles can be avoided, or at least they can be overcome. Thus progress is maintained. If patience is lacking, the project is abandoned. The individual is then convinced of his weakness, and advancement is impossible.

The spiritual attitude necessary to one who would advance is one of keen sensibility and endurance. When the soul is peaceful and pure, it awakens to the higher states of consciousness, and the growth of the entire organism is assured. In the midst of surrounding inharmony and chaos, the progressive soul must maintain its calm. Though fraught with trial, it must be composed; though faced with deprivation, it must be content; though surrounded by sorrow, it must be happy. A nature that has become disinterested in worldly considerations, that vibrates only in response to duty, that is alive and awake to necessities, that is serene and peaceful under any pressure, that is sweet, satisfied and happy in any environment, presents an invulnerable front to evil. The world is full of densest sin, and life is teeming with misery. None can wholly escape its nefarious conditions. The only way to wade through its mire without sinking therein is by responding only when duty calls, and even then to navigate through stormy waters requires patience.

Patience is concomitant with and indispensable to perseverance. When unforeseen difficulties occur, perseverance comes into play by aiding us to surmount them and by providing us with the patience and endurance necessary to successfully combat such difficulties. The continuity as well as the frequency of effort depend upon patience, whereas perseverance is but the will to make this effort. Patience enables us to estimate persons, conditions, and things in their true light and to guard against the emotional upsets and biased judgment that often cloud the vision. It is patience also that enables us to choose with discrimination and to carry out with clearness and precision the actions that reason has counseled us to perform.

Man's entire world of thought and action should be colored by the quality of patience, yet little observation and investigation will reveal that this positive and ennobling attribute is sadly lacking in the home, in the community, and among nations. The need of patience is nowhere more pressing than in the home. Members of a family tend to be hasty and headlong, with little consideration for individual differences. Parents and those entrusted with the guidance and discipline of children are especially guilty of violating the Law of Patience. To be hasty and inconsiderate with children breeds fear, discouragement, self-condemnation. Many an inferiority complex can be attributed to a parent's or teacher's habitual impatient attitude toward a deficiency or a lack in the child. Not only does the parent or teacher thus violate the Law of Patience but he is lacking in the traits of sympathy, charity, kindness, and duty.

Impatience leads to irritability, which in turn produces anger, and hence the mind becomes engrossed in the negative phase of reaction. In the business world there are many individuals who, perplexed and preoccupied with their own problems, exhibit an attitude of impatience toward those whom they propose to serve. Such an attitude, perhaps bringing temporary satisfaction, will in the end defeat its purpose. Only when one is patient under all circumstances can harmony be maintained.



Even in the realm of healing, where patience should find a prominent place as an indispensable factor in producing results, this constructive force is often lacking. Still ignorant of all the laws involved in healing, many doctors will display impatience and irritability towards patients — especially nervous and neurotic cases — when in reality the fault lies with the doctor. He has failed to create the composite personality or to instill the concepts necessary to produce constructive results. Some individuals have drifted so far into the negative phase of life that it requires persistent effort and a great deal of patience to bring them back into the positive realm.

When considering the necessity of exercising patience and its stronger complement endurance, one is apt to contemplate the greater obstacles and to forget the trivial annoyances which beset the daily life. Stumbling over petty offences by allowing them to repeatedly stir the mind into little bubbles of irritation does as much to undermine the nature as the failure to surmount greater errors. Through continuous failure to patiently endure little disturbances, life forces are scattered and the whole organism is depleted. In this way one becomes totally unfitted to cope with severer trials, and for such trials one should always be prepared. If the disposition be carefully watched and the lesser discrepancies eradicated, force and power will gradually be added with which to meet and rise superior to any emergency.

Patience rests upon faith — faith in ourselves, in our fellowmen, and in God. Men do not attain to greatness in any line of endeavor without patient, persistent effort. Creative genius has always utilized patience as an essential factor for achievement. The victory may be at hand, the goal may be in sight, the plan may be nearing its completion, but if we falter or stumble through impatience to reach the end, that which was within our grasp will end in defeat or disappointment. Life is one great battle with all its trials and problems, but whatever the necessities of life and whatever the tribulations, small or great, one must remember that unwavering patience, and endurance unto the end, of necessity will fortify the character with increased strength toward final mastery of all the circumstances that tend to impede our progress.

The weaknesses in an individual's own nature he has the power to conquer through a knowledge of and obedience to the laws governing his body, mind, and soul, but the evils of the world are beyond his jurisdiction save where he can serve to help others to see the right path. This is best done by example. To those souls who constantly by their actions personify the positive attributes such as faith, hope, charity, patience and love, the world owes its advancement, and when these are in the majority we may expect the coming of the brotherhood of man. When men will love one another, they will by their own actions gradually eliminate from the earth all the evil attributes which we now know.

As the individual becomes cognizant of his part in the Divine Plan, he cheerfully accepts his obligations, and with patience and perseverance he performs his allotted task. Realizing that the guiding light may often be dimmed by his restricted vision and that many things which appear painful are in reality designed for his own good — that he may grow and advance — then he will have the faith, the hope, the patience and the courage to struggle onward, for he knows that he is on the path that is "built unerringly along the course of the laws of life."

## Chapter Twenty-Two

### SYMPATHY

In man's instinctive nature there originates a desire to be with his fellows and to share their feelings. As man evolved to a higher state of consciousness, this instinctive trait developed into the attribute of sympathy, based upon love, devotion, and human understanding. In its perfected state, sympathy constitutes a necessary prerequisite toward the promulgation of the Golden Rule.

As man's thought and conduct, in many instances, is still controlled by his animal traits, so we are constantly aware of manifestations of sympathy expressed in its cruder forms. When the individual confines his feelings, his interests, and his helpfulness to certain groups or classes, when he allows himself to be conscious of kind, then he is expressing a very mediocre and undeveloped form of sympathy. This type of sympathy gives rise to all sorts of racial conflicts and misunderstandings. It is the cause of inharmony and leads to open hostility between races and between groups of radically different beliefs, opinions, and social status. This type of sympathy is a detriment to the advancement of the soul.

When the individual no longer discriminates between races, creeds or color, when his sympathetic consciousness encompasses all men in all stations of life — when he radiates a spirit of kindness, charity, patience, and love to the whole body of mankind — then the individual is expressing sympathy in its highest and most developed stage. Only through awareness of the ONENESS of mankind can we acquire the quality of feeling that is characterized by mutual understanding and genuine helpfulness toward all men.

Sympathy, used in the sense of sorrowing with others, is a violation of Natural Law and should not be indulged in.



It may be exercised in appreciation of another's suffering, but it should never be enlisted to the point of disturbing one's own equilibrium. When sympathy disturbs, it weakens, and that which weakens tends to destroy. Through weeping with or for another, one increases his own suffering and unfits himself for helpfulness. No circumstance justifies a disturbed attitude.

In each person's conscious existence there comes a time when he has risen in consciousness to the extent that a ONE-NESS with all life is felt. There follows in natural sequence the realization that whatever befalls the many also harms the One, and to this type of soul, sympathy reaches its most beautiful expression. The life that exists in the plant, the animal, and the man may then be said to be *en rapport* with this type of evolved soul. It is only when one is aware of his separateness and individualized existence that he feels alone and perhaps afraid. To him all forms of life are separate and distinct entities, some of which are looked upon with abhorrence. In such a personality the right kind of sympathy cannot exist.

The individual who is truly in sympathy with animal nature cannot ruthlessly blot out its life for mere pleasure. The hunter who delights in the destruction of animal life for sport certainly does not understand that all life is ONE. Being unaware of the laws involved, he is merely satisfying an inherited egotistical urge brought over from the lower states of existence to match his wits against those of the animal. When one becomes cognizant that all are ONE, he no longer can ruthlessly destroy life unnecessarily. Rather he endeavors to make the life of the lower and lesser beings more pleasant. When this point of consciousness has been reached, true sympathy is then being expressed by the soul. We have a good example of such expression in the organization against cruelty to animals, where individuals devote their time and money to alleviate the suffering of these unfortunate beings.

The needless and unaided suffering of both animals and human beings is sufficient evidence to support the statement that sympathy in the true sense is sadly lacking in our vaunt-

ed and prosperous civilization. Not only are animals neglected, without adequate food and shelter, but the aged and the infirm walk the streets seeking sustenance and the bare comforts of life. The undernourished and underprivileged children fill the slums of our large cities, and although we have welfare organizations charged with the responsibility of caring for these individuals, they perform their services in a cold, merciless manner and do not alleviate the conditions that exist. It is obvious that the great mass of humanity displays a superficial, sentimental, and insincere sympathetic attitude towards its fellows.

As more and more souls advance along the Path of Attainment, spiritual illumination will bring sympathy of the true kind to the earth. Then a great change will be in evidence. Animals will no longer be ruthlessly slaughtered, the aged and infirm will be alleviated of their suffering, and no longer will infants be allowed to be born in filth and squalor. Neither will little children be denied the proper nourishment and care. When these reforms are made a reality, then true sympathy has come into its own.

Sympathy often degenerates into a morbid sentimentalism that brings no stimulus to healthy effort and encouragement. No true soul will tolerate pity for himself, either in his own mind or the mind of a friend, nor will he inflict it upon another. The average individual tends to conclude that his own problems, struggles, and sorrows are greater than those of his neighbor, and at times greater than any other person. We must recognize that life is a battle and through our trials, our suffering, our disappointments and sorrows, we are strengthened and are able to grow spiritually. Each soul has its duties to perform, its lessons to learn, its battles to fight, but through a knowledge and application of the Laws of Life we gain the faith, the hope, the sympathetic understanding, the courage, and the power to meet the challenges that face us throughout life.

The ability to feel for and with others constitutes a vitally important factor in promoting the advancement of the individual and of the race. Sympathy for one another's prob-

lems contributes to unity, harmony, and understanding in a home, a community or a society. But the individual must guard against the misuse or abuse of sympathy, especially in the home. Members of a family will discover that they can use the emotion of sympathy as a medium by which they can enslave those who love them. It is not uncommon to find a neurotic mother playing upon the sympathy of her children, nor to find a neurotic wife who enjoys posing as an invalid to gain her husband's sympathetic attitude. Children soon learn that they also can utilize this illegal weapon to accomplish their selfish objectives. This is a violation of law, and while there is a temporary advantage to be gained, in the end the result is disastrous. When one places spiritual chains around his loved ones, by the misuse of the attributes of the soul, he succeeds only in slowly losing those who love him.

Sympathy, properly used, is an attribute of the soul, and only according to its use or misuse will it serve as a power for good or evil. Those who realize that all life is ONE will recognize the evils that exist and will regret the existence of such evils that operate to injure many. Immediately sympathy is experienced and felt for the oppressed, and a desire is born to assist in some way or to contribute something, however little, to alleviate their misfortunes. All the progress the world has made toward that state known as the brotherhood of man is due to the sympathetic understanding and co-operative efforts of those advanced souls who have used their time and influence to remedy the evil conditions which enslave the masses.

Social progress and individual achievement are rooted not in competition, in the effort to subdue, defeat or hold down one's fellows but, on the contrary, the advancement of the individual and of society rests upon co-operation, sympathetic understanding and reciprocity. By helping our fellowmen, and by being in turn assisted by them, we enlist their capacities, their talents and attributes with ours, and as a result we multiply the power of all instead of destroying it by struggling one against another. No community or nation can stand alone; all are dependent and interdependent. Only through a recognition of the principle of brotherhood can we hope for



a solution of the social problems that face the world. The mass consciousness must become aware of the ONENESS of all humanity, and each individual must recognize that his own interests and welfare depend upon the welfare of all other members of society.

Sympathy, in its higher sense, is a subtle faculty through which one readily comprehends and appreciates the finer, higher sensibilities of others, and through which one's own are in turn comprehended and appreciated. It is the invariable accompaniment of pure love, and lends a sweetness and joy to human relationships unparalleled by any other qualification.

## Chapter Twenty-Three

### NON-INTERFERENCE

Each individual soul is destined to fulfill some mission on this earth plane, his life being patterned according to his stage of evolution. The path that he must travel in order to fulfill his duties will be burdensome or free from pain and worry in the degree that the individual understands and obeys the laws of his being. Just as the rays of the sun individually function to produce part of the great light that illuminates the universe — each functioning as an integral unit yet constituting a composite part of the whole and still not interfering one with the other — so each individual soul must play his part cheerfully and willingly, contributing to the whole and yet refraining from any interference with the function or mission of another soul.

Each person has his own phase which he is carrying out in accordance with higher laws. In order to perform his mission, he should not be unduly interfered with. We see so many people who, in their egotistical manner, take upon themselves the responsibility of instructing or otherwise impeding the destiny of others who do not desire such instruction. This is a violation of law. God, in His Divine Wisdom, has ordained the true course for all, and each one should be allowed to pursue his course without unwarranted interference.

Had man in his original state of innocence not broken this law, he would not have fallen to his present condition. His calling was to maintain his undisturbed state of mind, to do duty and to grow, but he tried to climb another way and interested himself in many things which did not belong to the life of natural progression. Whenever his interests engaged him in pursuits that were unnecessary to his growth, he disobeyed one of Nature's most essential provisions; namely, non-interference or, in the language familiar to all, "strict-

ly minding his own business." It is, however, far more difficult to mind one's own business in the turmoil of present conditions than it would have been had man not become entangled. Life is now full of disturbing influences, and duties have become complicated and difficult. There is, nevertheless, no other constructive course to follow than to perform one's duties to promote self-development without retarding the progress or interfering with the well-being of another person, or of other persons.

The average individual has become so accustomed to interfering, not only with Nature's laws but with innumerable affairs that should not concern him, that considerable training is usually necessary before he realizes the scope of the application of the Law of Non-Interference. It is not sufficient for one to refrain from intruding upon the affairs of others in deed only; one must abstain in thought, word, and deed. In fact, the first intrusion is always in thought, and much destruction may be wrought even though such transgression does not go beyond this plane. Furthermore, it is not only necessary for the individual to learn not to intrude upon others but he must guard his own territory with equal care. The utmost effort is made to protect earthly possessions, but the treasures of the mind and the soul are left wide open to intrusion.

When one places his mind upon another person to scan him with interest, to speculate upon his condition or nature, even though one does not make the greater mistake of criticizing — and especially if one tries to read or influence his mind — one has penetrated the sacred chambers of his being, and both individuals concerned are harmed beyond one's present power of realization. In whatever way or for whatever purpose one mentally or spiritually intrudes upon another mind or soul, he unlawfully handles dangerous forces. Whether this be done through mental suggestion or by any other method and whether it be done with or without permission, injury and ultimate destruction will surely follow. Both the one who practices these methods and the one practiced upon become victims.



When the mind is carried away from the body and from its activity in abstract thinking or speculation, when it in any way intrudes upon the domain of another, when it is influenced or disturbed by being intruded upon or disturbed by its own errors, the soul, through the vibrations thus set in motion, is pierced, opened and scattered in the degree that the agitations are violent or prolonged. Thus the soul is constantly exposed to chaotic, contaminating and deadening conditions with which the very atmosphere of the globe is filled.

On the streets, in crowds, wherever one goes, he is constantly subjected to such interferences. If one wishes to preserve and protect his soul, which is his only means for growth, he must avoid promiscuous and unnecessary mingling with people. When called into their midst through duty, one should take the utmost care not to interfere with so much as one thought and maintain an unyielding attitude against any intrusion from others. When one's territory is in any way trespassed upon, it is necessary for one to inform the intruder that the individual himself will permit no interference. This should be done without any annoyance on one's own part and in the wisest way possible to avoid giving offense.

Not only has man degenerated to the plane of interfering with his neighbor in thought, word, and deed but man habitually intrudes upon the domain of his own being — interfering with the laws governing the subconscious or automatic phase of his mind and body. When man begins to tamper with the subconscious functioning of his body, then he is violating the Law of Non-Interference. When man's thought process becomes inverted, when he over-indulges in self-analysis and introspection, constantly centering his attention upon his very thought, word, and action, then he becomes the victim of self-condemnation and self-consciousness, all resulting from an intrusion upon that phase of his being that should be controlled by the subconscious mind. Within each person is a Spiritual Force that directs certain activities as digestion, breathing, rate of the heartbeat, elimination. These functions do not come under the jurisdiction of the conscious mind and hence should not be interfered with. Through con-

stant interferences by the conscious mind, these activities begin to function abnormally, or they cease to function according to the nature or the degree of interference, resulting in various bodily and mental disorders.

When we become acquainted with the Truth about life — the laws governing our being and how to apply them — immediately we want to teach others. But often we find that the other person is not ready to accept the Truth. His mind is closed to anything that might militate against his opinions, beliefs, prejudices and superstitions. He is not eager to seek the lighted path, but rather he chooses to struggle onward in darkness, adhering to his artificial way of living and thinking. To attempt to sow the seeds of Truth in such infertile mental soil is like "casting pearls before swine." Some must experience a terrific psychic upheaval resulting from long continued suffering before the mind and the soul are awakened to an understanding of and obedience to the Laws of Life.

We should never impose our way of living and thinking upon others. Our divine authority over ourselves does not grant us the least jurisdiction over our neighbors. We have the capacity to control our own thinking and to determine what is best for us, but we are not always in a position to judge what is best for our neighbors. When we have evolved to the point where we recognize the unique individuality and divine freedom of every human being, then we will allow our fellowmen the liberty to think for themselves. The other fellow may have a better way of life — he may be a step lower or higher on the path — but that is none of our concern.

Helpfulness without interference comes as a natural consequence to an understanding of the underlying unity of all. We cannot stand aside when our brother is in distress, though we cannot always give physical aid, but it is our duty to offer our sympathy, kindness, patience, and love. Forgiveness and love follow in the wake of understanding. We must realize that every man has his own interpretation of life and that the shortest and easiest road for one man is not necessarily the most direct route for another. Each individual has

the right and privilege to take his own evolution in hand in accordance with his understanding so long as he does not interfere with the well-being of his neighbor. It is not our duty to direct another's life but only to make sure that we are in the right in our relation with others. Before we attempt to force another to pursue our path, it would be wise to investigate his course, for his way might be better for him. The Law of Charity dictates that we must be ever ready to help our fellowmen to the fullest extent of our ability, but we ought never to interfere.



## Chapter Twenty-Four

### KINDNESS

Kindness is a quality of charity and an attribute of love. It connotes benevolence, consideration, unselfishness, and sympathetic understanding. Its beneficence blesses not only every phase of human life but encompasses the far-reaching limits of the animal and vegetable kingdoms. The person who has risen above such destructive traits as greed, selfishness, hatred, jealousy, envy, and has evolved to the plane where generosity, patience, tolerance, sympathy and love radiate from his every thought, word, and deed — such an individual is obeying the laws of his soul and embodies in his character and personality the essence of kindness.

Kindness of thought and action should extend to all of our fellow beings, but especially to those who are needy, helpless, infirm, and to those who are in any way deprived of a normal, happy existence. Kindness should constitute a predominant trait in the character of all parents, teachers, doctors, and all those entrusted with the care and supervision of children or of any fellow human being. In business, in professional life, in travel, in all social intercourse — at home, in the community, and among nations — consideration and sympathetic understanding of one's neighbors is a paramount factor in maintaining peace and happiness in the great human family.

In dealing with our fellow human beings, let us first consider our children. They are but sparks of the Divine Life that have been entrusted to us that we may guide and direct them along the evolutionary highway until they have matured sufficiently to find their own way. Domination and mistreatment of children is cruel despotism designed to promote the selfish interests of individuals who vibrate on a very low plane of existence. Children have their lives patterned ac-

according to Divine Plan, and when we interfere with their evolution by abusing them and using them for our profit and advantage instead of directing them with loving kindness and promoting their welfare, then we are violating a divine trust. To our children we must be as a friend with an understanding heart but never as a selfish and cruel dictator. No child is a bad child. He may have undesirable traits that need to be thwarted or directed into channels of usefulness, but that is our duty — to guide children with perfect kindness and with love to bring forth an expression of their divine nature.

The aged, the feeble, the poor, and the sick so often become the victims of neglect, indifference, abuse and even cruelty. Their greatest want is consideration and sympathetic understanding — the little kindnesses that make their burdens a trifle lighter, their lives a bit more cheerful. In every individual's life, somewhere and somehow, he will experience the pangs of weakness and suffering. Then he will long for the touch of a helpful hand, an expression of kindness in the hour of need. Kindness lays the foundation for friendship and constitutes one of its most enduring attributes.

Kindness to others reaps its own reward, for the Law of Compensation provides adequate remuneration for the good that we bestow upon our fellows. The benefits conferred upon us by another's thoughtfulness should act as a motivating power to treat with consideration and benevolence those whom we contact. When some person has been kind to us, we should express our appreciation by an equal readiness to serve another who needs assistance. Thus the good deeds of the human family are kept in constant circulation, and no individual is left to suffer needlessly. We often receive kindnesses from persons whom we, perhaps, may not have the opportunity to make a direct return in favors. But we can show our gratitude for these blessings by the good thoughts and deeds that we convey to our fellowmen, for we must remember that we are all ONE, all members of the great body of mankind.

The Law of Kindness extends, also, to the forms of life lower than the human. It is the duty of man to try to under-

stand the animal, to provide for it when it is deprived of its natural means of self-preservation, and to assist in its evolution. To acquire an understanding of the animal, we must look at its world through its eyes, and in turn we will gain its faith and devotion. Children, in particular, should be taught to be gentle with animals and to respect them as part of God's creation. In avoiding man's harsh or cruel treatment, the animal's mind may possibly be evolved as the animal must learn to think its way out of man's abuse, but at the same time there are developed the undesirable emotions of fear and hatred. In our relations with all forms of life, it is our duty to love and to help, to be kind and to co-operate in promoting the welfare of all of God's creation, as all are a part of the One Life. Even vegetable life must not be abused or ruthlessly destroyed. God in His Divine Wisdom has decreed and designed a purposeful life for every living organism. We must work in harmony with, not against, the Laws of Nature.

The human soul responds to vibrations, and all vibrations can be classified as being either positive or negative. All destructive emotions are negative in character and invariably produce negative results. When we realize that all are struggling daily to eliminate, or at least control, the destructive attributes which we all possess, then it behooves us to stop and think before we allow ourselves to be impelled by the laws of vibration to give vent to our baser nature in responding to the negative thoughts, words, or deeds of others which may give offense. To those whom we come in contact with in our daily lives and whose conduct is such that it could be classified as cruel and abusive, we have two alternatives to consider. One is to recognize the source and ignore it completely, and if this is not possible, the individual assaulted should have as his guide the axiom: "*A soft answer turneth away wrath.*" But in no event should one allow the vibratory effects of the evil thoughts or actions of others to cause him to descend to their level and to do likewise. Living as we do in a world of constant change and endless variety, we are thrown among souls who are struggling upward; therefore, we should adapt ourselves to our environment and endeavor to assist those who are lower in the scale.

The individual who understands the laws of his being, and lives in harmony with them, will find it quite easy to "build a wall around himself," so to speak, which will keep the negative vibrations of lower souls from dragging him down to their level. The Law of Polarity works in kindness just as it does in every circumstance and condition concerning life. The path of least resistance is to go through life responding to every negative vibration or act, with one equally as crude or as cruel, but that is the coward's way. To recognize the source of evils, and to overcome them by positive thoughts, words, and acts — this is the motive and the essence of kindness. Let us not just "batter" our way through life, but rather let us look upon our existence on this earth plane as a stepping-stone to a higher life, and hence let our conduct be colored by the noble attributes that characterize the evolving soul.

Often we find individuals who are so deeply submerged in their evil ways that kindness cannot lift them out of their abyss. The idea, so currently expounded, that love leads the way to a higher life and that, to righteousness and purity, love will open the doors even of a nature which has closed them by the densest form of evil, is only one of the fallacies that divert the minds of the people into wrong channels and keep them revolving in their unconquered errors. Love is never the harbinger of the Law but follows in its wake. It is true that every teacher or reformer should have risen to the plane of love. It is also true that kindness governed by wisdom should be the motive power. Wisdom, however, may demand the greatest severity in the handling of an evil nature, and the only kind method is the one that effectually conquers the evil and leaves the individual free. Methods may sometimes be mild and gentle and still be effectual, but there are occasions when necessity demands drastic measures. Whether gentle or loving methods will lead the soul forward or not depends upon the extent of its involvement and submissiveness, and upon its obedience to guidance.

When right and justice are submerged, kindness will not avail, and love may stand and beat in vain at the door of a nature that is governed by selfishness. Under such condition



the sword must be used, and love is not the sword but the motive power behind it and the balm that heals the wound. Whatever resists the law of right will smother love, and one who tries to use love's methods indiscriminately, in evil conditions, will find himself like a child beating flames with a toy.

Kindness, operating under the light of love and guided by wisdom, may take many forms. That quality which acts according to individual caprice, independent of either love or wisdom, is not kindness but a mere imitation which often does more harm than good. Only one who is obedient to the laws of his being can always know how to be truly kind. To gratify an indulgent nature is not kindness. That which aids the soul to rise above desire, or rid itself of weakness, is truly kind. To be kind is first to be just and demand justice, to do right and demand right in return. To be kind is to be merciful, charitable, and generous, whenever occasion permits without cost to the higher nature. To be kind is to bless where such blessings enrich the soul and lead it toward the light. Let all who would grow be kind in nature, in consciousness, in speech, in acts, as opportunity permits, as love prompts and wisdom guides.

## Chapter Twenty-Five

### COURAGE

Courage is that attribute of the soul which gives the individual the strength, the power, and the endurance to overcome or surmount obstacles, weakness, hardships, failure, loss, disappointment, crisis — any force, circumstance, condition, person or thing that tends to impede the progress or interferes with the well-being of an individual. There are many types of courage, finding expression on every plane of man's being — physical, mental, and spiritual. Courage is closely associated with bravery, gallantry, valor, and heroism. Bravery implies fearlessness in the face of danger, whereas courage may be shown in spite of fear. Gallantry is "dashing courage"; valor defies danger; heroism signifies self-denial and self-sacrifice in the face of danger. Heroism is a spontaneous act of extraordinary courage.

There is always a motivating force behind courage determining its nature and intensity. Aside from the instinctive traits that motivate man's courageous action, every human being is endowed, according to his stage of evolution, with attributes of the soul such as love, faith, devotion, loyalty, and unselfishness that stimulate the noblest form of courage. Spiritual courage is founded upon faith and unselfishness. It is concomitant with loyalty, devotion, and self-commitment. Those causes, persons, and values that are nearest and dearest to our hearts inspire the strongest and most enduring courage.

Courage is a vibratory emotion of a positive nature, and all souls within its sphere of radiation are instantly attracted by it. When we face a dangerous or difficult situation courageously, we transmit the same feeling to others. Thus by the constant exercise of this positive attribute in meeting life's problems and adversities, we benefit not only ourselves but all

those whom we contact. Courageous men and women never indulge in self-pity or complacency. Their souls shine as ever-guiding lights to lead others out of darkness and confusion. Life has many trials and tribulations, and it is only the courage to face these and master them that allows one to strive upward.

When courage is lost, all is lost. One becomes a weakling, afraid to meet the test of life. Examples may be seen every day among those people who have lost their courage, who have given up hope, who allow themselves to sink to the depth of human society. The person who indulges in self-pity is naturally a coward. When man's power and energy becomes inverted, when he becomes overly concerned about himself, then he has incapacitated himself for brave and daring action. His inevitable reaction to danger and difficulty is not with courage but with "alibis and escapes."

Courage is a great constructive power in overcoming the negative and destructive forces within the self. It is an essential factor in self-control and self-discipline. As long as man succumbs to the desires, urges, and tendencies of his animalistic nature, he will continue to vibrate on a low plane. Only as man learns, through courageous thought and action, to control and redirect these tendencies, will he evolve to a higher plane of existence. Man's duty is not to live to himself and for himself alone, but recognizing his ONENESS with all life, he must exercise courage in controlling those habits and traits that tend to degrade his nature. As a consequence, he will aspire to live according to man's highest ideal of his relation to God and to his fellowmen. In the character make-up of each individual, we find the *carnal man* and the *spiritual man* constantly struggling for supremacy. The *carnal man* embodies all the destructive, worldly traits that tend to lower man's nature. The *spiritual man* represents all the attributes of the soul, which shine like a light to direct the soul on the upward path. Self-control and self-discipline do not mean self-repression but, on the contrary, they spell power for self-expression gained through the exercise of courage in overwhelming the destructive forces within ourselves and those of our fellowmen.

It requires courage to shoulder one's own responsibility, to work out one's own problems. It is so much easier to burden the other fellow, often taking advantage of his friendship and love. "Misery likes company," and the selfish, cowardly person doesn't possess the character to fight his own battles — physical, mental, or spiritual. When he is inconvenienced, when he is in distress, he never fails to share his discomfort with those about him, disrupting their peace and happiness. So many individuals delight in posing as martyrs, but such behavior clearly indicates a weakness of character and a lack of courage. To assume the role of suffering innocence is a violation of the Law of Courage, and he who pities himself is lost. What more destructive habit to mind and soul could man indulge in than to "nurse his nerves, coddle his whims, or baby his sins." Man is entitled to peace and happiness, and it takes courage to face the evils of the world and rise above them. When people and things about us become irritating and depressing, we must adapt ourselves and rise superior to the annoying elements in our environment or in other personalities. To become weak and indulge in the destructive forces of the mind can only result in one's own downfall. The man of courage defends his rights, controls his emotions, and ever maintains a happy state of mind.

In meeting the challenges of his environment, man must either conquer them or they will conquer him. Either he must be the victor over circumstance or else become its victim. Most people follow the path of least resistance. They long for a life of ease, free from struggle and pain, and were it within their power to plan and arrange the conditions and circumstances of their lives, there would be nothing that would interfere with their ease and comfort. Consequently, the most stimulating elements for growth and development of body, mind, and soul would be eliminated. God, in His Divine Wisdom, has designed and planned the world so that struggle and effort are compensated for by development of character. It is through the heroic effort of those brave souls who have recognized that growth and achievement lie in meeting the conflicting forces and difficulties of Nature and of man, and of mastering them, that the great discoveries, inventions, and



productions in every field of human endeavor have been possible. The height of man's possibilities and the fullness of his power rests upon his awareness of the "world of realities" in which he might grow and develop, and upon his capacity to meet the challenges of life and master them. Many persons become dwarfed in mind and darkened in spirit because they live in a world of unrealities. They lack the courage to seek for enlightenment and to struggle through the "mire" of opposing forces in conquest of their environment. They lack the faith in themselves, in their fellowmen, and in God to strive in co-operative effort until the final victory is achieved. The individual who sees the "challenging vision of the far horizon, and girds himself and presses on, growing in wisdom and experience each day, stretching toward the mount of conquest," will ultimately reach his goal.

In our daily lives we meet obstacles which seem so great we wonder what's the use of going on. We are inclined to give up, to blame our bad luck, and to look upon the world in a pessimistic manner. On such occasions we should recognize the fact that life was, is, and always will be full of obstacles. We should utilize these experiences to gain more and more courage so that, as we evolve, we will have an abundance stored up. When the soul recognizes that this universe is governed by God's Immutable Laws and that nothing happens by chance, that each difficulty met with has its own purpose in the Great Plan, then one ceases to rebel against the great scheme of things. Through our struggles in this world of "unharnessed" Nature and endless difficulties, we gain experience and wisdom, and thus we evolve to higher and higher planes of existence until we attain our destiny as Sons of God. As we grow spiritually, we enter into a better understanding of our fellowmen. And when we take the material of this world and through it allow our souls to find expression, then we have contributed something of value to humanity. Mental and material wealth contribute to character development only in the degree that they are utilized as a medium in serving the Divine for the good of mankind, and as a tool to promote the individual's evolutionary progress. All of our resources are temptations to selfish desire, and unless we use them

constructively they will lead us on the downward path. It requires the constant exercise of courage to guard against the downward pull of mental or material riches.

*"The soul would have no rainbow had the eyes no tears."*

Many individuals owe their successes and their triumphs to tremendous difficulties, and some of our greatest contributions to life have been the outcome of the pressure of suffering. We find those who are physically handicapped displaying unusual courage. Their other powers seem to become magnified, their limitations motivating a courage which strengthens their mental and spiritual capacity for self-expression. Some of the greatest masterpieces have been the expression of individuals who have been deprived of some physical possibility — individuals who defied Fate and had the courage to overcome their handicaps. When pain, suffering, misfortune or calamity threaten our peace and happiness, and at times our very existence, then let us have the courage to fight onward and overcome the demons of fear and worry that rise upon such occasions to subdue the mind and dim the visions of the soul. Much of our misery and depression in this life is due to our own violation of the laws of our being. As long as we allow people and things to influence us to a spirit of fear, so long will chaos, confusion, and destruction be rampant in the world. But when we radiate a spirit of faith, love, and courage — when we embody in our souls all the noble attributes which lift man above the plane of selfishness and desire — when we keep our *"faces turned toward the sunshine, the shadows will fall behind us."*

It is through the Law of Opposites and the Law of Relativity that we obtain our sense of beauty and goodness, and it is through the operation of these laws that we are provided with an ever-present stimulus for courageous thought and action. Some people get little joy out of life because they have few appreciations. Their interests are confined to a small selfish circle. Outside of that limited sphere, their eyes are blind and their ears are deaf to the appeals, attractions, and challenges in every field of human enterprise. They do not possess the courage to pioneer new ideas or movements,

to explore strange regions, to invent different ways and means, or in any degree to alter the accepted order of things. We have countless examples of brave souls who have exposed themselves to criticism, condemnation and vilification of the most diverse kinds, while timid souls, who actually admire their courage, hold back their approval in order that they themselves might stand safely back among the masses. The universe is a vast panorama of contrasts and variableness filled with endless appeals and challenges for heroic effort, but our minds must be open and our souls must be generous, imbued with faith, love and courage, in order that we might combat the obstacles of life and ultimately achieve our goal.

## Chapter Twenty-Six

### FORGIVENESS

"He who cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven."

The latent attribute of forgiveness was brought to the threshold of consciousness when man first transgressed the Law of his being. The friction, pain, and penalty resulting from the violation brought physical and mental suffering, and man in his distress, repenting the wrong action, recognized the need to be forgiven. Only the individual who has reached a state of perfection is free from the ignorance, temptation, and corruption that leads to transgression of law. However far along the path toward perfection we may have traveled, unless we have reached the summit, we still make mistakes. We will possess our shortcomings and our weaknesses, and there will arise the necessity to be forgiven for the faults, the flaws, the offenses that characterize our thoughts and actions.

Kindness, sympathetic understanding, charity and love — these are the attributes that prepare the way for forgiveness. As long as we have need to be forgiven, we must pardon others for their trespasses. It takes an open mind and a kind and generous heart to view the situation through another's eyes, to get his outlook, his perspective, his viewpoint. It is so easy to condemn another for his iniquities. Let us first analyze the circumstances that led to the wrongdoing, for all of us are only human. The cruel despots of hatred and revenge are ever ready to sway the mind in its judgment and to blind the soul from seeing the good there is in man. Let us not stoop to these destructive forces when evil torments us.

Sometimes people will hurt us intentionally and grievously, and often without any expression of regret. Whether we



should overlook and forgive such offenses depends upon the circumstances and the motive behind the thought or action. One should not be vindictive, for revenge is a "boomerang," and it harms the person indulging in this destructive force more than it does its victim. The person who is not content until he gets even with his aggressor holds himself on a low plane, bringing illness to his body, confusion to his mind, and darkness to his soul. Whether to repay injuries by justice or kindness depends upon the nature and extent of the violation of law.

It is necessary, at this point, to differentiate between the two types of vindication. The method of revenge expressed in the maxim: "*An eye for an eye and a tooth for a tooth*" prevailed when the human race lived in ignorance of its relationship with one another. But as mankind became more intelligent, there gradually developed the method taught by Jesus; namely, "*If a man shall strike you on one cheek, turn the other.*" The one expresses love and the other, hatred; therefore, in our relationship with one another we are compelled to choose which method we shall employ.

Being aware of the fact that those who harm us by word or deed, and who do so knowingly, are engaged in violation of Natural Law to their own detriment, then instead of harboring a grudge against them or a desire to secure revenge, we should realize that the very laws they violate bring inevitable retribution. Therefore, it is unnecessary for us to intensify their punishment. Rather we should realize that the one who injures or damages does so in ignorance, and his action should incite our pity. With this attitude in mind, it is easy to do as Jesus did when he was nailed to the cross. Looking down in his agony upon those who had tortured him, he realized that they were as little children unaware of the enormity of their crime, and thus he was led to exclaim: "*Forgive them, Father, for they know not what they do.*" This does not mean that we should look upon all harm in this manner. There are some people whose souls are so perverted that they intentionally and deliberately bring injury to others to advance some evil purposes of their own. Such individuals

should be brought to justice for the deliberate, premeditated evil which they cause.

Since we are all human and to some extent, at least, we are all subject to violation of law, we cannot hold a person accountable for unavoidable ignorance. However, it becomes the duty of each individual to become as informed as possible regarding the truth about life — to seek a knowledge of the laws of his being and, in so far as possible, to obey them. With wisdom comes understanding, and when we understand the laws we cannot willfully violate them without expecting due punishment. Surely we cannot hope to transgress Nature's laws without the inevitable penalty or suffering, for the Law of Compensation makes no exceptions. In spite of good intentions, we may bring injury and even tragedy into the lives of others. In a complex society, ignorance and carelessness may do as much damage as willful aggression, especially where powerful individualists exert their influence over many people. To be able to choose between right and wrong action, one must know what is right under the circumstances and act accordingly. When ignorance constitutes the basis of violation of law, one can be more generous in imposing a penalty or in granting forgiveness, and it becomes the duty of those possessed of knowledge and of authority to instruct and aid others who live in ignorance and darkness. To condemn, and to refuse to assist those who are ready to learn, is contrary to the Divine Plan.

Every individual possesses within his personality certain ideals and aspirations. In the degree that he becomes conscious of these ideals and aspirations, they create within his consciousness a sense of obligation. The more sensitive a man's nature, the more acutely will he feel the defeat or inner discord when he chooses unwisely or violates the laws of his being, and the greater will be his desire for forgiveness. When man has evolved to the point where he can choose with wisdom and discriminate between right action and wrong action, he has not only learned the full responsibility of his actions to himself but their possible effects upon others. He has broadened his vision, deepened his understanding of human nature, and increased his power of forgiveness. But even the man of

wisdom must guard against the sense of guilt or remorse that becomes inverted and results in self-condemnation.

Forgiveness of a wrongdoing, sin, or mistake implies the liberation from every sense of condemnation, freedom from a sense of punishment, fear and morbidity. No man can be forgiven as long as he retains within himself the burden of condemnation. In order to gain freedom from the relentless pressure of condemnation, we must learn to forgive ourselves and to forgive others. Self-condemnation can bring more pain and suffering than any outside destructive force, and if indulged in continually it will stunt the growth of the whole organism — body, mind, and soul. If we sincerely regret some wrong thought, word, or deed, the logical course to follow is to analyze the situation and profit by the failure or transgression, strengthening our powers in a firm resolve to avoid making the same mistake again. Jesus understood that a sense of guilt was at the root of most illnesses; therefore, he often told those who came to him to be healed, "Your sins are forgiven you."

*"Let not the sun go down upon your wrath."* Let us make peace with our fellows today, for tomorrow may be too late. During our brief stay here on this earth, why should we indulge in hating anyone? Let us rather exchange a good deed for an evil one, forgiving the other man for his offense, and by so doing we will contact his soul and lead him toward the light. If we continuously emphasize the good in a person, the positive forces will soon predominate. They will then assume command of the soul, liberating it from the fetters of the evil forces that have held it in bondage, in ignorance, and in darkness. Forgiveness, at times, may be difficult or even appear inadvisable, but it is the charitable thing to do. One who never forgives should make sure that no occasion arises when he will require forgiveness. The person who relieves his conscious thought of all injuries and who refuses to indulge in revenge or animosity has elevated himself to the exalted place where these evil forces can no longer disturb his peace or interfere with his happiness.

So long as evil natures endure, so long as the individual is caught, bound, and subjected to habits and passions which

enthrall him and rob him of his self-possession, forgiveness must repeat itself. Whenever the nature is penitent, it must be given another opportunity. Unforgiveness can never be vindicated whether the wrongdoer is penitent or not. Unforgiveness is born of a deep sense of injury, which is usually brooded over and always excused in the mind of the one thus indulging. It is a sort of solace for self-pity and has no place in the progressive life. One who has risen above the petty offenses of others never allows the wrongdoing of another to influence his nature in the least degree. The individual has nothing to do with any evil directed toward him, other than to protect himself to the best of his ability and in whatever way the occasion demands, and to preserve his attitude from being disturbed. We must learn to forgive and forget the offenses of others and realize that true forgiveness "flows only from a strength and greatness of soul, conscious of its own force and security, and above the little temptations of resenting every fruitless attempt to interrupt its happiness."



## Chapter Twenty-Seven

### DUTY

When reason is given to a latent soul, the individual is endowed with the power of free choice in order that he might learn through his experience. In the degree that we view man as a free creative personality, duty must be interpreted in the light of its relation to the individual will and impulse. From this vital relationship, duty derives its moral quality. The duties of an individual depend upon his spiritual standing and the conditions to which he has become subjected, upon his own personal ideals and the social standards that influence his thinking and activity. Duty is largely an individual matter, for what is regarded as a moral obligation for one person may not be so regarded by another. An act becomes one's moral duty according to his standard of right and wrong and in keeping with his personal ideals.

On the question of duty, there is much misunderstanding. One may do many things from a misconceived sense of duty; and, on the other hand, he may neglect actual responsibilities. We find the individual who is ever striving for perfectionism, burdened with superficial and imaginary duties, constantly submerged in a turmoil of nervous activity, hoping to fulfill all of his obligations in the line of duty. Many persons, also, accept their conscience as a guide to conduct; in fact, they are "disastrously" conscientious. Hence they become the victims of worry and remorse over unimportant issues and insignificant details — enslaved by a misdirected sense of duty.

Although the nature of duty is decidedly individual, still each one must so live as to receive sufficient wisdom for guidance. There is, however, a general rule for all; namely, it becomes the duty of each person to cease all mental and spiritual action that interferes with growth of character and, as far as possible, to make his physical conditions or surround-

ings conform to the best interests of progression. A provision must be made concerning the physical plane because many are so encumbered by conditions and relationships that it is not possible for them to free themselves immediately. Whatever one's environment, however, he should do the utmost to govern the mind and purify the soul. One who really purposes to reach the highest standard should closely analyze himself to see that he is not held in detrimental conditions through selfishness or desire. It is many times necessary to choose between two evils, and in this case, decision should be made in favor of the thing that is the less indulgent to a selfish nature, whether that nature is one's own or belongs to another.

There are times when one is held in bondage to others under the subterfuge of duty, and is thereby prevented from taking necessary steps to augment progression. Such duties should not hold, and sometimes severe methods must be used to free the individual. The mere fact of relationship should not prevent one from arranging his affairs to best conform to his development. Duty should be measured by something more profound than earthly ties. One has no right to be an obstruction in the path of another through the sense of ownership accompanying such relations. The selfish and detrimental demands made by a father, mother, son, daughter, sister or brother who refuses to live the true life should not be regarded by the person who is trying to purge his life of all that is false and detrimental. The people who are truly related are those that are united in progression.

Man's duties extend to the physical, mental, and spiritual planes. It is the duty of man to utilize his powers to best assist his fellows, to develop his own higher self, to meet the challenges of life; in short, to seek a knowledge and understanding of the laws governing his own being — body, mind, and soul — and to obey them, thus becoming an outlet or channel for Divine expression. Ignorance and transgression of the Laws of Life bring confusion, pain and suffering. But a knowledge of and obedience to the Laws shows wisdom and results in the highest possible development attainable on this earth plane. As long as the individual lives in antagonism to the rest of the universe, his growth is checked. Harmony

must be maintained among all the parts of the whole, and each person must contribute his dutiful share.

Within each individual is the latent capacity to know and utilize the Laws of Life, but this power must be consciously developed. The person with the greatest power is the one whose consciousness has become fully aware of the Divine within itself, and who projects this realization into his life. To each one of us is assigned a job to be done in this world, a mission in life, a duty to be performed to the best of our ability. We may be inclined to believe that one work is more commendable than another in the eyes of the Divine, but whether our work is humble or dignified, perfect or imperfect, Divine or secular, depends upon the manner in which it is done. Great souls have labored at menial jobs faithfully and well, realizing that these tasks were but stepping-stones, necessary experiences, in their evolution. The merit or demerit, success or failure, of a work is determined by the spiritual qualities accompanying it. *"It matters not to God or the world whether a man is a butcher or a bishop, but it matters whether he is a good butcher or a good bishop."*

A Power higher than we are plans our duties and destinies. Each person has a calling, a talent, a mission designed to assist the individual in his progress. These may not be of our own choice nor according to our likes or dislikes. Our task may be merely a preparation for greater work; therefore, we must not remonstrate when we are assigned a job that is difficult, unpleasant, or contrary to our wishes. When we are ready for a better work, it will be placed before us. The honest and faithful performance of duty is rewarded by the knowledge of a job well done. Resentment often tempts us in the throes of suffering or punishment, but out of our misery some good may be forthcoming. Severe punishment often awakens those who refuse to see the light. We are but souls animating these bodies — instruments of the Divine. When we fail to perform our duties, when we become impatient, negligent, and faultfinding, then we are straying from the path that leads to a higher life.

Not only is the individual obligated to pursue that course of action that is in harmony with right reason but he must

also exercise caution not to overdo duty. Under existing circumstances of human life, the latter is perhaps the more difficult phase of the Law of Duty to thoroughly understand and properly apply. So unconscious has humanity become of the source of its helpfulness, and so closed are the avenues through which such aid may come, that many people are almost defeated by their environment, the pressure being so great that enforced duty carries them far beyond the natural limit. One should never be called upon to sacrifice physical, mental, or spiritual welfare through the performance of duties. The fact that this is necessary is only the web in which the human race has entangled itself. Here, as always, one must face the condition as it is, and to the best of his ability observe the laws which make for freedom.

In regard to helping others, one must learn to estimate accurately modifying circumstances in order to be able to determine when duty calls and how far it extends. There is always a price to pay for everything we do in this world, for the Law of Compensation forever operates. Every act of life costs life forces, and one's capacity to receive is necessarily limited. Regardless of the abundance of Nature's supply, expenditure must never exceed accumulation. If, at any time, a person uses or scatters his life forces more rapidly than he gathers or appropriates them, he becomes impoverished. One must consider what he can afford. It is a well-known fact that cost is always estimated in terms of material wealth to be expended, but it is necessary to make much closer divisions when soul or life elements are in question.

It is man's duty to develop his own potentialities — physical, mental, and spiritual — and as he becomes aware of the ONENESS of all life, he recognizes his duty to all God's creation. He then begins to control and eliminate the negative forces that bring discord, suffering, and unhappiness into his own life and to that of others. The spark of Divine love begins to flame forth in his soul, growing in intensity and magnitude until it embraces all life. It is the duty of man to be happy and to provide an atmosphere of peace, joy, and devotion toward his fellows.



## Chapter Twenty-Eight

### LOVE

True love is of the Divine and is the highest attribute of the human soul. Among individuals, it is the harmonious vibrations between bodies, minds, and souls. Love is the dynamic principle of life itself. It is the interior element of the creative principle and the central fire of the soul. Had human nature remained true enough to itself to have permitted the development and free activity of this mighty force, all humanity would have been vitalized and glorified by its influence, and nowhere would it have been lacking. The golden rule would have been a natural function of human life, and peace, happiness, and good will would have breathed in every soul.

Love is the most powerful spiritual force in the world. It embraces within its sphere of radiation all the other positive qualities of the soul; namely, faith, hope, charity, kindness, patience, sympathy, forgiveness, unselfishness, courage. Love is the expression of the Divine through the medium of the human soul. It constitutes the most vital energy required for man's spiritual advancement, and the farther the individual has advanced in the scale of evolution, the more spontaneous and far-reaching will be his expression of love.

Among those of limited understanding, there is between bodies a sort of chemical affinity which draws one to another. This is misconstrued as love. Individuals may be attracted toward each other through the physical alone, through the mental alone, or only through the spiritual. Various combinations among the three may also be formed through which people are attracted. When union takes place through only the senses or physical organism, the vilest passions of perverted nature counterfeit love and are soon expended in satiated desire. From this state, under the pressure of the

accompanying passions of anger, jealousy and hatred, it is an easy step to tragedy and crime.

Unions formed through mental attractions, or attraction of minds of like character, are less destructive, but such contact does not awaken love. It gives rise to an attachment born only of the gratification of blended intellectual tastes and qualifications. No union can be blessed with pure love that is influenced by either sensual or intellectual gratification. Indulgence of desires on any plane is a contravention of natural law and must result detrimentally. Those who are attracted through their spiritual natures do not necessarily love. They may be kindred souls on a low plane, but love cannot live in other than a pure atmosphere. Whether the emotion felt by like souls is pure love or not depends upon their standards.

Individuals may be united through a harmonious blending of the physical, mental, and spiritual natures and even then know nothing higher than a set of emotions generated through the contact of like elements. By these examples one may readily see how the law of attraction, operating under various superficial influences and associations, may draw together all kinds of people. Many combinations are thus formed which by their very nature must be inharmonious, inconsistent, and temporary.

Not only are the emotions between the sexes usually nothing more exalted than chemical affinity or magnetism on another plane but the attachments between parents and their children, and among all sorts of earthly relationships where love is said to exist, are for the most part formed of far baser metal than the gold of pure love. Almost all parental love, which is considered the highest type of earthly love, is selfish and binding to the child, while filial love is equally selfish and exacting. When criticism, condemnation, selfishness, and general inharmony characterize family life, the attachments are little more than fleshy ties.

If desire, jealousy, or any form of selfishness surrounds or colors the feeling called *love*, know that they mark an attachment of a much lower order. If one grieves for the loss of

a loved one, his love is selfish. When there is a bond between two people, and a necessary separation ensues, grief on the part of either one darkens or binds both. When death comes, sorrowing relatives and friends hold the soul earth-bound and in the condition of suffering and darkness that belong to this plane. Love is absolutely unselfish and never binds its object. If one's love is pure, he will release the selfish ties that bind and will give his loved one, whether on the earth or having passed beyond, freedom to go and come in response to duty or in pursuit of his higher well-being, or to advance as Nature guides.

Of all the attributes preserved in human nature, the quality of love is most misrepresented and least understood. When one learns that love can become active only in a soul that is pure, and that it is not co-operative with the errors of an artificial nature, one may understand to what extent it has been counterfeited. As desire and selfishness colored the nature, and their long train of evils crowded in, the flames of love were smothered, and only a spark has remained to cast its faint glow through the darkness. But, notwithstanding all the evils that have surrounded and stifled human love, its fires have never been wholly quenched in the soul of man. For this reason dissatisfied natures delude themselves by grasping counterfeit emotions to fill the void felt by the soul whose love nature is not dead but submerged. That love has never been quite lost to the soul has preserved man from utter desolation. By its remaining warmth hope has lived, hope which leads to light and faith.

True love emanates from the Divine. It is "*self-givingness through creation, the impartation of the Divine through the human.*" Love is a complete unity with life, and only as the soul becomes conscious of its ONENESS with all that lives, can it give expression to love that is genuine. When we become cognizant that God and man are One, then we shall love man as an expression of God, and God as the Life Principle in all creation. The nature of true love is to give and to bless, as the sun gives its light and the flowers their fragrance, and it does not demand or require anything in return. False

love centers about itself; it is selfish, binding and exacting. Since it is not genuine, it is narrow, shallow, temporary, and in the degree that it is influenced by the attending evils of criticism, condemnation, jealousy, it will ultimately turn to hatred. False love gives only with the thought of getting something in return. It lives for itself and its own gratifications.

When our love is confined only to certain individuals or groups; when it is colored by our tastes, opinions, and prejudices; when it is restricted by custom, belief, social status, nationality, then we are indulging in a counterfeit love. People have always thought of love as something we can express or repress at will. We classify and segregate people according to our likes and dislikes. We show kindness and consideration to our intimates, but to strangers we are cold and indifferent. We are taught to love our country, our religion, our way of thinking and living, while those who differ from us in nationality, in religious training, in custom and point of view become the victims of disdain and bitter aversion. Two opposing forces cannot flow from the soul at the same time. Love is the opposite of hatred, and it is contrary to the Law of Opposites for the vital energy of life to be malevolent and yet also be benevolent; therefore Jesus said, "Love your enemies; love those that hate you." The emotion of love is an electro-manifestation from the brain which is stronger than that of hatred; hence it overcomes the hate. When the soul is animated with love, it radiates the warmth of its feeling, and it blesses and inspires whomsoever it contacts so that the object of its beneficence will reflect back the same ennobling influence.

True love expresses itself in the growth and development of personality. Through Divine love we become conscious of tremendous power, amazing capacities, higher aspirations, and greater freedom. As we begin to love all life as an expression of the Divine, we find it easier to perform our daily tasks and to meet life's challenges. Other individuals, though they appear lower in the scale, no longer constitute an obstruction to our advancement. Through love we rise above the baser elements in ourselves and in others. We be-



come conscious of greater beauty and joy in the universe, which was shrouded from our view as long as we lived in the darkness of evil tendencies. Counterfeit love stunts the growth of the individual on every plane of his being; it warps his personality and darkens his soul. Love must be the master of the self. It must control the passions of the body, the thoughts, the imagination and the longings of the soul. It never expresses itself on a low plane, but leads us away from our baser selves to the realms of loftier expression.

One of the most beautiful qualities of love is the faith it creates — faith in God, faith in humanity, faith in the purpose and possibilities of life. *"Perfect love casteth out fear,"* and with faith comes courage and strength. Courage constitutes the essence of sacrificial love; without it we could never elevate ourselves to higher planes of living and thinking. When we truly love a person, a priceless possession, a truth, we are willing and ready to fight for it. There is always some truth, dimly perceptible, which gleams forth to light our pathway only when we love it to the extent of dedicating our lives to it. Every truth which has been responsible for higher achievement has risen from the sacrifice of individuals. *"Truth has many names, but it is best known as Love."*

The power of attraction of genuine love brings together those who are Divinely inspired to create something worthy of love. The bonds of loyalty of souls who are thus united cannot be broken. If man's creative capacity is endowed with love, it will release untold benefits to bless mankind; whereas if those possessed of great powers choose to exercise them in conformity with the grosser attributes of man, as greed, selfishness, lust, then discord, suffering, and destruction will be the inevitable consequence. How cold and barren and meaningless is life where love is wanting? What satisfaction or reward comes in performing tasks or rendering service for mere material gain, or in the line of duty, with no inspiration of love? When human souls mingle among themselves, or in groups, societies, organizations or nations, their actions are governed by either greed or love; and if love does not predominate, then someone suffers in the degree that another gains.

As the soul conquers its weaknesses, meets the requirements for progression and returns to its pure nature, love, fanned by the breath of purity, awakens and flames into being. The life that is lived in accordance with the Laws of the Body, Mind, and Soul, and which embodies all the other positive attributes, culminates in love. Love is the fruition of the purified nature. When individuals who thus have risen come together and their pure elements contact through the law of spiritual affinity, love becomes active and, true to its nature, radiates of itself and blesses whomsoever it touches. Pure love responds only to the union of souls that are characterized by the highest attributes, and their capabilities of pure love are measured by the degree in which the lower elements have been misplaced by the nobler qualifications. Inharmony results from a conflict of elements governed by selfish, crude and uncontrolled natures. When individuals unite through the blending of souls that are unselfish, self-possessed and pure, the mental and physical organisms are subjected and harmonized.

If we desire love, we must set up a "polarity" which will attract love. This powerful force can awaken the greatest that is in our souls, and thus it constitutes the medium for remarkable spiritual development. The law of spiritual affinity cannot have its perfect way until individuals have lifted their natures from the plane of selfishness and desire, and the spiritual natures have become pure enough and vital enough to govern the whole organism and overcome attraction on any other plane. When individuals unite under the perfect working of this law, love seals the union with a bond that endures not only during earth life but through eternity.