

# The Bestowal of Blessing

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The Bestowal of Blessing  
by  
a murad<sup>1</sup>

(1) THE BESTOWAL OF BLESSING  
BY  
A. Murad

(2) MYSTICS AND INTELLECTUALISTS  
by  
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'Science of Mind' Correspondence Course

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<sup>1</sup> The original editor inserted "The Bestowal of Blessing  
by  
a murad" by hand

TOWARD THE ONE, THE PERFECTION OF LOVE, HARMONY AND  
BEAUTY,  
THE ONLY BEING, UNITED WITH ALL THE ILLUMINATED SOULS,  
WHO FORM THE EMBODIMENT OF THE MASTER, THE SPIRIT OF  
GUIDANCE.

## **The Bestowal of Blessing**

THE BESTOWAL OF BLESSING

By the  
Grace of God to

A. MURAD  
disciple of  
Pir-o-Murshid Inayat Khan  
&  
Pir-o-Murshida Rabia A. Martin

## THE<sup>2</sup> BESTOWAL OF BLESSING

### CHAPTER I

### THE VALUE OF PRAISE

In preparing for a better life, in preparing a career of reform for himself or others, man begins usually with a firm resolution. He may go before an altar and take an oath and it sometimes happens that the stronger and more resolute the oath, the less the fulfilment of it. This is because when too much magnetism, when too much will-power are directed upward to the field of thought, there is a lack of concentration upon action. Therefore Jesus Christ has said: "Swear not at all."

The cause of this short-coming in man is due to ego, and the failure of the ego in keeping firm resolution has produced vagueness in the mind. The vagueness of mind is like a fog which interpenetrates the worlds of mind and matter. Sooner or later it gives rise to a condition which, if not causative of the troubles of the earth, prepares to a degree the accommodation for ill, ill arising out of weakness. In other words, every resolution, even with the best of intentions, driving will-power into speech and thought without carrying it into action, produces weakness and is accompanied by loss of psychic power.

The opposite aspect to this, which avoids such mistakes, is seen in the life of the mystic whose firm resolution comes in silences. He does not always speak what he desires. Often when he does speak, others do not understand. Besides this, the failure to maintain action in concordance with words is a failing which, in the initiate, can produce endless trouble. The failure of the spiritual man to maintain this inner unity and harmony of himself, with himself, can produce more trouble even than the sins of the wicked man who has not directed his footsteps toward God. When we are given the power (siddhi) by God, and fail in the fulfilment of the law of the inner life, our failure is indeed great.

Some people pray very much, place great fidelity in God, say they trust in God, love God. They believe, perhaps, that God is all in all. Now if God be all in all, God must be the reality in man; He must be the reality in every man, the reality in ourselves, in others and in all things - else He is not all in all. To make God an ideal is a step forward; a greater step would be to make God the reality.

We may read in the first chapter of the book of the Prophet Isaiah; "Bring no more vain oblations. It is an offering of abomination unto Me; new moon and sabbath the holding of convocations; I cannot endure iniquity along with solemn

assembly..... Cease to do evil. Learn to do well. Seek justice, relieve the oppressed. Judge the fatherless, plead for the widow.”

In<sup>3</sup> the same spirit as Isaiah and Jesus Christ, some of the prophets of their time and before and some of the Sufis later on did not participate in public worship lest they take an oath and take it in vain. It is not necessary to go to that extreme. There is room in the world for all devotees and in this age an Universal Worship has been offered to those who can no longer be satisfied with narrow views. The next step would be for such devotees to seek God on the esoteric path (Tarikat), and to make living the words of the prayers so that the words and the prayers take wings of fire, so to speak, whether offered in public or private devotions.

Realization is made possible when the ideal becomes a reality. There are people who seldom smile, who grumble often, who constantly find fault. Such persons really do not deserve the right to prayer. For the essence of prayer should be praise and in this spirit Saum, the first great prayer of the Universal Worship and of modern Sufism begins, “Praise be to Thee.” The words, the attitude and the motions - when those are made - are directed upward, away from self, toward God.

In offering words of praise one cultivates the optimistic attitude. There are those who seek God, say God is light, look for that light even in the world. They believe that the light within is much greater than the physical light, redound with blessings and healing power, bestowing all manner of faculties (siddhi) upon the one on whom it shines. These persons are veritably blessed with intuition; they have the sign of the living heart. How, then, can we keep the living heart from being veiled? The pessimistic person, the frowner, the one who is sour, bitter, the one who sees all the differences in the world and the shortcomings of everybody, creates a shadow across his mind. He does not leave any accommodation for the God whom he claims to adore, and for him the utterance of the words “Praise be to God” may be either a curse or a blessing.

The words of praise can even become a curse if, in uttering them, one holds evil thoughts of any kind. The words of praise become a curse, if after uttering them or between repetitions, one finds fault with the people of the world, who are God’s creatures. When one finds this fault, if the people are so wicked, whose fault is it? If it is God’s fault, then we should praise not God. If it is not God’s fault, it is man’s fault; then one might ask, how is it that a just,

perfect and all-powerful Deity has permitted so many short-comings, so much weakness in man? How can God be what it is claimed He is, and even indirectly permit so much evil? Thus, the fault-finder, by implication, is worse than the atheist who denies the existence of God or who ignores God; the fault-finder will end by finding fault with God Himself.

If this be true, then the God whom the fanatic creates out of his mind, out of his thought-force, may be a veritable monster. Some have accused the ancients of having a tribal God, a thought-form God. Yes, ancient peoples have had such a God and modern peoples have had such a God; this is the God of Nufsanat, for the unenlightened either follow an ideal or else follow an idea, which is thought-form.

The<sup>4</sup> words of praise to the thought-God are not really spiritual for they can not reach above the mind-world; in the terms of the aviators, their ceiling is low, they do not ascend, they have too much weight. And it has been unfortunate that many of these people, usually called theists, have had such power and prestige that they have driven the learned away from the God-ideal, an ideal which would be so valuable to the learned. These unenlightened ones try to impress others, make a show of their devotion and consider their piety a virtue. And to the mystic, they are hardly any better than the pessimists, although in their thought-world there may be a little light mixed with the darkness.

There is another attitude which is right and proper because it increases the capacity for light and life in the world. This is the optimistic attitude and it is very natural for the optimist to praise God and be praising God continually. He does not find fault with everything and everybody; he enjoys the good he may get out of his experiences, and when a person sees the good and enjoys the good, that person is receiving something of the divine magnetism, even if unconscious of it. It is such a one who makes accommodation for the God-Reality.

Praise is something definite, something with a direction-it goes upward. The indefinite person has no direction, he gets nowhere; there is nothing spiritual in being indefinite and according to the mystics, that is a sign of Purgatory (missal). No doubt there are times when it is unwise to come to a decision, when silences and meditation should be the rule. But the indefinite person actually creates a purgatory, a state of indecision, of lethargy, and this is called tamas by the Hindus. Sometimes the state of indecision actually becomes insidious.

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<sup>4</sup> 3

Persons resolve to do better and all the resolution is of no avail for the magnetism gets into the thought and none of it gets into the action, there is no action. Such a person is to be pitied, not<sup>5</sup> to be blamed, and should not be followed. The mystic prays, "Give me heaven or hell, O Lord, but not purgatory."

The beginning of exoteric as well as of esoteric religious feeling comes in repentance. The difference is that the exotericists depend much upon emotion, upon some state of mind, while to the esotericist repentance means the melting of the heart. The 'doing better' of the esotericist then is not to choose to do some acts and refrain from others; it is doing acts in accordance with heart-feeling and thinking in harmony with heart-feeling, so that the heart may become alive. It is this attitude which leads to broadness of vision, to a greater horizon and purer conception of self, a conception which includes something of the not-self in it. In other words, spiritual betterment is concerned with the love-aspect of life and blooms in deeds of beneficence; is greater than morality.

Yet resolution is not altogether wrong. Resolution to pray, to meditate, to study, often induces control of temper and control of tongue. In this sense even the exoteric ideal can become a reality. This may be seen in the lives of the multitudes who have love<sup>6</sup> for their prophet, a love and adoration which may influence them to walk in the way of that prophet. It is when they follow a particular creed they place a thought-force before that prophet and hide the prophet from themselves and themselves from that prophet, so that many are called but few are chosen. Out of many millions of worshippers, perhaps some few actually live the life, and the failure of the multitudes constitutes the cause and substance of the decay of dharma. To avoid degeneracy and hypocrisy the initiates are advised to face themselves, to pattern their lives after an ideal, to follow the prophet, and to consider the effect of thought, word and deed upon that prophet, to think, act and speak as if in the presence of that prophet.

Another way, which is used by the Sufis, has been called tassawure Murshid, which is easier and better but which can not be an example for the profane who would not accept it. This is to consider the spiritual teacher as being present. One does not always know about the mind of the prophet and one may fall into the error of confusing one's own thoughts with the ideal, calling them spiritual. But one usually knows about the teacher and can follow the teacher. The multitudes see that the prophet is higher than the teacher and therefore want to follow the prophet, for which they can not be blamed, seeing

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<sup>5</sup> The original editor changed "no" to "not" by hand

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that even the teachers follow the prophet. But they have their own thoughts, and divide thereupon, ignorant of the way of the heart.

The spiritual person may recognize the short-comings of others without blaming them. For one can not do these two things together: praise and blame. Sooner or later the praise will reach God or the blame will reach heaven, and they will fall back to earth bringing either gentle rain or destructive storm. In the new age the wise are called upon to help and heal humanity and this can not be done by blame. Surely there is sadness enough in the world. It is in times of prosperity that the note of warning is sounded; in times of grief the soothing sound of sympathy should be heard. Thus an optimistic, hopeful attitude is advisable, with words of praise, thoughts of praise, deeds of praise, and by that means the message of God which the world needs, will be given to the world.

## THE<sup>7</sup> BESTOWAL OF BLESSING

### CHAPTER II

### ATTITUDE.

Although it may be unwise for travellers on the path to take oaths, at least ostensibly, the fixing of a firm resolution in the heart is always proper. It is always right to seek to do right. It is always right to turn to the way of heart and to abandon acts which arise from egoism and egoicity. Yet if one were to ask, how can one help himself and another in this, it may be stated that the sages have always used the method of calming the mind, holding thoughts of peace, until an atmosphere of peace is created, controlling the desire-nature and maintaining an attitude of composure.

A cheerful attitude is always a great asset. We can not expect too much from the earth, which is a living body, not a spirit. Light and life come to us on this plane from the sun. It is the sun-aspect of life which brings cheerfulness and inspiration. We can see this with the passing of the seasons and most of all at the beginning of springtide.

The mystic has it within his power to create cheerfulness at all times without depending upon the seasons. It may rise out of his heart when the heart is light and free, unencumbered by self thought. So cheerfulness may be contracted with gloom metaphysically: cheerfulness is a state of brightness which comes from God, the Supreme, from the All-Light-Life-Love; gloom is an emotion of shadow-state of heart, when the ego has veiled the personality, eclipsing the ever present Spirit of Guidance.

Few things have stood in the way of God-understanding so much as the confusion between the personal-thought-of-God. This thought has stood up before all thought, yet it is only a thought, while the being is life itself. Still the thought-of-God as part of religion may take every man a step forward and that is well. But if he cannot take another step, if he can not rise above his own thought-of-God, he has set a limit to his progress for the time being.

The thought-of-God is very valuable for self-purification, for morality, devotion, zeal, idealism, and all the negative processes and virtues. The thought-of-God keeps the mind of man away from earth, although it does not always carry him very far upward above the denseness of earth. This can be seen that with all the millions of religious people we still have wars and strife and hatred; we still have all the problems from<sup>8</sup> which the Founders of religions gave solutions. The solutions are there and the problems are there and the acceptance of God is there, yet something is missing. This shows that while exoteric religion has its place it is not enough, something is lacking. Sufis say that this lack is the realization-of-God, which is necessary to complete the thought-of-God, the God-ideal, and the worship of God.

A<sup>9</sup> Sufi, as a Sufi, does not have to be more devout, more powerfully prayerful, more religious than another person although he may be so out of love, he may be setting an example before the initiates or before the generality to improve their way of life. Yet Sufism does not consist of prayer, devotion, ceremonialism, because these belong even to the orthodox. A dead heart can repeat the prayers and a wicked person can go to church but only a living heart can send its incense to heaven. So for those who walk in the light, cheerfulness is advocated, to preserve that light.

In dealing with others we have continued opportunity to express cheerfulness along with other spiritual qualities. We may take advantage of every opportunity that comes before us to do this. The more the living heart can give to humanity, the greater the capacity which will be created within it or<sup>10</sup> the receptivity of blessings from God. It is not always easy to be assured that every person we meet is a beloved one of God, and yet if there is any spiritual merit it is in so doing. Spiritual merit is not moral merit, and spiritual magnetism has nothing to do with psychic power, emotionalism, devotion, goodness, intelligence,. Spiritual magnetism can come only to the living heart with an attitude of selflessness.

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<sup>8</sup> The original editor changed "fro" to "from" by hand

<sup>9</sup> 6

CHAPTER II

ATTITUDE

<sup>10</sup> The original editor changed "gor" to "or" by hand



Self-forgetfulness may lead to lessening nufs, the ego, provided one gives no thought to it. To think about the self even in the aspect of thinking about restraining the self only brings one back to the self; all thoughts of, in, about, or relative to the self are selfish and withhold the divine light. Especially when one associates himself with religion, preaches morality and then fails to give the light and life to humanity, the path becomes blocked. If one does not inspire others, he has no proof of having received God's favours.

Pure self-forgetfulness comes naturally with cheerfulness. Cheerfulness is positive, life-giving, most desirable, and the only way to forget self is: to forget self.

## THE<sup>11</sup> BESTOWAL OF BLESSING

### CHAPTER III

### MENTAL ATTITUDE AND HEART ATTITUDE

This is a difficult subject which people will not always understand, especially those who are looking for the reasons of things, looking at the reasons, and by reason they mean the immediate cause, not the essence or fundamental.

The Sufi means by mental attitude any attitude which may have an opposite, such as friendliness and unfriendliness, favor and disfavor, interest and lack of interestedness, support and opposition. Each of these mental attitudes may have at least one opposite attitude, and perhaps there may be several variations and mixtures of them.

Heart attitude is spiritual attitude. Plato, the great philosopher and mystic of ancient Greece distinguished between them by calling a mental attitude opinion and a spiritual attitude knowledge. He taught that opinion is made up of a mixture of lights and darkness, while the nature of knowledge is of the same genus as light. The Sufi view is nearly identical: Mental attitudes and opinions find their source in Malakut, the mental region or mind-world, which is compounded of various grades of light, shadow and darkness. Djabrut, the spiritual sphere, from which the spiritual attitudes arise, is the heart-plane and is compounded only of various grades of light there is no darkness there. (There is, however, a shadow world of this plane, missal, which is called the lower astral or emotional plane.)

Malakut, the mental world, is a plane of duality, while Djabrut, the heart world, is a plane of relative unity. So spiritual attitude arising there from is

attitude which does not, can not have a complete opposite; there can only be more or less of it. Spiritual attitude is regard of a person, an event, an affair as being within oneself OR ELSE TAKE ON THE ATTITUDE OF INDIFFERENCE. That is to say, the sahib-i-dill, the gentleman-of heart, either considers another person, event or affair as being within himself-or he takes no attitude at all.

The way of heart is not easy to appreciate. One sees a wicked person. Spiritually you can recognize that one as being within or you can refuse to take any cognizance of him at all. Why is this? Because by recognizing him within, one is really recognizing that other person in his relations with God, as being within God. With all his faults, he is a creature of God, and potentially a beloved one of God. Besides this, when you recognize the enemy as well as the friend as being within, within your heart, by that you are identifying yourself with God, making your heart the threshold of God, the abode of God.

When the wise do not desire to recognize a thing or person as being within, they take no thought at all (the teaching of the Gitas) and assume an attitude of indifference. This is for protection<sup>12</sup> against unfavorable impressions. Not only that, but by this method one denies the nufs (ego) of the undesirable thing, event or person, and thereby denies the reality of the evil. By that means one may even bestow a blessing and healing upon a sinful person. It is only when emphasis is given to evil that the evil assumes forcefulness.

In Zat or Absolute Essence, there are no differentiated qualities. In Sifat, the opposite pole, we consider the qualities as existence without direct attention to or reference to Essence. This is merely an accommodation whereby the mind may obtain metaphysical knowledge. In consideration of the Zat of Allah there is the absolute perfection of love, harmony, beauty and all qualities and facultatives. By an indifferent attitude of heart, maintaining equanimity and composure before a wicked person, one can aid in propelling the absorption of that wickedness, so to speak, in the Zat of Allah (God).

Coming to the relation between the mental attitude and the spiritual attitude. The Sufi can not say there is any particular relation for there is an infinite variety of relations. One who has obtained spiritual liberation may be impelled toward certain mental attitudes but is not compelled. The heart, in the pure state, controls the mind and directs it, but there is no law by which the heart is then governed for the heart is greater than law and law may be greater than mind.

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<sup>12</sup> 8

Sometimes you find a spiritual teacher condemning something, and people will say that a spiritual person ought not to condemn, a spiritual person ought to bring peace, a spiritual person ought to be neutral. Now these are three states and if the state of condemning is not the state of peace, neither is neutrality peace. If neutrality brought peace, there would be no wars, and there could be cowards.

The duty of spiritual teacher and prophets is to increase life in the world and to preserve dharma. A warlike position is not necessarily unholy; many great prophets and initiates have gone to war, fought on the battlefield. It is the inner attitude that is important, of keeping the mind calm and the heart pure. The prophets of humanity have never been passive, but when they have condemned, it is not been a personal matter, it has been for a divine cause, for a cosmic purpose.

In studying further the relation between mental attitudes and attitudes of heart, one can see how the condition of mind may be a reflection of a heart condition. The heart reveals one's spiritual stage or spiritual station. To the heart, from the heart and through the heart inspirations come and each inspiration may give rise to a stream of thoughts even as a fountain gives rise to numerous drops of water. It would not be wrong to state that in a geometric sense the world of heart is four-dimensional and the world of mind three-dimensional; the heart transcends time and space as we have know them.

To<sup>13</sup> the Sufi the cultivation of heart-attitude is all important, and the head-attitude is secondary. The world is full of many opinions, dividing and distinguishing men. The knowledge of unity is needed<sup>14</sup> before all other knowledge so that amid endless conflicting differences the trust from which all opinions arise can be perceived. When there is that perception, fault finding diminishes.

Heart-attitude is the sign of approaching wisdom. Man has been so constituted that his tendency is to look outward, to identify his ego with the experiences of his senses, with his thoughts and impressions. This is natural and need not be called evil. The unfortunate part about it is that with all his experiences and efforts, the average man finds life incomplete, he seeks for something to fulfil an emptiness the cause of which he can not determine, and the satisfaction of which never seems to come.

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<sup>13</sup> 9

<sup>14</sup> The original editor changed "neede" to "needed" by hand

The path to God has been called<sup>15</sup> the path of initiation, meaning the process of becoming perfect, of being made whole. The Sufi strictly speaking, is the person who has been purified by being completed or made whole. The emptiness within the initiate turns to fulness when he unites self with not-self and transcends both. This brings purification of qualities in the realization of essence, a higher state than supposed moral perfection.

The problem before every man is how to become complete. People say God is completed and God is complete and yet in maintaining the completeness of God without having attained the essential knowledge thereof, man is apt to distinguish God in his thought as being different from His creation, different from mankind, different from life. This mental attitude, although innocent can become an obstacle preventing completion, and with all goodness, piety and purity, when wisdom is lacking, there is still a lack, there is not complete<sup>16</sup> understanding or satisfaction.

The orthodox have emphasized the virtues of God, the perfection of God; they have even disputed over such matters. Jesus Christ told his disciples that God alone is good in order to bring them to the Divine point of view; 'If I am good, it is because I am at one with God; the Father and I are one. My apparent goodness is the reflection of God's real Goodness.'

Every Sufi can appreciate baka, the real, absolute existence, in a certain sense that 'The Father and I are one.' This might be expressed mathematically: that the "total of divine consciousness and the ego-consciousness have a certain apparent relation, that if the one increases<sup>17</sup> the other decreases." The greater the away of ego, the less the away of Allah. Christian scriptures say: "The first Adam is of the earth, earthy; the second Adam is the Lord from Heaven." Sufis say: "Ani Hakk": that I-ness and Divine Truth are one; there is no reality but God.

So<sup>18</sup> it is possible to approach the divine point of view and grow into the divine attitude. When this is done, man takes a great step toward perfection. To put this practically, how to attain completion or perfection in the every day life, one might give some examples:

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<sup>15</sup> The original editor changed "call" to "called" by hand

<sup>16</sup> The original editor changed "complet" to "complete" by hand

<sup>17</sup> The original editor changed "increase" to "increases" by hand

<sup>18</sup> 10

You may pick up the newspaper; there are many events described. You can take any event, each event, all events and ask: What is the away of that event in space-that is to say, geographically? What is the away of that event in time-that is to say historically or biographically? What is the away of that event in consciousness-that is to say psychologically? What is the net result of that event-that is to say cosmically?

More nearness of an event need not be a sign of its insignificance any more than of its importance. There is a natural tendency of nufs to stress event near to hand and circumstances that effect the personality. The divine view does not exclude the human view. According to Sufism, God is both personal and unlimited, and He is not restricted to His transcendental aspects. Neither is spiritual indifferences the opposite of interest; a very selfish person would lack interest because he thinks only of himself, while a very wise person may appear to have no interest because he has pierced the veils of maya, illusion. The wise person can behold the relation<sup>19</sup> of things and events without any emphasis whatever.

People often become emotional about nearby events. Others seeing the smallness of this view, prefer to emphasize events far away. This is a step forward because it embraces a larger horizon and includes something of the not-self, although it does not always lead directly to a higher morality. The sage also has the broad view but without emotion, knowing that by his calmness he can check human suffering and help to prevent the sowing of further karma.

Every person, even the Buddha, had to live in certain places. Therefore no one can rightfully deny the significance of place. It may also be asked, 'Does the sage affect the circumstances and events or do the circumstances and events affect the sage?' No, circumstances and events donot<sup>20</sup> affect the sage inwardly, and yet the sage recognizes the relation between persons and events and does not fit his life and teachings with any dream-world; he therefore keeps in view the outer circumstances without succumbing to them. By this means his personality and atmosphere extend their influence and as they extend their influence, they bring peace and good-will; and this may go on until the sage feels the whole world within himself and begins to act from the world-point-of-view, considering the whole earth as his home.

The same principles hold true regarding events in time and regarding events in space. How much influence can a person exert over events and how

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<sup>19</sup> The original editor corrected spell "relation" by hand

<sup>20</sup> The original editor inserted space by hand

much influence have the events upon a person? Of<sup>21</sup> course there are manis and Sufis of the Khilvati School who, for practical purposes, have withdrawn from the world and who are not affected by events. There are others, especially those known as rind, whose influence may be unconscious. But the sage may also increase his time-vision, to go back and learn the lessons of earlier prophets and teachers and take examples from their lives.

In this one may take either of two attitudes. A person may regard the world as not-God, as not-spiritual, or even as the abode of darkness and limitation so that the earth-events can only mirror the divine and not be realities in themselves. Some schools have regarded the physical world as maya, illusion, and seek reality elsewhere. Others regard the earth as the scene of God-in-action, and as the stage where the unlimited appears under the guise of limitation.

It is the difference in impression and not in appearance which distinguishes the sage from the average man. The sage may read the newspaper, discuss politics, art, amusements, styles of dress, food, customs, even crimes and scandal, so he is hardly distinguishable. In truth, IT IS NOT THE LEAST BIT IMPORTANT IF THE GENERALITY DISTINGUISHES THE SAGE OR NOT, BUT IT IS ALL IMPORTANT WHETHER HE DISTINGUISHES HIMSELF. That is to say, the Sufi should do everything possible to prevent outer affairs from disturbing his emotions, mind and personality. Yet there is no compulsion about it, only the calmer he can be, the more he removes himself and others from samsaric occurrences and influences and the more he will be assimilating himself into the essence of God.

Finally, coming to the cosmic point of view. In this it may be said that everything matters and yet nothing matters. There is no event so small or insignificant that it does not have its karmic effect. It is also true that events which may agitate the generality and cause amazement at one moment may be of little importance in the universe. Many things which man distinguishes have a different value in the life in God. At one place there may be a stillborn babe and much publicity given it, and elsewhere thousands may be starving and no report made thereof. People consider a prize fight, a kidnapping, a robbery, a conversion of a person from one religion to another important, and a sage may be born and live and die and be unnoticed for generations.

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<sup>21</sup> 11

Whatever one may think about such matters, it should be easy to perceive the difference between the personal and divine view. Events in the lives of men are events in the lives of men; they may effect the whole of humanity with,<sup>22</sup> disturbing the animals and trees and the inhabitants of the worlds unseen. So man's view may not be God's view and yet the nearer we approach the view of God, the nearer we come to perfecting our own minds.

## THE<sup>23</sup> BESTOWAL OF BLESSING

### CHAPTER IV

### THE NEED OF THE WORLD.

What is the greatest present need of the world? This question may be answered in innumerable ways and yet a Sufi might say that the need is<sup>24</sup> for more love and also for more life. Man, at least, with all his shortcomings, has come to recognize this need of love and both religion and science are trying to answer this great human craving. Yet neither religion nor science are trying, or have come to feel the lack in life, a lack which may be evident after a little reflection, especially when we notice so much ill-health and imperfection of bodies and minds. And the metaphysical answer to this dilemma is that really these two needs are one, love is lacking and life is lacking, yet love and life being in essence one, there is only a single need.

The need for life can most easily be seen in the continuance of war on earth, that nations are fighting or preparing to fight, and often it is not clear what they are fighting for—there must be something within them which may be called the will-to-fight. The remarkable aspect of this will-to-fight is that there may be no hatred involved; the nations fight without hating. In the past before going to war, it was necessary to stir up hatred and animosity even through falsehoods which all governments have justified. Now we have turmoil in Ethiopia and Spain and China and excepting in Spain, there is not the intense hatred.

There has been aggression into these territories because there is supposed to be need for expansion in order to accommodate the surplus population of certain countries. The mystic would say it is not so much a need for the surplus population of those nations as for the expanded life of those nations; they have more life, want more life. This expansion is a movement of life even more than it is a movement of goods and gold and trade. All this shows that the problem of life is yet very far from being solved; there is perplexity, there is dilemma, there is confusion.

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<sup>22</sup> The original editor inserted comma by hand

<sup>23</sup> 12

<sup>24</sup> The original editor inserted space by hand

No doubt there is need for greater expansion of life. We see it in the growth of communication, in the steamship, in the telegraph, railroad, motor car and now radio. The progress of science has helped to broaden man's vision so very much besides stimulating that impersonal view which is so desirable. Thus collectively no one can deny that humanity is growing and there are many compensations for the evils of the day.

In medicine and in healing there is also the desire to preserve life, to strengthen life and to<sup>25</sup> lengthen life. Yet, while thousands may be interested in it hardly any one asks himself what life is. The question still remains, what is the life? To the Sufi life is very much more important than the forms under which it may be manifesting, than the phenomena to which it gives rise.

The<sup>26</sup> Sufi does not deny the body nor deny its<sup>27</sup> health. The difference between the mystic and the scientist may be described: the mystic may accept all the scientist says and does, only he adds something to it and that something comes from his discernment of the relation of the life within and without; he can see the causes of things from the life within, and also from the outer affairs he can trace back to the causes of things and perceive their inner significance.

In Sufian all aspects of life are studied from the innermost to the outermost, only when it comes to the question of what life is, that is something which can not be directly communicated in words. Life is that which is to be felt, not described, what is described is only a view of life, a part of life, a shadow-picture of life.

For that reason there have been spiritual teachers. A Sufi Murshid is one who has created within himself a greater capacity for life, and who strives to impress within his pupils a greater and ever greater accommodation for a greater and ever greater degree of life. So the attunement of heart between seeker and teacher is stressed in order THAT THE INFLUX OF LIFE ITSELF BE INCREASED.

The purpose of teachings given to the pupil in Sufism (Tassawuf) is to impress him deeply to the heart need, so that he strives for further cultivation of heart, which is to say, for greater and greater cultivation of life; and this in turn opens the capacity for further expression. So there are those three stages of

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<sup>25</sup> The original editor changed "the" to "to" by hand

<sup>26</sup> 13

CHAPTER IV

THE NEED OF THE WORLD

<sup>27</sup> The original editor changed "is" to "its" by hand



impression, growth and expression, stages in the manifestation of life as well as in the growth of the mureed. With such growth the mureed obtains one of the holiest of blessings: he feels the outflow of the love and life from God, through his teacher, into his very heart.

Then there is a question, how can a Murshid who is impression and incomplete, help another to perfection? It may be asked, 'Who is complete?' Who is perfect?'<sup>28</sup> It is not the personality of the Murshid which is perfect; even the great prophets have had their shortcomings. The Murshid is as the bridge to God for the Mureeds, the disciples, and it is over this bridge that they themselves must walk, to the further shore.

Besides, if the Murshid were perfect, that perfection might not help the mureed. Murshid may be a perfect musical<sup>29</sup> but all seekers are not necessarily musical. Murshid may be a poet, prime minister, engineer or craftsmen and his perfection is such that of itself it may not help the mureeds. What is necessary for each soul is the accomplishment of his life's purpose and the perfection of the qualities and attributes which are present in his personality.

Sometimes it becomes a question as how to increase life in order to bring perfection. There is way of breath, way of heart way of silence, way of music, way of contemplation, and by many other ways that man has been raised from imperfection to perfection.

Pirs<sup>30</sup> are those Murshids who have systematized spiritual training for mureeds and for humanity. The teacher strives to heal the pupil's heart and this healing of heart is far more than an ordinary healing. It leads to the increasing capacity for life in the heart. From it come inspirations and mystical states (ahwal, pl. of hal) which take man in consciousness far above the depths of one's being, and may expand to the universe. The teacher who is able to establish for the pupil that relationship and those states of being may be regarded as perfect teacher, all other shortcomings notwithstanding. It is the spiritual ability, not the personal skill of the Sufi which counts for the glory of God and for the welfare of humanity.

## THE<sup>31</sup> BESTOWAL OF BLESSING

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<sup>28</sup> The original editor corrected spell "perfect" by hand

<sup>29</sup> The original editor corrected spell "musical" by hand

<sup>30</sup> 14

CHAPTER IV

THE NEED OF THE WORLD

<sup>31</sup> 15

The work of the Sufi in the world is to increase the life in the body and also to increase life in the world. If there is anything which may be called a Nirmanakaya body, which is a body replete with blessings yet made from material elements it comes from the increase of life. Such a body can become even radiant, as Christ has said, "When thine eye is single, then is thy body full of light". By means of the body and by speech and action it is possible to give forth the message of the living God.

From the several standpoints of the body, mind, heart and soul we can see the different God-concepts and God-ideals. For even people whose whole conceptions are concerned with the material life and with the physical body may have a God-ideal. Sufis call this type of ego nufs ammara.

Many people in the ammara stage have had the kind of religion which has been called fetish<sup>32</sup> worship; also many idolaters are in the ammara stage. The worship of these people may be for them a step forward so such<sup>33</sup> religions can not be called entirely wrong no religion can be entirely wrong, for the very concept and purpose of religion is something to lead man toward a state of betterment. So when the nufs ammara has a religion or worship it may spring out of the sense-life, containing a recognition that he is incomplete, imperfect, and dependent upon another power, a power which he regards as being outside of himself.

Although the religious of the Beni Israel have strongly condemned such forms of worship, regarding them as low and unworthy, and although Islam in particular has condemned them, time has brought a softening attitude. In Islam this was due in part to the influence of the Sufis who have recognized the divine in the hearts of all and have seen in the strivings even of the savage something of the soul of man, however much it be veiled by the flesh. Child souls and child-minds can not be expected to comprehend higher forms and higher philosophies; the child is as it is and the people of ammara, limited in understanding, but not devoid of feeling<sup>34</sup>, have had the forms of religion which are suitable to themselves.

The next stage of ego is nufs laugama, and most of the problems that we find associated with religion, connected with religion, are due to their influence. These people generally detest idolatry, they build churches and revere scriptures

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<sup>32</sup> The original editor inserted space by hand

<sup>33</sup> The original editor changed "much" to "such" by hand

<sup>34</sup> The original editor inserted space by hand

and pay tribute to the prophets. They also denounce those who have a different point of view, different forms, different scriptures. The lauwama people look outward, see outward and psychologically resemble each other, although otherwise they may be quite different. Seldom can they be reached by reason, although they have a kind of reasoning faculty which always follows the ego.

In<sup>35</sup> some instances they become narrow and fanatical as to religious and moral matters. They may be good people, they are often devout and pious, and it is only their extreme views and narrowness which stands in their way. They are unable to have deep feeling which comes to them mostly as the result of pain and suffering and in times of calamity.

The extreme attitude of some lauwama people, especially in the civilized countries where there is a degree of culture, has caused from time to time a reaction against this extreme and led to a certain amount of license, immorality, vice and hedonism, the seeking of pleasure. But it is also true that there are other times when the people of license and pleasure have the strongest influence and then there comes a reaction against them and the fanatical, pious type become predominant. These two extreme types have alternated in power, the one extreme type following pleasure but bringing beauty and little morality and the other type following duty and bringing no beauty but having devotion and some morality. Yet that these two types are of the same grade of ego can be seen in the conversions that many pleasure seekers can easily be converted to the life of piety and many pious people, when they get prestige and power, have fallen before simple temptations.

Many human lauwama begin with belief in God and claim to have love for God without at the same time always showing compassion for humanity. They may talk about God, discuss the nature of God's being, and tell you all about God and God's purpose- they think they know that. Yet they do not always know their own wish at a particular moment and are not sure of the way to solve personal problems; the problems that are near they can not solve, but for the problems that are far off, they think they have the solutions.

This comes in part from the confusion that has arisen between man's thought-of-God and the reality-of-God. There are many great believers, who are strong in their belief, pious, devoted, zealous and even kind and generous, but they do not understand thought, they are limited by their thought-forms. They belong to the world of belief, which as Plato has taught, is a mixture of light and

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<sup>35</sup> 16

darkness. According to the unitarian view where there is a mixture there is not purity, and while the way of belief may be best for the ignorant, it has only a limited value for the wise.

The God-concept has been held before the people who belong to the various sects and churches which bear the name of religions. They hold forth different creeds and beliefs and have many differences. As a result of so many differences in the believers there have come to be non-believers who will not believe, who doubt the existence of God, even deny it. They inquire: "Yes, God made everything and everybody, but who made God?" They do not understand, they may not want to understand and they are not always to blame for their failure to understand. They<sup>36</sup> see all the shortcomings of the orthodox believers and of the priestcraft who have dominated religion, so they are afraid of it, hate it, deny and denounce it. Yet these people also may be in the lauwama stage. Judged by emotional, psychological and even by mental standards they may be no broader than the believers in the same evolutionary stage, and being negative rather than positive, without the faculty of belief, they do not contribute very much to the world's betterment.

It was in combating the thought-form-of-God that Buddha seemed to deny the reality of God. Yet no one can prove that Buddha was an atheist. He did not accept the Brahama-concept of the time for he recognized it as a concept, as one of man's many concepts, coming out of man's fallacious discriminatory reasoning. He therefore considered a particularly bad and dangerous concept for it veiled man's views of his own inner being and led him to depend upon outside power. It is the people of ammara and lauwama who depend mostly upon outside power, but a Buddha is so advanced that he can, by his inner light, kiddle the light in others and raise them to a higher grade.

The true followers of the dharma do not take refuge in any concepts, even in the concepts of ideals or in the ideal of concepts. An ideal is valuable when it leads man onward until he attains it, after that the ideal should be broken lost it become an idol. When you break the ideal after its attainment, you prepare yourself for another step forward in life.

The worship of a concept may be called theism, the devotee a theist. He does not worship the work of his hands, yet on the mental plane it appears as if he were worshipping the concept and concentration of his mind. This can be regarded as intellectual and imaginative idolatry. According to the Buddhist

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<sup>36</sup> 17

view the God you can conceive and imagine and form and attributize, while not a hard, material ideal, is the effect of the same kind of false and limited reasoning which prevents the realization of Truth. This is not a denial of Divinity, it is not a denial of God the Creator or God the created in an absolute sense, but the proposal, which Sufis also accept, that which has name has limitation. And who could create God?

One may therefore recognize the lauwama people, strictly speaking, worship their own thought-forms. Although it is still a state of ignorance, it does offer accommodation for further spiritual progress. Instead of denouncing these people, the initiates have used the terminology of the generality, and moulded the concepts and ideals and thereby putting a deeper meaning into these concepts and helping humanity advance toward the spiritual goal without impairing any idealism.

By such means the wise have avoided any necessity to fight anybody and by example have tried to prevent the different sects from antagonizing each other, thereby fostering tolerance and good-will. So it is not necessary to expose the ignorant. One<sup>37</sup> may without flattery say that believers are often good people. They may be concentrating upon goodness and by that attitude bring out the goodness in themselves and others without knowing anything of the metaphysics of it. From the lower point of view this is important; from the higher point of view one may recognize the dualism in goodness, the tendency to divide the good from the bad, and the need for a greater life which would include the less fortunate as well as the pious and virtuous.

The next stage is nufs mutmainna. People who have advanced thereto depend more upon reason, intellect, judgement and good-will; they are often tolerant and even universal in outlook. When they do go to extremes, these extremes are of entirely different type from the extremes of the ammara and lauwama people. For instance a person of nufs mutmainna may accept God and call Him impersonal, say God is impersonal, and then picture Him as being formless even to the extent of being livingless. Such a one may go to church, accept a certain creed, and yet in the daily life accept another philosophy which has no special connection with their theological view. That tendency to over intellectualize may dull the heart, but there are devotees of this grade of evolution who are worshipful without, however, being able to see far beyond their particular form of religion.

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<sup>37</sup> 18

Nevertheless where there is *nufs mutmainna* there is some intelligence. These people have built and maintained the civilizations of the world, accepting the inspiration of the wise, consciously or unconsciously. In the new age, the broadness which is innate in them and the broadness of the Sufi philosophy will attract each to the other. Therefore Sufism has been presented in the West with an exoteric department which appeals to the intellectual, philosophical artistic and social inclinations of persons of *nufs mutmainna*.

Nufs sulima is regarded as higher than *nufs mutmainna*, and is very different because this indicates the person of heart, the *sahib-i-dil*. He is concerned with the living God, the conceptual God does not satisfy him. He does not want anything which has been created by hand or mind, or reflected in mind. To him religion is something far beyond the mental life. The heart of *nufs salima* is living, and it is this livingness rather than goodness which expresses spiritual progress. The Sufi Message has been brought in this day for all people of *nufs salima*, whatever may have been their views, their traditions, their past. When the heart becomes awake, the soul utters its cry and then the teacher appears to give the living instruction which forms the path to God.

The persons in the *salima* stage can not be judged by the ordinary methods because the heart awakens the intuition<sup>38</sup> and action is determined by wisdom and insight and not dependent upon any limited personal judgement. If they are good, the goodness arises out of the life within them, and they delight in radiating this light. Nevertheless there have been persons in this grade who have not always done so; in Sufism they are called rind and in Buddhism they are called Pratekyaa-Buddhas and arhats who have purified themselves.

Sometimes<sup>39</sup> persons of spiritual evolution do not radiate goodness as the ordinary man understands it. Prophet Mohammed organized the *sahib-i-dil* and has been their model, yet he did not always exhibit the same gentleness and meekness that has been found among<sup>40</sup> his followers. The Sufi poet, Jami, stands out as an excellent example of *nufs salima*.

Mohammed, as well as Christ, Moses, Buddha and all Messengers of God belong to the grade of nufs alima, and these people should be called sahib-i-ruh or sahib-i-zat, men of pure essence. It is not always their mission to dispense virtues. Their duty is to increase the life upon earth, to bring more livingness, to bestow blessing, to radiate living magnetism. That is the mission of *Rassoul* of

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<sup>38</sup> The original editor deleted "and" by hand

<sup>39</sup> 19

CHAPTER V

RELIGION, LIFE AND THE STAGES OF EGO

<sup>40</sup> The original editor corrected spell "among" by hand

which the Sufi Gayatri says, "Thou the Life Eternal, we take refuge in thy loving enfoldment". So while nufs salima leads to sainthood or mastery, nufs alima, producing the men called Rassoul, Messiah, Avatar, includes all the perfect men and women who have ever appeared upon earth, who hap<sup>41</sup> passed through all grades of attribution to pure suchness, to Tat, Tathata, Zat, Pleroma, Ain-Soph, Serouan Akarene.

## THE<sup>42</sup> BESTOWAL OF BLESSING

### CHAPTER VI

### LOVE AND SELFLESSNESS.

One of the most difficult accomplishments in the spiritual life is to refrain from all manner of thought. Thought, no matter what be its nature, utilizes vital energy on the mental plane and causes some psychic loss. There is this loss whether the thought be good or bad, beneficial or harmful, to oneself or to another. For every thought, whatsoever be its nature, is necessarily connected with the ego with the exception that inspirations and intuitions come from the non ego.

Right-mindfulness does not mean thinking good thoughts. One need not hold a thought of anybody or anything. When a man holds a thought about somebody, whether he thinks good of that person or ill of him, there is a psychic loss, there is a loss of vital energy. However, thinking good thoughts brings one close to the atmosphere of good-will and attracts good-will and thinking of evil brings ill-will, so that one's fate and fortune are affected thereby favorably or unfavorably. But right-mindfulness requires harmony with the universe; we live in an ocean of thought and we can swim in that ocean or walk above it. The heart-attitude with its concomitant faculties of life, love, light and inspiration produce the right-mindfulness and as the Hindu Scriptures tell us, then we may "think of nothing at all", yet our very breaths will bring the thoughts we need

The Sufi does not think good thoughts, even of his enemies. Whenever thought is upon a person or thing there is a contraction and every contraction interferes with calmness. By lulling the devil to sleep, by not thinking disagreeable thoughts or thinking at all about disagreeable persons and events, one can enter an atmosphere of peace. A vain person thinks he can help others; a holy person would never harbor such a thought.

Jesus has said, "Love ye your enemies". This is very different from saying, "Hold thoughts of goodness about them". The more attention paid to

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<sup>41</sup> The original editor marked correction its not clearly legible by hand

<sup>42</sup> 20

these enemies, the greater the difficulty in maintaining one's own peace of mind. There is psychic loss whether one holds thoughts of good-will or of ill-will; either kind of thought takes away the feeling of the Divine Presence.

Love expresses itself in feeling which may give rise to thought and spiritual love includes the light of intelligence which often produces inspiration. So the mind benefits from the heart-attitude. To love an enemy or to love the enemy may be interpreted to mean, to love so much, to have such a deep feeling of love that all thoughts of any enemy, all thoughts or ideas of enmity will find no room in the consciousness. When the heart is immersed in the ocean of love, there is no longer thought of an enemy, there is no longer even thought of self.

The wise depend upon insight and do not have to follow the positive or negative sources in life. Commercial relations between sheikh<sup>43</sup> and mureed, between guru and chela are to be discouraged for they produce the situation of duality. The sheikh or guru must preserve the atmosphere of unity and of unification; bargaining between teacher and pupil is therefore fraught with danger to both. Nevertheless teachers have followed the positive or negative courses because the path of perfection, which is called Kemal by the Sufis, one can only act in the name of God, not in the name of self or of anything or anybody, for then destruction would ensue.

In spiritual monasteries the whole group is considered as a unit in so far as possible. The disciple acts for the teacher in the mundane business and the teacher performs for the disciple in holiness. When, however, it is necessary for the teacher and pupil to have a transaction, a common meditation is advisable. Sufis practice Dum or Darood to produce unification between themselves and others. This consists in vocable or mental repetitions of a specially selected sacred phrase a given number of times while facing the direction of the person concerned in the transaction. In the supreme transaction of prayer, kibba is used, which in Islam is the knaba of Mecca toward which all devotees turn in prayer, thus producing the accommodation of unification.

The Bodhisattva, he who is led by the Spirit of Guidance, does not think of his own salvation; he thinks of salvation in a universal sense, thus practicing unification. There are others, even among initiates, who do not hold this attitude, and they may be compared to the garden sprinkler which can only water a limited area, while the Bodhisattva and devotees of the hierarchal path (which is beyond the path of initiation are like the rain-clouds, offering assistance

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<sup>43</sup> 21



far and wide.) However, the correct attitude is not to consider near or far or narrow or wide; dharma comes when one does not think of oneself, when one feels God or unity when one is contemplating on reality.

For many this appears a hard way, yet it is not so. The difficulty arises from the custom which has become a fixed habit of looking upon life from the standpoint of ago. The thought that man holds about God can be a help or a hindrance. What helps a child may harm a man, and the ideal which might raise a person in the {??ara}<sup>44</sup> stage may lower a person of higher evolution. Yet the God-ideal almost always helps one to control passion, lust and greed. For that reason esotericists have adhered to religion and unitarianism even when departing far from orthodoxy and exotericism.

Love and self-sacrifice become real when realized. Then man can rise above his false ego and his limitations. He may feel the presense everywhere. He thus not only brings himself blessings, he becomes the very channel for the bestowing of blessings. And this is what is meant by the increase of life, by means of which life can become more abundant.

Sufism is a philosophy of broadness and it is in this spirit of broadness it has been re-presented to humanity in a new age. it opens up the highway of realization through the learning of the Message, and for humanity it opens the way of the spreading of the Message that all may come into the folds of salvation. When a man fulfills his compact with God, he prepares himself for the greatest possible mission.

## THE<sup>45</sup> BESTOWAL OF BLESSING

### CHAPTER VII.

### THE BEGINNINGS OF RELIGION.

For many centuries religion has stood out against physical idolatry without being clear about the existence of mental idoltry. Men have been warned not to worship the works of their hands, or of others people's hands. They have not been warned about not worshipping<sup>46</sup> the works of their own minds, as has been said, "Your Maker like yourselves you make."

Actually there is a pure idolatry and an impure idolatry, and perhaps it would not be wrong to say there are many grades of idolatry. In the lowest man actually worshipped stones and figures. He thought these stones and figures

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<sup>44</sup> Indecipherable in the original, it looks like "{??ara}"

<sup>45</sup> 22

<sup>46</sup> The original editor corrected spell "worshipping" by hand

were imbued with magic, and that there was an especial value<sup>47</sup> in reverencing them, noting their sacredness. There was at least a partial basis for this because the very ancient peoples were like the children, the spirit of the genius was strong upon them and the spirit of humanity was not so awake. There is a tradition that at one far distant time people could actually see the earth-fairies and tree nymphs and nature-spirits (Lomiria).

The wise of that time and of all times have arranged the religion in accordance with the faculties and abilities of the people and have not tried to offer them the metaphysics for which they were not yet prepared. Those ancient peoples, and some of more recent times, who have not developed beyond that stage, could see the spirits. These spirits or jinns had a freedom which the human people, being imprisoned in their dense earth-bodies, did not have, and so they were called gods.

Stones were among the first places of refuge for these spirits or fairies. Man saw that the spirits went to the stones and from regarding the spirits as being sacred, they also came<sup>48</sup> to regard the stones as supernatural, as holy. In order to gain the faculties of the spirits, man made images, and from these images they imagined also thought-forms and they relied upon the images and thought-forms to combat the evil spirits, the spirits which seemed to bring them harm, which accompanied the storms and the fire, and came whenever there was destruction.

There is no doubt that these people were possessed of elementary psychic faculties. They saw the elementals actually, and some even among more advanced peoples, as in Ireland and other Celtic countries as well as in other parts of the world, had direct knowledge or experience. However, when the mind develops this psychic power is drawn inward. It was in the eyes once to accustom the eyes to physical sight, forming a bridge between the mental sight and physical sight; it was in the ears once to form a bridge between the subtle hearing and the dense hearing; it was in all senses and faculties, to help bring them into the consciousness of man on the earth-plane and thus complete his involution before starting on his journey back to his origin.

But<sup>49</sup> there came a time in human evolution when the psychic faculties diminished because they were no longer required. Especially when man began to reason he had to use the psychic power inwardly and he drew this force from

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<sup>47</sup> The original editor inserted space by hand

<sup>48</sup> The original editor changed "come" to "came" by hand

<sup>49</sup> 23

the senses, from the extremities. Then the number of psychically clairaudiant and clairvoyant people became less and less and psychic magnetism no longer appeared on the surface. When fighting began it was used in fighting; when killing animals was necessary it was used in that way; when the sex-force was turned into a source of pleasure it was used again. And in this way the natural psychic powers seem to disappear.

Actually they have become latent and it is always possible to have them reappear, only those persons who want to develop psychic powers or who do develop them, especially on the path of initiation, have to be very selfless as otherwise the psychic loss may be even greater than in the average man.

The wise in those early times divided the people into groups which in later times became castes. Young maidens who did not have to go to war, shed blood or perform hard tasks, were able to preserve their faculties and some were set aside for this purpose and served the community until marriage, or some remained virgins all their lives. The witch, which has come to mean a sort of mysterious wicked old woman, was originally a wise woman, one who remained a virgin for life, or a widow who still had psychic faculties, and who also had insight and who trained the younger virgins in their work.

As man developed further he became more steeped in the denseness of earth until he lost the psychic magnetism as well as the direct psychic ability. When that condition became predominant a Messenger would appear - and there have been Messengers at all times - and he would turn humanity from the earlier idolatry which had lost its usefulness, to something higher. So from that time there came a revolution after which the worship of the gods of the unseen gradually superseded the fetishism and the idolatry of ignorance.

Fetichism is not altogether false. The elementals no doubt frequent certain places and leave their magnetism and man can benefit from their magnetism. The extreme degree no doubt is seen in such places as Lourdes which has collected so much magnetism and radiated so much power that multitudes are healed there. When the magnetism takes this<sup>50</sup> form it is called baraka (blessing) and becomes a source of blessing.

So there was at one time in the history of the race the rise, growth and decay of psychical spirit worship, and at a later time there was a corresponding rise, growth and decay of polytheism, although we may see even today peoples in various grades of both of those stages of worship. The gods of polytheism might be heroes of the past, or thought-forms, or angelic spirits - they were

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<sup>50</sup> The original editor inserted space by hand

generally propitiated and worshipped long with such worship some morality was taught and the science of metaphysics was first introduced to humanity (we can see this in the Brahmanas of the Hindus)

The<sup>51</sup> rise of polytheism was a great advance over physical idolatry, although those two types of worship have sometimes been confused and criticized together. The more ignorant and superstitious of the ancient Egyptians themselves fell into this confusion. Many of their ancient cities had their gods and many tribes had their gods, gods which could be nothing but thought-forms. The worship of their gods in whatever form it might appear should be distinguished from the earlier fetish-idol worship because these gods served to unite their worshippers, they produced unity out of division and chaos gave<sup>52</sup> rise to the cult.

An early division between esotericism and esotericism can be seen in the polytheistic forms. The initiates taught the multitudes that the gods were spirits; they dwelt in Olympus, Brahma-Loka, Shemayin, Heaven in the transcendent empyrean. Their gods were often removed from the affairs of man and perhaps were not all-powerful, themselves being subject to fate, destiny or karma.

If the gods were so limited, what value could there be in such worship? First there is the value of worship itself and the additional psychic value in ceremonials. Undeveloped people can not understand the infinite; a child can not understand it. The fetish-worshippers correspond rather to the grade of *nufs ammara*, and the polytheistic peoples represent the *lauwama* stage of development, which continues through many forms up to unitarianism. Very few *lauwama* people comprehend the unitarian doctrine, and it is not necessary for them.

The *lauwama* people gain through idealism; the growing child benefits from ideals. Through the worship of a certain god people began to assimilate the attributes assigned to that god or goddess; beauty, love, bravery, royalty, devotion, household management, marriage, knowledge, duty, music, science, art; all these had their gods. In other words the perfection<sup>53</sup> of life in its every aspect was to be attained through religion, and for the different aspects of life different forms of worship were given to humanity by the Messengers in those

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<sup>51</sup> 24

<sup>52</sup> The original editor corrected spell "gave" by hand

<sup>53</sup> The original editor corrected spell "perfection" by hand

times in order to raise the moral and spiritual grade of the people, in order to bring<sup>54</sup> them justice and happiness.

It was thus possible to teach concentration in the religion. By concentrating upon the appropriate god the devotee was able to advance in trade, occupation, profession and affairs. In one part of the world there was a divine smith called Vulcan or Hephoeostos or ptah, and in another part of the world the goddess of music, Saraswati. In Greece many gods, and in India many gods and many incarnations of the supreme God. By the attunement in concentration the attribute of the god comes to man, and this form of worship culminated in the mysteries.

We find these mysteries in all the ancient civilized countries: in Egypt, Greece, Persia, Chaldea, India, China, Peru, Yucatan; wherever religion prospered and civilization advanced. Some of these mysteries were established by the wise in ancient times so long<sup>55</sup> ago that we have only the vaguest traditions about them. Through them skilled persons were enabled to preserve faculties which were brought to earth from the jinn-world; they could go before the god and pray and meditate and learn their craft and perform duties as sacred tasks. In India, even as late as the Vedic times, which we now regard as quite ancient, altar-building, carpentry and all skilled trades were considered sacred occupations and connected with the religion. From that the later masonry developed.

For many, many centuries the mysteries were the center of all civilization including science, art, and commerce. It was only when the priests began to arrogate to themselves certain rights, to proclaim that they were the intermediaries between gods and men, when they collected the taxes and revenues, gave orders to kings and warriors, and interfered with politics, that the mysteries began to degenerate and interfered with politics, that the mysteries began to degenerate and decay. Priests even went so far as to encourage superstition so that the older teaching of direct communion or communication between gods and men was lost. Clarivoyant children who might become oracles were taken from their families, tempted, corrupted or enslaved. If docile or clever they could become priests and priestesses; if intractible they were made slaves of the temple, but they were always removed from the generality in times of corruption and decay, to prevent them from giving pure teachings, which would interfere with the machinations of priestcraft.

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<sup>54</sup> The original editor corrected spell "bring" by hand

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To this cause the destruction of Atlantis is said to be due according to tradition, but we can see it actually in the history of Egypt, India, Greece and many other countries when we read the records. And it was this corruption and decay of dharma<sup>56</sup> which brought into the world the greatest messenger-reformers, those known<sup>57</sup> to us Rama, Krishna, Sarathustra, and Abraham. Each was born in due season to purify the teachings. This purification took two directions.

In one direction, as exemplified by Abraham and also in part by Sarathuatra, it was taught that the gods were all really one God, and that He was not only greater than the gods or then any conceptions of man, that He was high above even the heavens. Man was taught to look heavenward, and so would rise above the mental idolatry as well as the physical idolatry, and that he would not need the multitude of priests of every description.

The other direction has been taught by Krishna, that there was the eternal Brahman, of which all gods were manifestations. This has led to Brahmanism and Hinduism, and has been called panentheism which sees all gods as manifestations of one; in philosophy it has brought forth monism or advaitism, which denies the plurality of existence. The teachings of Abraham are called the plurality of existence. The teachings of Abraham are called monotheism and they led to ethical culture rather<sup>58</sup> than to philosophy or art, for they emphasized the transcendent aspects of the Deity. But the religion of Krishna ultimately produced Bhakti Yoga and gave rise to the highest artistic development.

## THE<sup>59</sup> BESTOWAL OF BLESSING

### CHAPTER VIII

### RELIGION AMONG THE BENI ISRAEL

The revelation of Abraham gave rise to many schools of thought, and was used everywhere to combat idolatry and decadent polytheism. It helped to purify the Mazdaznian religion of Persia, where he has been called Barman or Bahman. In India he has been known as Brahman and elevated to the rank of deity. Although one speaks of the Trimurti: Brahman, Siva, Vishnu, each with supposedly different aspects and attributes, it is also true that these three names refer to the same Supreme Being in the tradition of three separate races: the Semites, Aryans and Dravidians, all of whom have contributed to the culture of India or Ayavarta.

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<sup>56</sup> The original editor changed "dharmah" to "dharma" by hand

<sup>57</sup> The original editor changed "know" to "known" by hand

<sup>58</sup> The original editor inserted space by hand

<sup>59</sup> 26

The followers and descendents of Abraham have been called Semites, or the children of Shem, meaning the pure, the holy, the upright, the heavenly. In other words, they were the Sufis of their time and were later called Nanifs when they adhered to the esoteric path. One of them whom we know as Orpheus went into Greece to purify the mysteries there. Others -e.g. Akhnaton or Amen-Hotep IV, tried to do this in Egypt, but the opposition there was too great.

Abraham was the Rassoul of his time. He is said to have come from Ur, meaning the Supreme Light. He dwelt in Shams, which means the sun in the Semitic language, which we call Syria, that word being derived from the Sanskrit equivalent of Shams, showing that the people of India also derived their teachings from the same land. This was called the land of the kashdim or kassites, and the kassites were the same as the Brahmans, the people who followed Abraham but went into India (kashmit). They were also called Mitanni, and they brought the teachings of Krishna westward and those who remained in Syria have been called Nidians by the Hebrews, and it was one of these Nidians, Jothro, the guardian of the mysteries, who was father-in-law and spiritual mentor of Moses.

Thus in the time of Moses the two paths, positive and negative Jelali and Jemali, Semite and Aryan, were brought together. These teachings were synthesized by Moses in his Berashith which combined the mystical traditions of the Egyptians, Chaldeans and Aryans and then veiled them. It was necessary to preserve this work along with the later revelations which came to Moses and are included in the other portions of the Torah, the revealed exoteric law. Moses then looked for a people that would receive his work.

At that time the Beni Israel, the Hebrew people, were wanderers without a tribal god and were therefore thought peculiar. All the other tribes in Arabia had their particular god, the god who was worshipped by all the tribe, who served to unite the tribe. The Beni Israel had no god, only the traditions of their ancestors or patriarchs: Abraham, Issac and Jacob (or Israel). They did not<sup>60</sup> remember that these men were great initiates. When Moses received his amr or spiritual command, to go forth and give a new and purer teaching of the One God, he beheld the Beni Israel with whom he was connected by blood, and strove to unite them under the forgotten religion of monotheism, which had been the belief of their ancestors.

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The multitudes did not understand Noses - they seldom understand the Messenger of their times. They wanted to objectify everything. When God was given to them under the name of Jehovah, the Infinite, the Transcendent Eternal, they could not comprehend its meaning. They set up a golden calf and gave it the name of God and wanted to bow before it. Then Moses saw that the people had to have something to focus their eyes and senses upon, so he had them build an ark or sanctuary (theba). The theba was the resting place of the Divine Spirit, the Shekinah, which can be symbolized by the Dot and Circle; for the Shekinah is so narrow that it can be set in a coffer and so great that it contains the Universe. This is nothing but the Divine Breath, the Holy Spirit which unites and connects all the planes of existence. This device gave scope to the devotional spirit of the materially-minded Israelites and they rallied around the Shekinah and followed Moses.

Then Moses went up to the mountain to receive the revelation of God. This also means that he entered into hal, the spiritual state of communion and revelation. He went on to Mount Sinai, the Mountain of the Moon, which means that he received the doctrine, his mind was illuminated. He then came down and brought the commandments and other revelations.

The first words of the first commandment given to Noses are "Ani am the Lord." which has been translated, "I am the Lord." This is a very high and pure teaching which has seldom been realized by man and not being realized has remained mostly beyond man's conception and intelligence. The esoteric doctrine of Israel has been preserved in the books of the kabbala which state, "Ani am the Lord," and which in Arabic is "Ani Hakk."

These words really means, "The Eternal, the only Being, I." These words have been represented in modern Sufism as "There is one God, the eternal, the only Being; none exists save He." But the generality could understand neither the words nor the doctrine of Jehovah, and instead they accepted Him as Adonai, the Lord or Master. In other words, they accepted the God-Ideal because they could not comprehend the God-Reality. Nevertheless at that time it was a great step forward and the ignorant masses always preserved the exact words of Moses and so protected the prophets and initiates who were born in their midst from time to time.

The Hebrew people have not always understood the spirit of Moses or the deeper meanings of his teachings. However, both in ancient days after they entered Palestine, and at various later times, the esoteric schools flourished among them and gave out doctrines and literature so that we can trace much of the moaning of the original work of Rassoul-Nabi-Musa (Moses).



It<sup>61</sup> was many centuries after the time of Moses before the Beni Israel came to appreciate monotheism properly. They were hated by their neighbours because they had no material images of gods. These polytheistic peoples welcomed strangers and permitted them to worship their gods, thus becoming friendly with all; but this worship was often mixed with immorality and even with perversion. The Hebrew peoples began by hating the worship of these other peoples and also hating their immorality and perversion and this very hatred served to turn them to the path of morality. Yet they did not follow Moses until they were victorious in battle; then they called God a man of war (cp. Exodus), and it was only as they began to see that Moses and Joshua had many other qualities besides power in battle that they were willing to accept the faith.

This acceptance was followed by periods of relapse during the first centuries of their sojourn in Palestine after the time of Moses. Many wise men had to come and bring them back to the faith. It was only after the time of David, when the armies were victorious, that the generality came to feel that there was something magical about God. He was called Holy (kodesh), meaning that He made magic miracles possible, for in the beginning this holiness was associated with magic and miracles, and also with the sacrificial ceremonies, many of which had psychic and occult import.

We can understand from this that the sense always made demands; they even demand a god, and it can not be denied that the eyes have the right to worship, the ears have the right to pray. When there are no visible idols of stone or clay or wood, people who can not have the idols made by themselves want an idol made by God. Man has made the god-figures in his image and by his imagination, and then Moses taught that man was made in the divine image. Thinking that God was king, they wanted a man-king in His image, as His legate; they were not satisfied with initiate, priests and prophets.

The Egyptian people were the neighbours of the Beni Israel and sometimes their friends, and had gone through similar revolutions. When their priests lost spiritual power they depended upon psychic power and when they lost the psychic power also they began to lose material power. The kings grew weak and the empire fell. In Rome, at a later age, when the worship of the king began to supplant the worship of<sup>62</sup> many gods, this prepared the way for the unification of many peoples in a single worship and so led later to the worship of the One Supreme God, the king of all, following the Christian Message.

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<sup>61</sup> 28

It was Rassoul (or Messiah) king Solomon who succeeded in preaching and teaching Monotheism in Israel. He was not only king, he was a great initiate who completed his spiritual development even to Risalat. Before him<sup>63</sup> and after him in Israel there were many of great spirituality who followed the line of Nabi, the prophet who listened to the Voice of God and then spoke; but Solomon, the Rassoul, gave out teachings to humanity. Before<sup>64</sup> Eli, Samuel and David had perfected the training of disciples in the esoteric school of the prophets which included instruction and practise in devotion, contemplation and music.

Now the mission of Solomon was to impress the whole populace that the knowledge which had hitherto been the monopoly of the initiates was for them also; that there was only one God - Heaven was His resting-place, earth was His footstool. God was to be worshipped on earth as well as in heaven and for this worship a temple should be built. The temple was for the worship of those whose consciousness was on earth, who could not realize the Divinity within themselves, but by this God was to have His home on earth as well as in the heavens.

It became the dharma of Solomon to teach the people all the arts and sciences of the times. He demonstrated that it was not necessary to invoke a different god for music, art, metal work of various sorts, weaving, wood-carving, agriculture, husbandry, etc. The same God was over all, in all and through all. Thus Solomon perfected what we call Transcendental Monotheism, an aspect of religion which the world has not entirely appreciated. The influence of Solomon spread far and wide beyond the Beni Israel and has greatly affected the traditions and folklore of many national peoples and nations.

King Rassoul Solomon had schools established giving instructions in arts and crafts for the masses and offering inner teachings for the prophets. Between these two, the former of which we may call exoteric and the latter esoteric, was the partly esoteric, partly exoteric occult school which was in later times the pattern for masonry, both speculative and operative. Here the students learned geometry, engineering, metal work, mineralogy, healing, astrology, geomancy, music, singing, ceremonialism and occult arts.

Much of the knowledge and wisdom has been lost since the time of Solomon. Many people have appeared making claim to the esoteric knowledge supposedly hidden in the symbol of the six-pointed star which has been called the 'Seal of Solomon' and which is said to have appeared on the shield of king

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<sup>63</sup> The original editor inserted space by hand

<sup>64</sup> 29

David, his father, and is therefore also called 'The Shield of David.' It is always easy to distinguish the charlatans and false claimants for they come pretending to have miraculous powers, ability to produce weird phenomena and they misguide the people along the way to phantasy. This has gone on and on even until these days.

Will all his ability king Rassoul Solomon did not revolutionise the nature of humanity. His mission was the opposite to that of Buddha. Buddha began as a king's son with all riches and everything he desired, and in the end he gave up everything attached to name and form. Yet the attainment of Buddha was such that it helped the people who came after him to lead better lives and this influence has remained down through many centuries. Solomon also began as a king's son, who being the youngest of sons, did not expect to become king. Yet he gained both the throne and wisdom and had to stand before the world.

The<sup>65</sup> path of Buddha may be called the path of perfection through emptiness, that many by becoming naught becomes all. The path of Solomon may be called the path of fulness, wherein time by perfection of even a single quality man attains that which leads to the same all. The path of Buddha, followed by many in the East, leads through zero to infinity, and the path of Solomon, which has been followed by the Sufis, leads from one to infinity. The difference between these two ways is in part an illusion, for by both methods arts and crafts and science and all learning and morality were encouraged, along with spiritual development.

After the time of Solomon the very reforms that he instituted were used by the selfish priests and artisans to seize the power. They alienated on the one hand many of the Beni Israel who refused to go to Jerusalem to worship, and on the other hand they alienated the prophets and mystics. The priests and scribes then wrote the books called 'Samuel' and 'Kings' (and prophet Samuel could not possibly have written the books bearing his name), altering the records as they pleased and hiding or destroying the originals. They spread much false propaganda about the tribes which did not accept their yoke, giving it out in the Bible and by word of mouth that the Israelites were worshipping Beal and bowing down to idols.

From the time of Abraham the holy people had made it a custom to go to the top of the mountains to worship. This worship is reflected in several of the psalms also, Psalms written before the corrupt priests had attained power. The

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<sup>65</sup> 30

devotees built altars on mountain tops and hill tops and worshipped God there from, offering prayer and sacrifice. They communed with God directly, without any<sup>66</sup> intermediary.

The priests attacked this worship and have written their criticisms in the Bible, especially in the book we call Deuteronomy, which they added to the four books of Moses. This was because they wanted everybody to come to Jerusalem, and once there, they could exact tribute. They began trafficking in doves and other sacrificial animals which they sold for profit and became wealthy thereby. They obtained control of the land around Jerusalem and the markets also where the pilgrims were victimized by them when they came up for the annual pilgrims were victimized by them when they came up for the annual pilgrimages, or when they came with the sin-offerings after they had sinned.

In fact the priests even resorted to black magic and questionable arts. The memory of this is seen in the Arabic language where the Hebrew cohen or cahen, meaning a priest, has become kahin, meaning a wizard or soothsayer. Many of the prophets of the Beni Israel had to flee to Arabia from Palestine. Klijah was the chief among them, and he was welcomed and fed by the Arabim, the Arabs, which the scribes altered to read, by Erobim, the ravens.

Some rommansts of the school of<sup>67</sup> Abraham had continued in Arabia independent of the movement which followed the Mosaic reforms or the later reforms of Solomon. Two of the great prophets of the Hebrews, Job and Obadiah, were actually Arabs. But after this corruption of priestcraft and kings kings who were receiving on earth that obeisance which Moses had intended only for God, the temple of heaven was destroyed, so to speak, and then the one on earth, deprived of its holiness<sup>68</sup> and blessings, was doomed, and fell.

## THE BESTOWAL OF BLESSING

### CHAPTER IX

### LATER DEVELOPMENT OF RELIGION

The seventh century before this era was a time of great trial and tribulation all over the earth, bringing with it the destruction of the temple of Solomon and many other downward movements. It was almost a century of kemal. Then came the sixth century in which there was a renovation and many prophets appeared. There were prophets in the Western world in Arizona,

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<sup>66</sup> The original editor changed "and" to "any" by hand

<sup>67</sup> The original editor corrected spell "of" by hand

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Mexico, Yucatan, Peru; there were prophets and holy men in Japan, China, India, Persia, Palestine, Greece. The empire of Japan was founded about that time.

Prophets-Sages Confucius and Lao-tse appeared in China. Confucius sought to establish material and physical unity and looked to the ancients for his ideals. These ancients included not only the people of the past, but those whom the people of India called pitris, which means patriarchs, fathers, ancestors and also fairies or peri. Thus the harmony which Confucius sought was one already established in the mind-world and this harmony he wanted to place on earth. Lao-tse tried to establish unity and harmony on a more spiritual basis. Although Confucius appeared as an exoteric reformer and Lao-tse as an esoteric reformer, both these men were high initiates with a common purpose and their spiritual attainment is in evidence by the influence they have had over the people for many centuries.

Buddha came about the same time to end the political, philosophical and religious anarchy which was threatening the very life of India. The priests were doing there almost exactly what the priests of the Beni Israel had been doing, making themselves intermediaries between gods and men, trafficking with sacrificial rites, and trying to show short-cuts to salvations. Buddha wiped out all that and presented the teachings of the direct Eight-fold path to which and by which no priest or intermediary is necessary to attain the salvation.

Jeremiah appeared before Jerusalem at the time of its downfall and strove to revivify the spiritual traditions of his people. He warned them that the spiritual scepter would pass to an initiate-king not of their race, a prophecy which was fulfilled in the person of Cyrus of Persia. The Hebrew people had come to think that they were the special chosen people of God, that only from them and their near kindred would the prophets spring, and most especially Messiah, the Rassoul, and now was proclaimed Rassoul-Messiah Cyrus.

Cyrus was an initiate-pupil of the school of Zarathustra, whose inner teachings come from the line of Abraham in a different stream of patriarchs and sages from that of the Beni Israel. Yet<sup>69</sup> the representatives of the inner schools continued to maintain friendly relations, even when their tutors and nations were at sword's points. So Jeremiah maintained friendly relations with the initiates of Chaldea, and Ezekiel, one of his successors, was instructed by them. Daniel, the Hebrew prophet and esotericist, also received Bayat in the school of Zarathustra, and Cyrus, the initiate-king, was given the overlordship of the Holy

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<sup>69</sup> 32

Land. When his line failed, it was Alexander, another initiate-king, who received the command and rule over the country.

After the time of Cyrus the temple of Jerusalem was rebuilt. It would appear that a kind and forgiving God had shown His mercy to the Children of Israel, and the religion was restored.<sup>70</sup> But in the next five centuries almost everywhere there was again increasing corruption in the esoteric schools. Foreign kings were initiated after they had obtained political control, in order to win their favor, without regard to their character or ability. This resulted in the caste-corruption in India and the gradual decadence of the mystery schools, first in southern Europe, the<sup>71</sup> in northern Africa and later in western Asia. It was time for another Rassoul.

This was Jesus, also of the Beni Israel, who tried to restore and purify the teachings that had been given to his people, and also to add one more lesson for which the world was being prepared; this was the brotherhood of humanity. Christ added the doctrine of universal brotherhood to that of the Unity of God which had been given out by Moses. Jesus also taught the supreme value of love and explained its prominence over morality and mentality. In other words, the God-concept could be raised from Malakut at<sup>72</sup> Djabrut. Moses had given the people God as a Creator and God of Law, which He is; the next step was to proclaim Him as God of Love, which He is. After that it would be possible to teach that God was within man and that we were within Him - the esoteric teaching of the early followers of Christ.

No doubt the way for Jesus had been prepared in the initiatory schools of Greece and even in Egypt as well as among the Beni Israel. The teachings given out by Orpheus had descended first to Pythagoras and his school and thence to Plato and his school. But the Platonic God was mostly for initiates and philosophers; the generality counted, but could not grasp<sup>73</sup> it. It was not until Paul, the disciple of Christ, came to Athens, that this God-doctrine was preached openly to the multitudes. Thenceforth there was to be a purification and a revolution out of polytheism with its personal gods and goddesses over each moral attribute<sup>74</sup> and faculty and over each department of the universe - to the acceptance of one Personal God, with all attributes, Who was and is All-in All.

The people of Greece did not understand Paul. They had long lost their Olympic polytheism and were accenting the gods of all people, thinking that the

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<sup>70</sup> The original editor changed "restore" to "restored" by hand

<sup>71</sup> The original editor marked its not clearly legible by hand

<sup>72</sup> The original editor corrected spell "at" by hand

<sup>73</sup> The original editor inserted space by hand

<sup>74</sup> The original editor changed "attribute" to "attribute" by hand

more gods they worshipped, the more they would be assimilating the very many virtues which these gods represented and were supposed to possess. By virtue the ancients meant<sup>75</sup> life-giving-qualities and these included even 'eating the god', or communion in some form. When Paul came among them and preached, they mistook him for a prophet and wanted to worship him and add his religion to the manyother<sup>76</sup>s. Some did that and prayed to Zoroaster and Apollo and Jesus together.

When Paul protested against this assimilation and amalgamation he was martyred. After this martyrdom there came a reaction in his favor. Paul had warned the people against worshipping him, so his followers offered their devotions to Christ whom they had not seen and bestowed upon this thought-form of Christ whom they had not known in the flesh, some of the personal characteristics of Paul. Then, in turn, they began to identify the unseen Jesus, the Messiah, with the Personal God, and ended by calling Jesus God.

How the Sufis have three practices which correspond to the three forms of worship, fana-fi-sheikh, fana-fi-Rassoul and fana-fi-lillah. The fana-fi-Sheikh of the early Christians would have been to merge their spirits in Paul whom they had seen; then in Christ whom they had never seen would have been for them fana-fi-Rassoul; and then in God, which is fana-fi-lillah. But those people and many others have erroneously tried to skip the first step and thought they were following Christ, giving Christ the Rassoul the attributes which really belonged to Paul, the Sheikh, and so confused fana-fi-Sheikh and fana-fi-Rassoul; then they gave God, Who is beyond conception, the attributes personal and conceivable of Jesus, and so confused fana-fi-Rassoul and fana-fi-lillah. And from that time devotees who have not had the spiritual instructions, with all their merit, have not been able to go forward so far on the path of holiness.

So the doctrine of Trinity arose, and the little known Jesus of the Beni Israel was called the incarnation of God, which first step was not so different from what has been done in India. Then the missionaries took another step and said that God had two more aspects: Father and Holy Spirit. These are not entirely misconceptions; they are founded upon mystical knowledge. God the Father was really the light of the spirit; God, the Holy Spirit the Light of Intelligence; God, the Son, as Jesus Christ was called, the Light of this world.

As early Christianity spread, it extended its way further and further away from Palestine and went entirely out of the Jewishaura, losing its Jewish

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<sup>75</sup> 33

characteristics. Thus morality became less and less important. The Law of the Hebrews which offered a direct system of morality as against the polytheistic methods, was laid aside in part and a community of saints appeared. These saints took over the functions of the older<sup>77</sup> Olympic and other deities, so for each attribute there was then a saint, and for each saint at least one attribute. Even Buddha was added thus to the Christian hierarchy. Then a new morality arose which dispossessed alike the metaphysical speculation of the Greeks and the spiritual teachings of Jesus, as well as the morality and legal jurisprudence of Moses. A new priestcraft arose and obtained possession of the western world, and dharma<sup>78</sup> again decayed.

When<sup>79</sup> the world had again become corrupt, it was the occasion for a new Rassoul, and this one was the Prophet Mohammed. He came at a time so black and terrible that all the world has called that period the "Dark Ages". Mohammed had a more difficult mission, therefore, than all those before him. He had to bring back the Divine Message to earth and he also had to live among ignorant people - to escape martyrdom at the hands of the learned. Wisdom and insight prompted him to avoid crucifixion in life as had been the experience of Jesus. So Mohammed with all his learning, was very humble and even when power and authority were in his hands, he was most scrupulous in his use of them.

The message of Mohammed was Islam and its purpose was the purification of the Divine Message, to bring mankind to the realization of truth without intermediation of either institution or personalities, and to carry on the work of human brotherhood. He taught in the two forms, esoteric and exoteric, and each of these had two forms.

The two forms of the esotericism were the mysticism of silence and the mysticism of sound. The mysticism of silence was delivered to Abu Bekr Siddiq, the first Khalif, and has been preserved by the Nakshbandis and Khilvatis among the Sufis; this is mostly for older persons. The mysticism of sound was transmitted to<sup>80</sup> Ali, the close relative of the Prophet and the fourth Khalif, and has been transmitted in turn to and through many Sufi schools.

The exoteric doctrine was given in two forms also. The one was the orthodox Islam contained in Kuran and in the traditions called Sunna which

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<sup>77</sup> The original editor inserted space by hand

<sup>78</sup> The original editor changed "dharman" to "dharma" by hand

<sup>79</sup> 34

#### CHAPTER IX

#### LATER DEVELOPMENT OF RELIGION

<sup>80</sup> The original editor inserted space by hand



became the basis of law and government as well as of religion. The other portion was in the Hadith or traditions which set down the rules of every day life for the people, the Hadith supposing to emanate directly or indirectly from the private life of the Prophet.

By these means Mohammed tried to complete the work and mission of all the prophets and messengers before him. All the attributes which had led to polytheism and later to the reverence of saints, were ascribed to Allah, the One God, and known as Sifat. God was called first the Beneficent and Merciful (Er-rahman Er-rahim), and He was given ninety-nine names which covered His principal attributes, and many of these names are easily recognizable in Kuran. By this means Mohammed taught that all virtue, all love, all goodness, all life came from the One God who could not be limited even by the Attributes which, while they were His, were transcended by Him. By such steps the whole world became prepared to be the receptacle of truth.

## THE<sup>81</sup> BESTOWAL OF BLESSING

### CHAPTER X

### SUFISM AND UNIVERSAL RELIGION

It can not be said that there is any monopoly upon truth, and yet, until the appearance of Sufism there was a negative approach to truth (path of naughtness, no-thingness) and a positive approach to truth (path of unity). By the negative approach we can include the way of quietism, monism, non-materialism, inaction, denial of self, denial of falsehood and all the East Asiatic methods and schools based upon the passing into naughtness or emptiness and thence to fulness. There is Taoism which has opposed self-expression and positivism; Hinduism, which has denied the reality of maya and sensual perception; Buddhism, which came to the denial of self, and which has refused to recognize the soul and finite gods. All these methods, however, led to the same goal which has been called Tao, Mukti, Nirvana - by the way of denial, from one to zero to infinity.

On the other hand we find Moses preached the Unity of God, Jesus who taught the way of Love, Zarathustra who instructed the people in practical arts and gave the Message of Purity - these were positive paths to realization. The followers of these prophets have accomplished much in history and have shown all the moral virtues while these of the negative path have stimulated art and commerce. Although Mohammed in general followed the positive method of his predecessors, he taught "La Allaha - el Allahu", thus combining the negative and positive, and from him Sufism took its cue for a new line of development.

Sufism has been in existence at all times and has followed the general trend of the district where it has been taught so as not to destroy the spirit of humanity. So we find Sufism hidden under positive aspects in positive countries and following negative aspects in the countries that are negative. The Mogul Emperors began as strong, positive rulers, but became softened by the atmosphere and feeling of the people around them. King Akbar was almost a Sufi Solomon, resembling Solomon in many ways. He became wise, wealthy and benevolent; he was an excellent administrator and ruler, master of crafts and of all the known sciences esoteric<sup>82</sup> exoteric; and like Solomon he failed in one thing: to bring up children worthy of himself. The sons of each of these great men departed from the paths of their sires and sowed seeds of destruction.

In his time Akbar tried to establish a Universal Worship, following the lines of Sufism, and bringing together the devotees of all religions as seekers of a common truth and goal. It was too early, the world was not ready, people were still too attached to orthodoxies and accepted the dictates of priestcraft. With the coming of world-communication through science and invention, and the recent decay of dharma owing to the growth of materialism and skepticism, the accommodation was made for a new delivery of the Message, offering an opportunity to accomplish that in which Akbar was not so successful.

The<sup>83</sup> new day was to bring not a new message - for there is nothing new under the sun - but a new delivery of THE MESSAGE. By this new delivery it<sup>84</sup> became possible to synthesize and amalgamate<sup>85</sup> the way of the Hindus, the negative way or Arya Dharma, with the way of the Beni Israel, the positive way of justice, morality and prophesy. It is these elements and not the personalities concerned which constitute the Message. No doubt personalities carry the Message to humanity, but the Message has been there FOR THE MESSAGE HAS COME OUT OF THE SPHERE ITSELF!

It is well to know and understand that while the ancient Sufism was negative in negative countries and positive in positive in positive countries (as in the Chisti and Kadiria schools), the new Sufism will have to be positive in the negative countries and negative in the positive countries in order to bring fulness, balance and completion. It may even be that through the aid of the Message the peoples of Palestine will become more peaceful and reconciled to

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<sup>82</sup> The original editor inserted space by hand

<sup>83</sup> 36

CHAPTER X

SUFISH AND UNIVERSAL RELIGION

<sup>84</sup> The original editor transpose the letter corrected "it" by hand

<sup>85</sup> The original editor inserted space by hand

each other and the peoples of India more warlike and willing to struggle for justice. The Hindus can not rightfully neglect their Scriptures, in one of which Avatar Krishna has said, "Therefore fight, O Arjuna," and the Hebrews will have to learn to beat their mental swords into pruning hooks, and by such means the will of the Semite and the karman of the Hindu will become assimilated in the holy teachings and practice of the Message.

It is this great work which sands before the spiritual leaders of the future by which they may aid and guide humanity. This will produce perfection through completion, which is Risalat. It comes by bringing in the opposite pole, by inculcating appreciation of the point of view of another without necessarily abandoning one's own view. The ego-mind wants to perfect its own particular view and by becoming narrow it becomes destructive; by broadness one approaches mastery and ultimately attains it, a mastery which includes the union of the opposites.

Sufism thus combines the perfection doctrine of negation, Monism, with the perfection doctrine of affirmation, Monotheism, and sees in God, THE ONE AND ONLY BEING.

The Sufis of the new age will thus serve to bring together the various line of teachings of the past, perhaps uniting them and offering them again in new and old forms to ranking. The Sufis will be receiving the ancient heritage of the Pirs of various lines, and if the course of Sufism is properly pursued, the work of the Celestial Hierarchy will be carried on earth by the people of the path to God.

The leading Sufism have always borne great responsibility. Among them one has been the Kutb, known or unknown to the world, and perhaps more often unknown than known, who may become the protector of the whole earth for the generation of his time. In Sufism there is the line of Pirs which helps persons, the line of Nebi to bring the lesson needed at any particular time, and many other lines, all of which find their fulfillment in Rassoul, the<sup>86</sup> incarnation of the Message, the Pagambar or Message-Bearer.

The complete Rassoul may also be a Nabi and even a Pir, yet it is possible for every one to become Rassoul in the same sense that every one is or can become Bodhisativa, the Buddha-to-be, the one possessed of Buddha-essence. For it is the same God, the same Divinity who is in every one, and not just in special persons or in gifted or favored ones.

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<sup>86</sup> 37

Religion has taught to see people in God and has not always taught to see God in people, and dharma has taught to see God in people and has not always taught to see people in God. Sufism presents both aspects, for every principle to be complete, must be realised within and without to sustain the perfection. Some see God in vision, so to speak, some see Him in thought, some in heart-feeling. Whatever be the approach, by the instructions in meditation, concentration and fana-fi-Sheikh man may perfect his own way.

In fana-fi-Sheikh, an important element of Sufic training, the sheikh or teacher stands up before the pupil for the moment or for the whole<sup>87</sup> life as the pupil's ideal. It is not a question of whether the teacher is perfect, it is that by this method the pupil or talib learns to subdue his ego and obtain the qualities or grace or blessings which have been given to the teacher. This is almost a spiritual idolatry which can stand side by side with the physical idolatry and mental idolatry. In the physical idolatry man bowed before the stones and in mental idolatry he had thought-forms and gods and later, saints; now by this method one comes to the perfection of attribute by beholding the ideal in a living and loving personality and by the mureed's attunement he makes his own advancement. For the divine is in the teacher, even when hidden or revealed by the personality of the teacher, and the divine also is in the pupil whether hidden or revealed, and by this method of attunement the hidden is brought forth, the imperfection advances toward perfection.

Man has come to look for perfection in heaven, not always accepting it as possible upon earth. Yet the seer might say that such a view is superstitious. The one who does not see the perfection upon earth, being blind to the perfection, how could a change of body, a residence in a different plane of existence, revealing another aspect of manifestation, assure that he would see the perfection<sup>88</sup> in it. No, things are not necessarily perfect at all. If man is bound by conditions while in the body, he becomes condition-bound and the change of environment does not help much, for he has still himself to face.

No spiritual teacher has ever proclaimed that the best man is of necessity any nearer and dearer to God than the worst man. The story of the prodigal son offered by Jesus Christ is an excellent example of it and in the Buddhist literature also we find parallels showing the same common teaching. The differences between<sup>89</sup> worst and best, the differences between imperfection and perfection

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<sup>87</sup> The original editor changed "while" to "whole" by hand

<sup>88</sup> The original editor corrected spell "perfection" by hand

<sup>89</sup> 38

are things that divide men - they do not divide God, they may not be of cosmic importance. It is a different approach which has been offered by the Sufis and mystics of all times.

When a man is successful in this pursuit of the ideal as has been systematized in the disciplines and practices of fana-fi-Sheikh, and shows by his spiritual attainment and development of personality that he has the spirit of idealism, he is sometimes given the further practise from the fana-fi-Rassoul, the perfect man. Many think they are worthy of this practise from the beginning and if there is any sign of unworthiness it is this very thought of worthiness. Not only that, but such persons have been unable to protect themselves before obsessions and thought-forms during the ages. The real devotee, the humble person, will pray, "use me for the purpose that Thy wisdom chooseth," and not try to consider his own worthiness or unworthiness. Attainment on the path of fana-fisheikh, even in the slightest degree, is far more meritorious than being in the stage of fana-fi-Rassoul where responsibility throws a heavy burden over both the teacher and pupil after this practise is commenced.<sup>90</sup> Besides, it is only by complete and loving surrender that baka, the Divine life, is experienced and absorbed.

We read in the Christian Scriptures the question how can man love God Whom he has not seen when he does not love his brother whom he has seen. He must express and demonstrate love to show that he has love, knows what love is. Many, ignoring this, conjure up their own forms of fana-fi-Rassoul and make before themselves a mental image<sup>91</sup> or shadow around their picture or imagined conception of a real person. This is nothing but mental idolatry which leads to obsession, ignorance and even fanaticism. Then people with different concepts, different views, become intolerant, hateful of one another and have brought about religious wars.

For these reasons Sufism discourages the ordinary attempts at spirit communication. While Sufism proposed God-communication, it also says God is within man, and it is to become accustomed to the lesser light first that one is prepared for the greater light last; when having the<sup>92</sup> experience of the greater light without first having had the lesser light, one becomes either blinded or intoxicated or both. God dwells within the human beings on earth; these are they who are the beloved ones of God, and these are they also who need love and should receive love. The Sufis and Bodhisattvas therefore look down toward earth to extend love and compassion and solace to the earth dwellers. There is

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<sup>90</sup> The original editor changed "commence" to "commenced" by hand

<sup>91</sup> The original editor corrected spell "image" by transposing by hand

<sup>92</sup> The original editor changed "he" to "the" by hand

no merit in bowing before idols, praising the dead, seeing virtue in departed saints, prophets or angels, talking about a transcendental God. The orthodox person may do these things, but the initiate sees life by proving life, by living life.

Each time the Message is represented to the world, the less advanced among the hearers of the Message who are hearers without being receivers, bestow<sup>93</sup> kinds of titles and attributes upon Pagambar. They may worship the Messenger, offer prayer to him and<sup>94</sup> hold him up as a rival, a superior rival or superior successor to other holy men. The public then becomes confused and may regard the messenger as merely one of the numerous false prophets who so often appear, and this combined attitude of the public and followers causes the formation of a new cult, a new sect, further dividing men.

Almost every advent of a Messenger brings with it the appearance of imitators, rivals and pretenders who may be called charlatans. The true lovers of the Messengers will love and<sup>95</sup> Message and love God and love humanity; they are not exclusive in their love and this attitude alone justifies and sustains the Messenger and the Message. For an initiate any attitude of exclusion is poisonous to himself and to the cause to which<sup>96</sup> he adheres or represents. By holding a messenger to be a different messenger, a message to be a different message, the ignorant further divide and confuse<sup>97</sup> themselves and humanity and depart further from the path of unity.

All spiritual advancement is in the direction of unity. Whatsoever divides, separates, sets apart, excludes, breaks away, no matter how apparently justified or justifiable, is in the direction away from unity. For that reason the Sufis use an invocation in the hopes of impressing themselves and others with the need for this unity. The adepts of the future will have to be examples before humanity; an initiate surrenders the right to demand superior morality in others than in himself. If there is anything a Sufi demands, it is the superior behavior of himself, not of others; so he prays, "A torch in the darkness." Yes, the wise man may become a torch, a torch to illuminate<sup>98</sup> the ignorant, to help remove the clouds of darkness and samsara. This may become a holy duty for all the initiates and it is for this reason these lessons are presented.

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<sup>93</sup> The original editor inserted space by hand

<sup>94</sup> 39

#### CHAPTER X

#### SUFISH AND UNIVERSAL RELIGION

<sup>95</sup> The original editor inserted "the" but its not clear by hand

<sup>96</sup> The original editor changed "which" to "which" by hand

<sup>97</sup> The original editor corrected spell "confuse" by hand

<sup>98</sup> The original editor changed "illuminated" to "illuminate" by hand

## THE<sup>99</sup> BESTOWAL OF BLESSING

### CHAPTER XI

### SACREDNESS, MAGIC & HOLINESS.

It has been stated that the Message is all important and the Messenger of relatively little importance, and that the study and practice of tassawuf are paramount and the personality of the teacher is secondary. Yet in Sufism there are practices such as fana-fi-Sheikh and tassawuri Murshid, means by which the devotee merges his spirit in that of his ideal or follows the ideal in his daily life, so it may be asked whether the personality of the teacher is sacred.

We find people going on pilgrimages, visiting the tomb of some saint or teacher or master and it is regarded by others as superstition. Some regard this form of pilgrimage as very sacred and it is sacred from a certain point of view. For there are degrees of sacredness which may be distinguished one from the other and each studied by itself.

Physical sacredness presents a conception which is nearly identical with idolatry and it is not far from the older fetishism.<sup>100</sup> This began originally, as has been stated, by nothing places that were inhabited or visited by the elementals and subtle forces and beings, and thus were regarded<sup>101</sup> as tabu, as possessing some secret magic. Physical sacredness which sees holiness in things and places, when combined with suggestion, can also become magical. Many such places seem to have been used for<sup>102</sup> healing and other beneficial purposes. All magic is not necessarily bad and the Sufis do not always oppose it. Then magic is combined with sacredness it may be considered pure on its own plane.

Psychic sacredness also may lead to magic. It differs from physical sacredness in some respects, for with it memory and imagination are factors. In the physical sacredness a particular place of itself is revered, perhaps a city, stream, tree, tomb or birthplace of some saint, etc. The psychic sacredness may have arisen because of some story or tradition about a place that has attracted to that spot a kind of magnetism, which magnetism may have been fed by the minds of the devotees or superstitious, and may not have been inherent in the place itself. In other words, this sacredness is largely a human creation, not necessarily started by the supposed or real elementals, fairies, holy personalities, saints.

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<sup>99</sup> 40

<sup>100</sup> The original editor corrected spell "fetishism" by hand

<sup>101</sup> The original editor corrected spell "regarded" by hand

<sup>102</sup> The original editor inserted space by hand

The essential differences in the physical and psychic sacredness are two. Most important is that physical sacredness expresses itself in things, in places, which are congregations of atoms; psychic sacredness is the result of vibrations, of thought-forms. Ceremonialism, dancing and rhythmic (as distinguished from melodic) music have strong psychic effects. All rhythms such as marching, walking, even rhythmical breathing, have psychic effects, and when there is sacredness attached to the psychism these effects may be beneficial and uplifting. And the other difference between psychic and physical sacredness is in the magnetism; physical magnetism is mostly imparted by outward purifications such as come from water, wind,<sup>103</sup> sunlight and sand, while psychic magnetism is obtained through movement, suggestion and thought.

Mental sacredness and mental magic are much more important and involved than the physical and psychic aspects. There are all kinds of magic in the world, many of which operate through<sup>104</sup> suggestion, through suggestion to oneself or another. In Tantric Yoga, which has been practiced in parts of India and especially in Tibet and neighbouring countries, the disciple builds up powers (siddhis) by which he can overcome physical forces and obstacles by mind, drawing upon the powers of mind. This yoga is not necessarily spiritual or holy as it does not always involve love or special reverence for the teacher in the same degree as other yogas; it appears more scientific, less devotional. But it does require intense concentration and in the Buddhistic magic of Japan and Tibet, where the concentrations are fixed around the Buddha-concept, this mental magic is spiritualized and thus becomes mental sacredness.

Another form of mental sacredness is what we call orthodoxy. The orthodox religions have risen above the superstitions of simple people. However, they have taken refuge in creeds and formulas and it is not always easy to distinguish how far those creeds and formulas have been divinely inspired. The sacred scriptures are the chief source of mental sacredness, and also churches, prayers, religious singing and most things connected with<sup>105</sup> religious groups of the world belong to this class, and among the exotericists we find forms of mental sacredness far removed from mental magic, even to the degree of being veiled by some materialism.

The Sufi practice of tassawuri Murshid has been some resemblances to mental magic although its sacredness is partly mental, partly spiritual. The keeping of the conception of the teacher in the mind's eye, so to speak, at all

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<sup>103</sup> 41

CHAPTER XI

SACREDNESS, MAGIC & HOLINESS

<sup>104</sup> The original editor changed "through" to "throught" by hand

<sup>105</sup> The original editor corrected spell "with" by transposing letters.



times, has proven to be a very beneficial way of obtaining progress in the spiritual path. Persons who do not reach fana-fi-Sheikh may practice tassawuri Murshid, and both of these help cultivate the spirit of humility and selflessness. Besides, in conceiving the teacher as being the representative of the chain of illuminated souls, that one becomes a bridge for the mureed into the absorption in not-self, which ultimately leads to liberation.

Some spiritual traditions point to the danger of working against a teacher and of the merit of harmonizing with him, for he although a single personality, is also to be regarded as personifying a multitude of virtues and powers. We can study this doctrine especially in the Pistis Sophia of the early Gnostic Christians and in the Saddharma-Pundarika of the northern Buddhists, but there is no doubt that a similar attitude has been preserved everywhere in the esoteric schools and we can also read in the Bible how the boys were punished, brought punishment upon themselves for mocking the prophet Elisha.

To<sup>106</sup> protect the multitudes against this error, Christ constantly prayed for his enemies and Mohammed freely forgave those whom he had previously invoked a curse upon, for the retribution of remorse is without doubt the most terrible thing that can occur to any man. Even murderers, idolators and vicious wicked people do not always have to pass through worse hells than do spiritual traitors who, in their remorse, feel very low indeed. All the artists and writers who have described hells, whatever be their conceptions, seem to agree on this point.

For that and other reasons the wise do not retain harsh feeling and try to exhibit compassion. It is not man's place to forgive until there is repentance and after that he should never fail to forgive. If one only knew the value of repentance, how important it is! Forgiveness is of God and man can only grant it, the Sufis say, when it is asked of Him. Even the good people must pass the gate of tauba (repentance) to enter the spiritual path, to travel the way of heart.

The sacredness of heart can be regarded as higher form of magic, and the sacredness of heart is holiness. In order to convey the conception of holiness in all its aspects, the prayer Salat has been given to humanity to repeat. It has been given in a certain form to the followers of Sufism and it has been given in another form to the generality, with the common purpose of increasing sacredness and holiness.

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<sup>106</sup> 42

Beyond the sacredness of heart there is the grade of holiness of self, holiness of the soul which comes only with realization. The Bible teaches that God is holy (kodesh, Ar. khudus) and the soul of man being one with the soul of God, the holiness is in man, yet without realization this holiness is incomplete. The Gayatri Pir has been given by the Sufic author of Vadan as part of the Message of the day, in order to lead man toward this deservable realization.

The words sacredness and holiness are in common usage and are often regarded as synonyms, yet Sufis offer<sup>107</sup> an explanation whereby each of these two words may have a complete connotation of itself. This difference maybe<sup>108</sup> expressed thus: that sacredness belongs to things, to places and areas, while holiness belongs to personalities. Sacredness is atomic in a certain sense, and of prakriti; holiness is of purusha and may be called vibrational.

In their aspects of perfection, which are called komalic by the Sufis, holiness and sacredness unite and become one. God is holy and God is sacred, for God is Creator and God also is form; for nothing exists save He. The living teacher is holy because he is a man and because he is the representative of God; the living teacher may become a sacred personality when he creates around himself thatatmosphere<sup>109</sup> of calm which brings healing and peace and love to the disciples. When he does the same for humanity in general he is known as a saint. The memory of a teacher who has passed on is sacred, it is not holy. For holiness there must be life, form is not sufficient and the mind is not its creator. Sacredness<sup>110</sup> without holiness can lead to superstition and holiness is most essential to make religion living. Holiness without sacredness sometimes leads to asceticism, celibacy and extreme views. The balance forms the middle path.

The proper feeling for the teacher is called reverence. While reverence begins in the heart it can be expressed mentally and may produce beneficial psychic effects. Such movements as rising in the presence of the teacher, sitting or standing in certain positions with relationship to the teacher, having a certain attitude and posture while the teacher is offering instruction or leading in meditation - all these have their values.

Every person has a certain psychic capacity and he may utilize a certain amount of psychic force without harm. If he expends more, he will probably be absorbing his life-energy and this is one of the causes of sickness, old age and

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<sup>107</sup> The original editor corrected spell "offer" by hand

<sup>108</sup> The original editor inserted space by hand

<sup>109</sup> The original editor inserted space by hand

<sup>110</sup> 43

death. Now while reverence of itself does not necessarily increase psychic power, it enables one to receive from a more developed person. Jesus was able to give great psychic blessings to the people who had reverence for him, and we read in the scriptures where the people who had reverence called him master or rabbi (which has been translated as 'lord'). Mohammed developed even more psychic power, and at first he had to face all opposition, but in the last months of his life the people around him expressed the utmost reverence. For that reason the prophet performed no healing and paid little attention to phenomenal psychic activity.

Among the Sufis there is a line of development called Shifayat, which is very different from the line which leads to Murshidship. Shifayat has been called the healer and this healing is of two kinds, personal and impersonal. It brings healing to persons and can therefore be called holy and it also brings healing to persons and places and areas and can thus be sacred. Shifayat may use psychic faculties and psychic powers, following certain lines of development. The teacher is not supposed to give out magnetism without first receiving respect, reverence and trust. Shifayat may expect good-will or respect but not reverence.

In the personal work Shifayat is concerned with sacredness, even in the healing of the body; holy healing is possible only when the heart of another is touched. The healing of the teacher should be holy when it is performed.

A Sufi not on the path of Shifayat is very circumspect in the use of psychic faculties especially for healing. The best work of the teacher comes when he offers his blessing. The blessing of the teacher can become so pure as to help a person by stimulating an inspiration which is a much higher form of activity than the psychic or psychological. Pupils may receive a healing as they pass from grade to grade in successive initiations, each stage of which brings blessing. The teacher also helps through leading in meditations by purifying and sanctifying the atmosphere.

The common meditation of teacher and pupils helps bring about closer attunement. By this attunement the ego of the disciple is subdued. For the teacher meditation is a means of stimulating holiness<sup>111</sup> and this holiness is transmitted. Group meditation, even without the teacher, is valuable because it helps to calm minds; the calm teacher, however, is able to establish a norm and the atmosphere so created can be beneficial to all.

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<sup>111</sup> 44

When the Sufi teacher enters a meditation hall the pupils rise. This is a step forward toward reverence, which is shown in a psychic and physical form first. When the inner attitude is similar to the outward action, there is the accommodation for reverence, peace and blessing in turn. Even the form becomes valuable when it establishes a norm and rhythm.

If a question be asked, are there spiritual uses of magic, it may be stated that there is a magic value in reverence and respect. We do not usually consider these qualities magical, but the highest and deepest magic is that which passes from heart to heart, which is connected with the universal love-fluid (ishk) and thus leads to holiness. A study of the origin of words shows that the ancients knew about the relation between these three things: sacredness, magic and holiness, and however much they may differ in our discriminatory studies, they are all based upon sympathy; in other words, upon heart. Holiness is therefore really the essence of magic and sacredness which belongs to life itself and which helps to increase livingness, the livingness which the collectivity is seeking.

Everyone is not impressed with the value of life. We use the word 'life' so as to distinguish it mentally without being able to define<sup>112</sup> it or comprehend its complete significance. It is human to eschew evil and seek goodness and praise it, but life is something which is greater than goodness, beyond good and evil. Hatred of evil and love of good, admirable as they seem, arise from the thought-world and may be expressions of vanity, even as good and evil themselves, when they stand out in contrast, are vanity-born. Infants and angels have no vanity, no goodness, no wickedness, and yet they can appreciate reverence and holiness, which belong to the heart-frame.

Now the spiritual teacher may be the representative of the embodiment of the living Master and living God. The teacher may be representing life in its fullness and in its perfection beyond all qualitatives. Therefore strictly speaking the characteristics and actions of the teacher cannot always be classified as good or evil. A good and kind act of a teacher may prove to be a vain sentimentality and the harsh act of a teacher may prove to be a blessing to many. The acts of the teacher can not be properly judged, and although humanity has been warned not to judge the teacher, yet there are many instances of it in the spiritual history of the world, and it is a trying thing for the teacher when the pupil continually adheres to goodness rather than to life and wisdom.

We<sup>113</sup> may find many orthodox Christians who study their scriptures scrupulously, and yet they have not the spirit of Jesus Christ; their devotion has

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<sup>112</sup> The original editor changed "definite" to "define" by hand

<sup>113</sup> 45

not increased their inner perfection. There are Mussulmans who know the entire Kuran by head, which we call by heart; if they knew it by heart they would be having the spirit of the Prophet. They have learned the words, they can perform the ceremonies, but of the waters of the true Zem-zem they know nothing.

Sufis always deal gently with these orthodox persons, trying to be patient, generous and forgiving, without being confidential. It is possible to give the worth orthodox and conservative persons the trust in deeds while it is very inadvisable to tell them of the trust of heart or discuss with them about spiritual matters.

While the hearts of such persons may be delicate, the hearts of the mureeds who are the young initiates, awakening to sensitivity, are still more delicate. In the early stages of the spiritual life the pupil is like the little infant; he may become sensitive while still weak in faith or weak in ability, and he does not even know it. The teacher may have to help pupils through every grade of magic as well as through occultism and mysticism.

This seems to place a tremendous load upon the teacher and indeed it is true that every time another person takes the pledge of Bayat or has the sign of inner initiation the teacher has a new responsibility. From the standpoint of the Holy Ones this responsibility is only placed upon those who have the capacity. It is only when a person falsely assumes a spiritual name, a spiritual post, a spiritual position that he may become condemned for his failure to uphold the duties concordant with his claims. If he leads others astray, he will have to repay in spiritual coin all that he has stolen from life.

## THE<sup>114</sup> BESTOWAL OF BLESSING

### CHAPTER XII

### BARAKA

It may be wondered why the subjects of magic and sacredness are associated. It has been stated that the study of the history of mankind, and especially of the words dealing with these subjects, prove the relationship between holiness, sacredness, magic and religion. All are connected through the faculty of sympathy, a heart-faculty.

The magos, from whom we get the<sup>115</sup> word magic, was a wise man. He could read signs from phenomena and his ability seemed miraculous to the

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### CHAPTER XI SACREDNESS, MAGIC & HOLINESS

<sup>114</sup> 46

<sup>115</sup> The original editor corrected spell "the" by hand

untrained and ignorant. Among the Persians, Greeks, Hebrews, Hindus and many other peoples the arts connected with religion were regarded as magical. The functions of the priest and soothsayer overlapped, and when they did not the priest often wanted to become<sup>116</sup> a soothsayer and the soothsayer wanted the popularity of the priest. In the end the offices were united and the psychic power which came when there was purity was lost. The magic in the ceremonialism of the ancient mysteries had a sacred beginning; it was preserved for many centuries in Egypt, but mostly in Chaldea, the land of magic, and a little in northern Europe.

Anthropologists have given close study to the practice of tabu by uncultured races. These people regard certain places, persons, things, food, etc. as untouchable, which things are sometimes to be shunned, sometimes revered. This custom has no doubt been handed down from the ancient psychism when people knew more directly about the elementals. Particular attention to such matters is paid in certain Islamic countries, notably Morocco.

Although Islam has aided greatly in spreading world culture and in driving out idolatry it did not destroy magic or the sacred traditions of the countries it invaded. Both Mussulmans and Christians as well as other missionaries who propagated religion have tried to assimilate these traditions and refashion them. This is probably for the best from every point of view unless we look upon them as superstitions, and man has usually called practices superstitions when he did not know the reasons for them.

In Morocco most of all one hears considerable about "baraka", which was originally applied to that which was blessed or was giving out blessing. Places receive the epithet baraka when blessing are supposed to emanate from them. This began with the holy places such as the site of the temple in Jerusalem, the boms of Mohammed and his first Khalifs in Medina, the Kaaba at Mecca, the cave of Abraham and other places of sacred tradition. Later it came to include many tombs and haunts of holy people.

While<sup>117</sup> tabu has been largely negative, baraka is essentially positive and life-giving. From baraka something is always added to life: strength, health, new faculties, new hopes-although in practice it has come to be associated with anything connected with psychic magnetism. The ignorant in Islam have regarded many Sufis saints and sages as baraka and stood in awe of their persons, their possessions, their tombs and everything associated with their

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<sup>116</sup> The original editor changed "became" to "become" by hand

<sup>117</sup> 47

names. This has created a certain amount of opposition to Sufism and to Sufis who have been accused of fostering superstitions.

While Sufis do not condone superstition they have never tried to deprive any people of their conceptions of what is sacred. To the Sufi the idea of sacredness is itself a sacred idea which has spiritual value, and perhaps has baraka. If the lowly or the learned say a place is sacred, holy, revered, the Sufi accepts it as such and does not reveal his possibly superior knowledge. It is that the idea and ideal of sacredness should be expanded rather than diminished. Therefore the Sufi constantly prays that he be raised above the differences and distinctions that divide<sup>118</sup> men, that he might attain the high plane of holy vision.

The personality of the true Murshid has reached a development that it emanates baraka. This baraka of Murshid is some times hard to understand. There have been false Sufis who have assumed to possession of baraka when they did not have it and there have been many pretender's who have not been satisfied until they have proclaimed themselves as Mahdi. This means that there have been men who deceived themselves and others that they were the representatives of God. Usually after a short career of success and indulgence wherein the attainment of power was followed by the exhibition of all the weaknesses of human nature, ruin followed in their wake. Terrible is the retribution to false claimants of baraka, and unfortunately also to their followers and successors who have been drawn into the same psychic stream and maelstrom.

The talib who practices tassawuri Murshid may arrive at a true conception and appreciation of holiness. While many long for telepathy and miraculous powers and faculties, few realize that most blessings come from attunement to the teacher and the teachings. Many believe in democracy, are arrogant, have the tendency to criticize, lack faith, are proud or egotistical, cultivate false humility, or are sinful and they can not comprehend the sacredness of the relation between teacher and pupil. When the teacher holds fast to his Divine Ideal and the pupil holds fast to the ideal which he is capable of holding both may advance together.

The teacher can not perform the practices for the pupil nor can any soul tread the path for another. Even uttering words as "Bless you" or "God Bless you" does not always bestow baraka. The false sheikh imparts no baraka with many words; he does not possess the life from which all blessings emanate. The true Sheikh who is attuned to the chain of Masters gives out blessing<sup>119</sup> naturally

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<sup>118</sup> The original editor corrected spell "divide" by hand

<sup>119</sup> 48

even without thought thereon. The pupil, however, is not the one to determine the nature of baraka or the relation between the teacher and baraka.

What the pupil can do, what every person can do, is to expand the horizon of life and the depth of love. As man's feeling grows he grows and his tenderness also increases further capacity for spirituality. Spirituality in turn produces more tenderness and sensitivity. Only by two means has this growth been accomplished: by the way of sorrow and tribulation; or by the way of the path of initiation.

Some people have considered themselves initiates who are not and some have considered their stations higher than they really are. This attitude prepares the way for false teaching. By false teaching is not meant false doctrine given to the generality, to the multitudes, to the exotericists or contained in the creeds. False teaching arises out of the assumption of a person being what he is not; it is his acclaimed spirituality, not his philosophy, which produces the falseness, for spirituality is not, can never be based upon claim. It is a spiritually false teacher who claims to give out or to be able to give out what he can not of spirituality, magnetism, baraka, power or inspiration. Spirituality belongs to life and is beyond words, creeds, doctrines and thoughts.

The future danger as that of the past may not come from the dead or the slumbering. There is more danger to be feared from those who are psychically awake or sensitive, who delude themselves and others that they have the esoteric doctrine and the spiritual faculties. They often write longer discourses, claim communication with spirits and lay special emphasis upon their "new revelation". The Sufi can easily guard against them by recalling the words of Solomon: "There is nothing new under the sun." What is all this pretense?

Now the problem before every initiate is how to increase baraka. For this there must be a willingness to assume responsibility as well as love and regard for everybody. By building up baraka constructive movements and good-will follow, and by withdrawing baraka destruction follows. By dispossessing Jerusalem of baraka to Mecca and Modina, these cities have remained as sacred places for many centuries.

With the spirit of the new ago the need for baraka becomes greater. That is why the prayer has been given. "May the Message of God reach far and wide." The repetition of the words of the prayer are indeed the first step. The motions which are performed with prayers increase physical and psychic magnetism. When the words are spoken in reverence and sincerity, there is an increased accommodation for baraka, and the action may follow the accommodation.



Sufis<sup>120</sup> also have two practices which help increase baraka by the use of the eyes. When the power is concentrated upon a person, thing, place, affair, incident - that which tends to a point, to contraction or kabz, it is called sulp. When the same power is radiated over a larger area, covering many persons, things, affairs, incidents, it is called tawajjeh. Sulp and tawajjeh are both used with effect, only we find that Shifayat may use Sulp most while the sheikh will be employing tawajjeh because the consciousness of sheikh must become an inclusive consciousness. But both these methods, use of magnetism through the eyes in contraction (sulp) and in expansion or bast (tawajjeh) are valuable. When one should either hold the thought of the Sufic invocation in the mind as a silent darood or repeat mentally a sacred phrase, among which the praise to God such as the hallelujah of the Hebrews and the subhan allah, allamdu lillah of the Muslims are most efficacious.

#### THE<sup>121</sup> BESTOWAL OF BLESSINGS.

#### CHAPTER XIII

#### CONCERNING UROUJ.

All evolution is really spiritual evolution. Even behind biological evolution there is the hand of Providence and some of scientists with the keen sight have noticed it to a certain extent. The materialist assumes that the growth of mind is the result of natural forces and the Sufi would not contradict him on this point, only the mystic does not limit the natural forces to the terrestrial forces of Nasut; he does not confuse nature with matter, with the physical dense atoms of earth.

Study of the sciences, physiology and biochemistry, shows that people who are advanced intellectually do not always have the best physical bodies nor do people with the best bodies always have the best minds. Yet the mystic and the scientist agree in accepting the contention that balance is best. Balance is the great secret and balance is the great safety valve. But balance is not a standing still, balance is equilibrium in motion, in action. Life is motion<sup>122</sup> and stillness is death; the growth of spirituality in the world corresponds to the growth of life and livingness thereupon. Mystics therefore study the stages of activity to obtain the proper<sup>123</sup> rhythm for every experience.

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<sup>120</sup> 49

CHAPTER XII  
BARAKA

<sup>121</sup> 50

<sup>122</sup> The original editor changed "morion" to "motion" by hand

<sup>123</sup> The original editor changed "property" to "proper" by hand

There are some people who overemphasize the urouj aspects of life; that is to say, they seek to increase the scope of activity, the power used, the rhythm, the motion. Then they may want to change conditions and institutions and the desire for change may become so great as to blind and intoxicate them to the needs of the world. Others express urouj in their craving for travel, excitement and speed.

We can see these various tendencies in the career of the famous dancer Isadora Duncan. She could not stay in a place long, was not faithful to any man, and her dance movements were based upon accelerated rather than equilibrated rhythms. As the scientist-mystic Havelock Ellis has expressed it, the study of the dance reveals the inner psychological condition.<sup>124</sup> And Miss Duncan was over restless, never satisfied, never stable and passed away a victim to her own karma. Such people need meditation, need peace, need relaxation, need quiet. Even Miss Duncan sensed that and she sought the center of her being. Unfortunately she found it in the solar plexus which itself is the urouj center and her continued concentrations only exaggerated her condition until her body could stand it no longer.

At the same time urouj is the cause of civilization. Because of urouj the great inventions like the railroad and tram car, the speed boat and the motor car and the aeroplane have been given to the world. People have come to use the telephone, telegraph and radio, and this from the same urouj tendency. Tendencies for new things, new views, rapid action, exciting stories, mysteries, desire to explore new lands, all have come from urouj. Also the desire to go high into the stratosphere, deep into the ocean, to harness power<sup>125</sup> and control the elements, these are signs of urouj.

Out of urouj and because of urouj man has gained much knowledge and yet these increasing activities<sup>126</sup> have brought forth hitherto unknown diseases. The body does not so readily accommodate itself to new changes nor the mind to new habits. Everything new produces a change in rhythm and a change in breathing. On the one hand constant urouj may lead to egotism, selfishness, speed and nervousness and so bring on disease and disaster. On the other hand there are tendencies to rapid and impulsive thinking and overconfidence, the fruits of which are not good. All this also shows the absence of intuition, balance and meditation.

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<sup>124</sup> The original editor changed "dondition" to "condition" by hand

<sup>125</sup> 51

CHAPTER XIII

CONCERNING UROUJ

<sup>126</sup> The original editor corrected spell "activities" by hand

Out of this has come the unrest, riots, mob rules and revolutions and wars which are again disturbing the earth. Man loses the self-control and ultimately gets out of harmony with others. The existence of starvation, injustice, selfishness and tyranny are made the excuses for destructive action. The tyrants and despots that have appeared on earth and seized power have come because of urouj; they can be stopped when urouj is stopped.

Just as urouj represents the first stages of activity, with their vigorous strength, so zaval represents the last stages of activity when there is diminishing movement - not stagnation. There are people of Zaval in India, Korea and China. They have built great civilizations in the past and are capable of assimilating Knowledge but they have become old and lag behind the times although neither stagnated nor still.

The zaval state of slowing down rapid rhythms is excellent as a check upon excitement, frivolity and nervousness. Uncontrolled zaval can be even worse than urouj for it lacks the stamina to oppose, it is weak in resistance. It may lead to passivism and does not necessarily lead to justice, Kindness or friendliness Democracy in a country of the educated means liberty and in the country of the ignorant means tyranny. The less developed people may have more liberty with a king than without one; they need guidance.

As we live in an age of rapidity it becomes necessary to adjust ourselves to it, to maintain our rhythms in adjustment to the conditions. When this can not be done we can not always avoid ailments. It would not be wrong to say that great epidemics such as influenza have risen from this cause, through lack of psychic adjustment. The student on the path may protect himself against such disturbances by carefully watching and guarding the breath.

The<sup>127</sup> urouj condition is dominant in childhood and youth when it is especially needed, also when there is excitement or change. People who have been rich become poor, people lose position, rank, power, eat wrong foods, depend upon mechanical devises and otherwise load artificial lives. Thus they pass through all sorts of urouj conditions. Influenza may be defined as a disease, usually occuring in epidemic form, arising from an excess of urouj particularly in the psychic stream.

Thought as well as habit sometimes diminishes resistance to disease. Guarding against a habit may bring too much concentration upon it and

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<sup>127</sup> 52

strengthen the habit instead of destroying it. It is better for the initiate to watch his breath. With proper breathing we can face all the vicissitudes of life without harm, and the Sufic instructions offer practical means therefore.

## THE<sup>128</sup> BESTOWAL OF BLESSING

### CHAPTER XIV

### MASTERY OF RHYTHM.

The secret of the power of the Sufi comes in his control of the rhythms urouj, kemal and zaval. Without urouj life does not persist. Urouj comes at the birth of life, for first must come birth and then action. However, if the enthusiasms of action are not checked, the life may be wasted away. Master or urouj can make or unmake it. If urouj is not controlled man wastes his sustinance and burns his candle at both ends, so to speak. Without urouj there is<sup>129</sup> no candles, no light, no life. Disease way arise from either source, too much urouj and absence of it.

The steady mobile rhythm which has been called komalic is usually best and leads toward perfection (kemal). There are different rhythms for sowing, plowing, planting, eating, reading, weaving, so each has its own kemalic rhythm. The knowledge of mysticism and the science of breath enable one to discover and control these rhythms.

As one advances on the spiritual path his responsibility may grow and his influence may extend far and wide. The master of breath may affect the atmosphere equivalent to the horizon of his own thoughts. If he can control thought by feeling that influence will be spiritually beneficent. And as he grows still more, his spiritual perfection may enable him to control affairs around him, even the weather to affect - although the initiate may seldom if ever consciously try that, for he seeks to maintain his attunement to the Divine Will.

To determine the weather may not be so difficult as it seems. Of course one has to feel the universal rhythm, for by and through that rhythm the seasons come and go, the plants are nourished, and there are normal periods of cold and heat, rainfall and dryness. When the seasons are irregular, that may be due to irregularity in the lives of men. If we could lead natural lives, even the seasons might maintain more regular rhythms.

To try to influence the weather without feeling the universal rhythms may belong to science or to magic. However, if a magician be able to cause he rain to

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<sup>128</sup> 53

<sup>129</sup> The original editor changed "ie" to "is" by hand

fall out of season, although in appearance that might show him to be master of the water element, he can thereby become indebted to all the element<sup>130s</sup>, for he has interfered with the universal rhythms. On occasions prophets have, in the name of God, apparently brought rain and there are instances where the multitudes have done this through prayer.

There is a story where the Jews of Jerusalem accomplished this once many years ago. There had been a famine and a dry spell and the people were complaining. They were beginning to be excited and to blame the Jews. The Jews have a custom of praying for rain beginning on the day of their celebration called 'The Rejoicing of the Law' (Simohath Torah). On that day they went out on a pilgrimage to a holy mountain, and were especially dressed for the occasion.

The<sup>131</sup> people went to an official who was also a Sufi. He sent for the Chief Rabbini and said he would have to pray for rain. It was a very hot day and some weeks before the holy season of the prayers. The rabbi was convinced that his people would be in danger, so he summoned them and he and the other rabbis put on their winter clothing and went out in the heat on the pilgrimage. But they did not get far; clouds suddenly appeared and they returned home drenched. This is well authenticated happening.

Beyond the universal rhythm there is the cosmic rhythm which can be reached only by adepts, prophets and sages. It requires prayer meditation and mastery of breath to work in harmony with the cosmic breath, but most of all, selflessness. It would appear that the universal rhythms have a certain relationship with the mind and the cosmic rhythms with the sphere of heart. By the opening of heart man can become an instrument for the expression of cosmic rhythm.

Emperor Akbar tried to rule his great empire by maintaining rapport with the cosmic rhythm. In one sense cosmic rhythm is nothing but dharma, spiritual harmony. This harmony does affect mankind; we live and move and have our being in God, without always realizing it. We live in an ocean of air which has a pressure of fifteen pounds to the square inch, often without even knowing it. When there is a storm we can feel the horizontal pressure of the wind, but we do not feel the vertical pressure of the air, we have become accustomed to it, so also man is living in mighty cosmic currents of which he is largely in ignorance.

The wise may be able to perceive the affairs of the world before their occurrence and even to soften the blows there from. That is why pure prayer

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<sup>130</sup> The original editor inserted space by hand

<sup>131</sup> 54

may be successful. Ordinary prayer does not reach the highest plane, it may not touch the sphere of heart. Although sometimes the prayers of the generality have been successful, mostly it is not so, for there is something lacking. The initiate, however, does not oppose prayer for he knows its value even in the state of limitation. Even if it has no greater effect, prayer sometimes brings a calmness which enables the devotee to experience storms and difficulties without being overpowered by them.

There is one spiritual way by which weather may be controlled although the sage may be unconscious of it because of his selflessness. This comes through calming the mind withing. The calmer the breath the calmer becomes the air which is the ocean of breath. This ocean of breath may be controlled from within by a great soul, and by such means the Kutb and Ghous help to pacify the world. By this means they spread baraka into the breath and every breath taken with the praise of God on the lips of the mind or in the heart may help to radiate baraka.

By this same principle meditation halls can become the centers of inspiration and healing power, and therefore centers of radiating baraka. The initiate is called upon to send baraka in all directions to humanity for every holy purpose.

Healing<sup>132</sup> itself is a specialized art in this line, and in the greater sense, holding thoughts of praises for God and blessing for humanity enables the devotee to increase the baraka in the world, and thereby to overcome the confusion of Nufsaniat (samsara).

## THE<sup>133</sup> BESTOWAL OF BLESSING

### CHAPTER XV

### MAGNETISM.

In bringing the Message of Sufism and of Universal Worship to the West, Pir-o-Murshid Hazrat Inayat Khan declared that there are three stages: receiving the Message, assimilating the Message and delivering the Message. Without these three stages the work of the Message is incomplete. From another view, however, it may be said that there is no Message, only a need to bring mankind to praise God and glorify His name. Thus there are two aspects, that there is a Message, and yet there is not a Message.

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<sup>132</sup> 55

The idea of disseminating baraka may be likened in a certain sense to the spreading of the Message although this work of baraka does not include giving out any doctrine, it is not preaching or teaching any doctrine. It is only to help bring the blessings of God to humankind and this is really identical with the purpose of the Message, to bring man to praise and realize the Divinity. From the divine point of view there is the descent of dharma and the delivery of the Message; from the human point of view there is the praise of God and all esotericism; from the standpoint of the universe, there is baraka.

The teachings present many aspects. In concentration one becomes mater of name and form until perfection is attained, and then one pursues his course through the formless until<sup>134</sup> he reaches the stage of assimilation into the Nameless-Formless. In esotericism one takes the road that leads directly to God. In psychology one studies means by which the universal forces may be employed in everyday life for noble purposes, and by this means spread life and livingness in the world.

The descent of dharma, coming as it does mostly when there is spiritual ignorance and darkness, must touch all planes and all kingdoms to be complete. This is excellently illustrated in the artistic and scriptural descriptions of Buddha and his mission: how the elements and elemental beings and all groups and stages and kingdoms of sentient beings up to the very gods received baraka through him. That illustrates the completion and perfection of a mission.

Initiates cover their teachings with the verbiage and knowledge of the age. Mankind has now learned something about cosmic energy in the forms of electricity, light and magnetism, as well as under different names and forms. So spiritual knowledge can now be presented as knowledge of vibrations. It is not that the Message need be put into any special form, only that it may be harmonized with the newest teachings of the ages that have become accepted by the authorities, savants and generality.

It would not be wrong to say that all the esoteric sciences and practice help to impart baraka. They do it through the instrumentality of magnetism: physical, psychic, mental, moral and spiritual.

The<sup>135</sup> movements of prayers impart psychic magnetism. Moral magnetism comes partly through a direct effort of will. Morals have more to do with man's relation to man than with man's relation to God. Fervor without

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<sup>134</sup> The original editor corrected spell "until" by hand

<sup>135</sup> 57

humanitarianism imparts only psychic magnetism (it belongs to urouj), and we can see many people who go around seeking to convert others, how they dissipate psychic magnetism and thus arouse the emotions and leave them uncontrolled. Therefore initiates have avoided such methods, regarding them as wasteful and devoid of baraka. And yet by baraka one is able to help the ignorant and learned, to assist the wise and the foolish.

One might say that sentiment is psychic and sympathy is moral. Man is sentimental because of his own wish or desire, and this state may be regarded as either good or evil or as neither good or evil, only it shows a certain tendency toward softness and without this softness one can not advance far spiritually. Besides sentiment, with all its weaknesses, shows the presence of some life, it is nothing dead, and it does help to link man to man and self to not-self.

Sympathy may be the further development of the same tendency when the nufs comes to rest in the heart. It is a living quality which does not regard distinctions and differences between self and not-self. Sympathy belongs to humanity, and is not found among the lower creation.

Now we might distinguish five spheres of activity: physical, psychic, mental, moral and spiritual. The physical sphere of activity belongs to the body. Its chief characteristic is action, which means vibrational movement directed at the gross atoms. It operates in the densest sphere and through it man is guided by instinct.

The psychic sphere comes from the interaction of mind and body, chiefly through the influence of the mind upon the body, chiefly through the influence of the mind upon the body, operation through breath and movement. It may be called the shadow side of mind, the reactive side. The emotions come from the shadow-side of heart in the same way, and man is guided through this by impulse and sentiment, which are not always pure because of the interference of nufs.

The mental sphere is that which belongs to the mind and includes thought, imagination, memory, reason, reflection and the ego-sense. It operates under three different qualities which correspond to the gunas of the Hindus: tamas, rajas and sattva. In its lower aspects its interest are sensual and external. Then it is influenced by all that comes from the world without, from sensation, activity and experience. In its second sphere it is intellectual and it operates under the divisions of itself; then it depends upon reason mostly. In its third or highest sphere it turns toward the heart receiving intuition (Kashf or buddhi), inspiration and spiritual-vital magnetism (baraka).



The<sup>136</sup> moral sphere properly comes from the effect of the heart upon the mind, although it also includes the influence of heart upon all lower spheres. When the moral activity operates through the ego it tends toward goodness and when it operates through the emancipate spirit, it tends toward purity.

The moral activities<sup>137</sup> also come under three lines: reciprocity, beneficence and renunciation. The law of reciprocity, which is the same as karma, operates when the moral magnetism is directed downwards. The law of beneficences operates when the activity is confined to its natural sphere, from the influence of heart upon mind, and this makes for the real human behaviour. The law of renunciation operates when the morality is abandoned for the sake of spirituality, when there is no selfhood in action, speech or thought.

The spiritual sphere includes all relations of heart to heart, whether heart acts upon itself or upon another heart. The spiritual activity becomes perfect when the light of the soul touches the heart and reaches all the planes. This results in wisdom, the natural quality of which is Kashf, buddhi. This brings man to the spiritual knowledge and realization and love.

## THE<sup>138</sup> BESTOWAL OF BLESSING

### CHAPTER XVI

### SUPIC INSTRUCTION AND BARAKA

Sufism can best be studied when we come to look at life as a whole instead of being concerned with phenomenal cross-sections. From the beginning the disciple, the talib or mureed, is given instructions in Morals and Metaphysics. Morality has to do with Man's relationship to man and Metaphysics with man's relationship to himself, although both lead to man's relationship to God. Morality or Suluk helps one in his relation to the not-self in action, speech, thought and feeling. Tassawuf, Metaphysics, may be regarded as superior to morality. This study enables the disciple to increase spiritual magnetism in his development and the study of Morals enables man to increase moral magnetism in his development.

There are other studies for the mureeds in the first three grades. The study of Kashf or insight aids in the development of mental magnetism and in the increased capacity for the light of intelligence. The study of Etekad or Superstition is for psychic magnetism and development. The study of everyday

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<sup>136</sup> 58

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MAGNETISM

<sup>137</sup> The original editor changed "activitys" to "activities" by hand

<sup>138</sup> 59

Life and Breath begin with the study of the body and help the disciple to preserve his physical magnetism that he may live longer in the body and keep it pure, and that he also may learn to transmute his faculties and his magnetism to harmonize with the spiritual ideal and goal. Finally, there is instruction in symbology which prepares one for higher grades.

Most important of the more advanced teachings is Concentration (Murakkaba) which begins with the purpose of developing mental magnetism and carries one along until, through mergence of self with God, the spiritual magnetism comes. In Sadhana, one learns how to use the magnetism in the daily life for practical or holy purposes. Through Amaliat or psychology one utilizes magnetism in a scientific or holy manner in the psychic sphere and also develops body and mind as holy vehicles. In Shifayat one is able through baraka to carry the mental and spiritual magnetism down to the lower spheres to help humanity. In Esotericism one is instructed so that he can rise in consciousness from plane to plane and obtain all the magnetism while his heart is filled with love and longing for its true home. Through Mysticism the disciple learns mastery of breath, and its functions, on all planes.

All lines and movements of vital magnetism are consciously or unconsciously movements of baraka. In the lowest form we see this magnetism of metals and in the emanations of material bodies. From this we learn there are two aspects of baraka, the positive and negative; there is blessing in giving and blessing in receiving. From this view the different studies assist in the perfection of both forms of baraka. To give purely, one must subdue the ego and to receive purely one has to remove the ego also. If the bestower of baraka is not pure in his intentions or is limited in his ability, the pure receiver will receive the best that can be offered and no more.

The<sup>139</sup> final consummation of baraka comes when there is closest attunement and rapport between giver and receiver, when, as Jesus Christ has said, "The two become one". This<sup>140</sup> is always the ideal and is essential in the Bhakti development, for there is a station in Bhakti when the lover and beloved are one. We are apt to consider Bhakti as negative and Jnana Yoga as positive or masculine, but the opposite may also be true. In Bhakti all progress is due to oneself; there is a concentration of effort wherein will-power is transmuted into love on its own sphere. In Jnana<sup>141</sup> one is more dependent upon the teacher and therefore then the chela must receptive be; in other words, negative. In Bhakti

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<sup>139</sup> 60

CHAPTER XVI

SUPIC INSTRUCTION AND BARAKA

<sup>140</sup> The original editor corrected spell "This" by transposing by hand

<sup>141</sup> The original editor corrected spell "Jnana" by hand

one passes from emptiness into fullness, while in Jnana no particular attention is paid to any distinction between emptiness and fullness; ultimately the devotee of either path reaches the common goal.

## THE<sup>142</sup> BESTOWAL OF BLESSING

### CHAPTER XVII

### JESUS CHRIST AND BARAKA

Although we have not so many words of Jesus Christ as of other prophets, many of these words have been a source of inspiration to the initiate and of confusion to the uninitiate, and that is, perhaps, the main reason why many Christian people, with all worthiness and devotion, have not been able to follow closely in the footsteps of their Master.

The Christian churches have rendered a great service in their reverence for the beatitudes, the blessings offered by Christ to the multitudes. He even said: "Bless them that curse you" and this does not seem to have been followed. Some has said that when a man harms you should do him a favor. This interpretation assumes that a man, the man who is hurt, is the source of blessing, that he can bless and that he does some good by blessing the evil doer. Some extremists have even counselled non-resistance which is not in harmony with the esoteric traditions, for the sages say such an attitude might encourage the evil doer to more wrong doing.

Another way of translating this passage is, "Bless, when anybody curses you." Now ordinarily the devotee will be in a state of communion with God, be attuned to God, in unity or in harmony with the cosmos. Then one is not in a state of separation, and when one is not in separation or dualism, one has the control over the atmosphere and there is little likelihood of being cursed. Yet there will come a time when you are cursed or hurt; why? You will find mostly that one is able to curse or hurt you because you are not in the state of union or communion; you have descended consciously or unconsciously into egotism, into vanity, and have thus laid aside for the moment the protection and guidance which is always there for your benefit. According to metaphysics, every thing as Solomon has taught is vanity; vanity is the mark of Samsara (Nufsaniat) and Samsara of vanity.

Therefore when the initiate is cursed or hurt he blessed; he employs baraka and reenters into the state of union by darood or other means. He realizes that he has not been in the state of Godness when he should have been. Now Godness does not mean thinking God; the initiate strives to rise above the

sphere of thought to the sphere of the reality of God. God is called living (Hayy) and true (Hakk) and this stage of the spiritual journey is called Hakikat. By proper attunement you can create, cultivate and increase your atmosphere so much that when cursed or hurt you can tell at an instance that you have been neglecting your spiritual dharma, which can be restored by the practise of issuance of baraka.

This issuance of baraka comes through God, by man's praising God withing and offering blessing without. By praise, although it appears to be a giving, we receive; while in blessing we give. By<sup>143</sup> both means we purify the atmosphere and protect ourselves and all with whom we have relations, over whom we have influence and over whom we are able to exert influence or protection. And this issuance of baraka may enable<sup>144</sup> us to disarm the enemy, to win him over, for one can not oppose another long offer that one has doffed his nufs. From this point of view, therefore, the teaching of Jesus shows wisdom, not weakness.

The other aspect of baraka comes from the examination of the saying of Jesus, "Swear not at all." That is to say, do not consume baraka unnecessarily. Baraka, to be pure, should be dissociated from the earth sphere when it can be (although there is a sort of baraka in things), and be maintained upon the highest plane. Swearing by any object, man identifies the divinity with that object, and swearing by any ideal narrows the God-concept of the moment to that ideal. God should not be so limited either to object or ideal. When God is narrowed to an object, that is equivalent to physical idolatry and when He is narrowed to an ideal, that is like mental idolatry.

Jesus also said, "Resist not evil" or "Resist not the evil person," - either translation of which is acceptable. Our duty is to increase baraka, and that increase becomes a natural self-protection. People who practice non-resistance may be good people, but they do not increase life or livingness, they do not see God, EL-HAYY. The initiate makes God the center of the universe and of his being and does not eschew any portion of life, as all comes from God. The evils that he avoids may be those of wasteful living of needless dissipation and of vital energy, of misuse of the love and power and magnetism that God has given him - these things he always guards against. For the rest he has the spiritual freedom, so he treads as far as possible the path of affirmation, and removes himself from the path of negation except when in the silence.

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<sup>143</sup> 62

<sup>144</sup> The original editor corrected spell "enable" by transposing letters by hand

Continuing with this subject. Sufis have two terms, Yakin and Riza. Yakin is trust, living trust and fifth<sup>145</sup> to the point of certainty even when there is no evidence, and Riza is complete satisfaction for which reason also is not needed. So the disciple is taught to trust in God as a living Presence, and to rely over on the guidance which always is there, as the prayer says, "Open our hearts that we may hear Thy voice which cometh constantly from within." The attitude of non-resistance may be different. It prevents the loss of life without adding to life; in the spiritual way there should be an increase of life, prevention is not enough. Therefore the initiate is called to increase the capacity for life and spirituality in God, and not to follow passivism. Passivism confuses surrender to the conditions with surrender to God.

The Hindus have made a special worship to Vishnu the Preserver of Life, they want to preserve the life. Vishnu signifies the protector and preserver and in this aspect of Divinity He does not add to the life, He maintains it; He prevents loss. Yet in the Avatars<sup>146</sup> and most especially in Dama and Krishna, we find men of action, men who were great lovers and great warriors, men skilled in their own lines, adding to life and showing perfection.

Jesus has also been made the authority for the way of passivism, quietism, ascetism and all manners of incomplete living, as if avoiding sin were the purpose of life. According to the mysteries, ancient and modern, purgation is one part of life, it is needed in the beginning. When purgation becomes the goal, the way of affirmation becomes impossible and the way of affirmation is the way of the abundance of life.

The Charistian Scripture states, "Love ye your enemies." The initiate says, "Allah is All in all" and Allah being all, when you have an enemy you are at that moment separated from Allah. Therefore it becomes your duty to reunite with Allah and repeat His Holy Name, cultivating all the love that is possible in your heart and mind and being.

The Christian Scripture states, "Bless them that curse you." The initiate says, in the right attitude of mind, in practicing the presence of God, in holding to unity, there can be no curse. When Bajazid in Hal uttered "Ani Hayy, Ani Hakk," his disciples attacked him therefore, and then their knives were turned upon themselves. It is not necessary to wait for the curse being made before delivering the blessing. Unite with God, receive the Holy Baraka and share with humanity.

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<sup>145</sup> The original editor corrected spell "fifth" by hand

<sup>146</sup> 63

The Christian Scriptures states, "Do good to them that hate you." The initiate says, "If anybody hates me and I do not know it, nor the cause thereof, yet am I to blame." Therefore the wise keep their hearts fixed upon God and have no thoughts of hatred, either of receiving hatred or sending forth hatred, and verily this of itself becomes a source of blessing, of bestowing baraka and sharing it.

The Christian Scripture states, "Resist not evil". The initiate says that holding the thought of evil itself is an evil, and the heart must be freed even from the thought of "resist not evil", so that the heart overflows with love and light and life.

The Christian Scripture states, "Be ye perfect even as your Father in Heaven is perfect." The initiate regards this as a commandment of commandments. Those who practice non-resistance are more concerned with resistance than with God and to God they can not go even on the day of Risalat. Those who practice the presence of God, verily they are blessed and they shall bestow blessings (baraka).

Living is doing, life is action, and there is greater justification in Zat (essence) than in all defence and offence. The words of Jesus Christ have not always been understood by the discriminating mind (citta) of the generality. The words simply put yet in their depths most profound. The Christian Scriptures themselves teach: "Put yet on the mind of Jesus." which is to say 'get into the mind buddhi'. By the mind of Jesus only can the words of Jesus be fully comprehended.

And<sup>147</sup> what was and is that spirit which was in Christ Jesus? what is this mind of Jesus? It is to seek perfection, to seek God, to rise above limitation unto the unlimited. Even all morals, all principles, all doctrines, all distinctions shall go and only baraka remain. This is the heart-doctrine whereof the heart is the fountain, a flood of living waters. Man is justified in his attunement to the living God, and then, although for the moment all humanity desert him, yet a thousand or a koti of angels shall be at the side of the holy man, and all the beloved ones of God will sooner or later be his friends.

Thus hierarchal understanding is the sage justified, and more that justified. Words of his will stand when all the thought and utterances of his

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<sup>147</sup> 64

enemies become as naught. For in him is the sign of life who has effaced the mark of Cain (nufs): he is the beloved one of God, who well not be deserted.

## THE<sup>148</sup> BESTOWAL OF BLESSING

### CHAPTER XVIII

### THE FULFILLMENT OF BARAKA.

The great work of the Initiates henceforth will be to spread baraka. By so doing they will purify the general atmosphere, and by that the Message which belongs to the Sphere of itself will gradually touch the hearts and minds of all who pass through it, who breathe the air or go to places where the seeds of baraka have been sown. Thus is the selfless propagation of the Message.

The second work will come in the explanation of teachings which, like in the kabbalistic interpretations of old, come in four degrees. The first is the literal method in which one studies the words and receives or imparts the instruction without comment or interpretation and then proceeds to the practice.<sup>149</sup> This is a simple method, only as history does not repeat itself, it is quite limited in its application.

The second is the method of analogy. By this the initiate may utilize the complete body of holy writings, seeking parallel passages to throw light upon any situation<sup>150</sup> upon any instruction from either esoteric or other holy teachings. This method can be used at all times.

The third method is that of inference, whereby one makes use of logic and reason and sometimes of expediency. Few situations turn out exactly as expected, for who is there who can see with mirror-like precision. By meditation intuition, and insight one may perceive the spiritual background of any situation and profit under all circumstances. Besides the benefit gained thereby, the lessons become freed from rigidity and gain in livingness in their useful application.

Finally there is another method of interpretation which may be entirely different from the ordinary ways of life, for by this method there is added opportunity for blessing and for growth. It is a method whereby the inner spirit can be expressed, that the real esotericism be practiced. By this sacred, inner method, the mind and reason come second, they follow the intuition and inspiration of heart. The mystic who uses it neither avoids pleasures or pain nor

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<sup>148</sup> 65

<sup>149</sup> The original editor corrected spell "practice" by hand

<sup>150</sup> The original editor changed "situationer" to "situation" by hand

seeks pleasure or pain; he neither follows the intellectual, rational way or way of common sense, nor does he avoid them. He sees what he sees does what he does and keeps baraka foremost.

The teachings of the Message can be used as the basis of philosophy and of life. They may be the source-ground for customs, manners, habits and morals. They also can become the bases for new inspirations and instructions especially when carefully meditated upon. By<sup>151</sup> such means one may even become a seer, a prophet, a master, a saint, a teacher.

There<sup>152</sup> are problems beyond the scope of the generality, problems still to be solved. These are not solved when these in authority are lacking in insight and knowledge. Multitudes of problems remain unsolved because man does not face them, and yet these multitudes are only the facets of the one problem. When man faces himself and solves his own problem, the difficulties of the world will be lessened.

Spiritual persons have obtained high places in public affairs from time to time because they have seen what even the most clever man could not see, could not control, could not solve. A clever man with all his cleverness may be devoid of insight and wisdom, so his gifts are not sufficient. The closer attunement to God, the greater the capacity for the Spirit of Guidance which is everywhere, and when the guidance comes, it is possible to apply the wisdom in practical ways for human welfare.

There are always people looking for spiritual guidance. Perhaps they are more advanced than others and perhaps they have had great suffering or perhaps they have had rude awakening after following some false prophet. In the day of prosperity they may have turned to the false prophet rather than to God, and in the day of adversity they have not known where to turn. These intelligent persons are needed to help with the work of spreading the Message just as they on their part need the help of the Message to accomplish their own life's purpose.

The spreading of baraka upon earth will do much to heal the wounds of the earth, even to drive curses away, to destroy obsessed places, haunted houses and all manner of physical, psychic and moral defilement. It is impossible for a few people to touch every spot upon the earth; it is possible for a few wise men

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<sup>151</sup> The original editor changed correction its not clearly legible by hand

<sup>152</sup> 66



and women to breathe baraka into the atmosphere which touches every portion of the earth's surface and even penetrates into the earth's depths.

It is the increase of baraka by which those bodies called Nirmanakaya, the body of transformation, and Sambhogakaya, the body of bliss, are properly formed. It is the increase of baraka which makes possible the manifestation of the luminescent physical body. It is by this means that the spiritual phenomena are possible, phenomena which are divinely controlled and not psychic or occult. Thus through blessing comes all blessing, and this is the manifestation of the Grace of God and the entrance into the garden of Inayat.

The door to this garden stands open. The progress of the Message will be nothing but the progress of this baraka. As suggestion comes from the minds of men, so baraka comes from the heart of God. By this wonders may come. This is the magnet of love which sooner or later draws everybody from the hell<sup>153</sup> of rebirth and the pit of sorrow to deposit<sup>154</sup> them on the shores of life.

The teaching of Sufism, even in the most transcendental aspects, can become very practical for the intuitive people. Symbolism has the same meaning to all the adepts, whether seen in spiritual<sup>155</sup> art or worldly advertisements, in signs, in stories, or in pictures. The psychic interpretation of movements of prayers, of the superstitions of peoples, are not different when applied<sup>156</sup> to the activities of civilized and cultured people. Movements have the same meaning in modern countries as in the ancient ones, or in the backward lands; even if performed without conscious knowledge the same psychical analysis applies. There is no movement without significance.

Sufism can be highly theoretical and Sufism can be the most practical way of life, especially after the heart has been kindled into a living and loving flame. Thus, when the words are spoken, "The Message of the Living God," it should mean that life and spirituality are one. Without life there is no spirituality and without spirituality the life is incomplete.

The expression of life must be something more than the words that clothe it. Speech has voice and speech has<sup>157</sup> sound; sound is what we fear, and yet in the tones of the voice there is spirit. The whole world is lacking today in life, and

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<sup>153</sup> The original editor changed "whell" to "hell" by hand

<sup>154</sup> The original editor corrected spell "deposit" by transposing by hand

<sup>155</sup> 67

CHAPTER XVIII

THE FULFILLMENT OF BARAKA

<sup>156</sup> The original editor corrected spell "applied" and added space by hand

<sup>157</sup> The original editor changed "as" to "has" by hand

this is revealed in the absence of harmony, in the differences between people and in the preparations for war.

From the spiritual point of view a war of life may be better than a peace of death. Peace without God, peace that is negative, that is passivistic, takes the very life from the earth, despiritualizes it, so to speak. Vishnu may be the God, the Preserver, and Vishnu may be the personification of the Holy Spirit which brings peace and also brings life. The followers of Krishna, who is regarded as an avatar of Vishnu, have been emotional and esthetic, but they have not been insensitive to life. They do not make the mistake of intellectualizing and congealing the religion.

It may be better to face life and fail than to refuse to face it and apparently succeed. This success may be due to the weakness of conditions and not due to one's own strength and wisdom or lack<sup>158</sup> of them. It may be better to face war with determination than to regard earthly peace of itself as the supreme ideal. This peace may bring along with it all manner of evils, intolerance, hatred and duality. And until the world understands this better and especially those who tread the path of initiation understand what life is needed even more than peace, the desire of nations will remain unsatisfied.

The initiate has before him the many examples of holy men and saints, so he need not want for an ideal. The higher life is always justifiable. The higher life means an increasing life, a growing life, an expanding consciousness, an augmentation of life, development of sympathy, a broadness of spirit, an even widening of horizons and unlimited patience and consideration for human beings. These are the elements of the higher life, the spiritual life.

Offering praise to God and blessing for God - these are the ultimate duties of the devotee. May he be blessed in his doings.

Part<sup>159</sup> of a Correspondence Course from the "SCIENCE OF MIND"  
Institute, Los Angels.

Correspondence Course  
by Ernest Holmes  
Los angles<sup>160</sup>

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<sup>158</sup> The original editor corrected spell "lack" by hand

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<sup>160</sup> The original editor inserted at top of the page read: "Correspondence Course  
by Ernest Holmes  
Los angles" by hand

# Mystics and Intellectualists

## Mystics and intellectualists

by Ernest Holmes.

The scientist, the religionist and the philosopher are all endeavoring to find the true bases upon which the universe rests. Yet each approaches the problem from a slightly different angle. We,<sup>161</sup> approach this understanding from a combination of all three.

The religionist, facing the problem from the point of view of revelation, searches along the pathways of "revealed truth," and arrives at the conclusion that there is a Universal Intelligence to which, or to whom, he gives the name GOD. The philosopher, following the pathway of abstract reasoning, gives to this Intelligence the name REALITY. The scientist, working through observation, experiment and test arrives finally at what he calls a PRINCIPLE. So, from widely divergent points of approach each feels or finds his way back to a Universal Intelligence or First Cause.

The methods by which they arrive are likewise different. The scientist uses cold intellect, the religionist uses his mystical sense, and the philosopher uses a combination of the two.<sup>162</sup> Each helps to fill in the gaps left in the other's results.

### THE MYSTIC'S APPROACH

"A mystic is one who has a deep inner sense of Life, and of his unity with the whole". Mysticism has nothing to do with the mysterious... A mystic is not necessarily a psychic.<sup>163</sup> One may have psychical experiences; these may be real or the product of the imagination.<sup>164</sup> But the experience that the mystic has is real. The mystics have given to the world the very highest that we have in philosophy, religion, literature in general and poetry in particular. THE MYSTIC IS ONE WHO INTUITIVELY PERCEIVES TRUTH, AND WITHOUT CONSCIOUS MENTAL PROCESS, ARRIVES AT SPIRITUAL REALIZATION. No man could have been his teacher, because he proclaims Truth never before enunciated. He must have had direct contact with Spirit and received the truth through an intuitive process. He was taught, not of man, but of God.

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<sup>161</sup> The original editor deleted "as students of the Science of Mind," by hand

<sup>162</sup> The original editor deleted "All methods are good, whether that of pure mental and intellectual activity, or that of the higher spiritual intuition." By hand

<sup>163</sup> The original editor deleted "Some are, but many more are not." By hand

<sup>164</sup> The original editor corrected spell "imagination." By hand

It is as though the mystic has withdrawn from the harsh conflicting voices of the world into a deeper world of his own inner being; has contacted there the Divine that is in every man; has seen the Light that lighteth every man that cometh into the world; has laid his true self open to the Presence within; has looked into the face of God, and has come forth speaking things that never were heard on land or sea. Yet each has uttered his message from Reality in such a way that, when taken together, they form a composite Whole.

The<sup>165</sup> founders of most of the great religions were mystics. The great poets, whose works have lived on, were all mystics. From the author of Job, through Tennyson to Walt Whitman, the ever-living poets have been deeply conscious of the all-pervading Presence of God. They seem to walk always in the shadow of a Living Presence, which they are trying to express and which, if great poets, they do express. Reading their words one is conscious of an indefinable something that saturates those words, and the soul of the reader is stilled by the calm of that Presence, and sweetened by its fragrance.

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The mystic teaches that the Divine Presence is real and that there should be a conscious courting of that Presence. It indwells not only man, but the rocks, the trees, the flowers, the whole visible universe, and there should be a conscious balanced receptivity to It and a recognition of It in everything seen, heard or felt.

This teaching of a spiritual universe, which is nothing more nor less than a living Presence, is the secret of the mystics. They have not contacted It through the intellect, they have rather FELT and experienced it.

Jesus, for example, told the coldly intellectual teachers of his time, "You teach things you have heard from others, but we speak that WHICH WE KNOW." After all, all that we can possibly know about God is that which we directly experience.

When Jesus said that he taught that which he had known and seen, he was on the strongest possible ground, for he was able to demonstrate that his were no idle words. He taught a triumphant, absolute, transcendent Law. He taught that BY ITS VERY PRESENCE IT HEALS. He did not dispute with men. He demonstrated the Law and let It speak for Itself. When they asked him by what

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<sup>165</sup> 2

Power he did these things, he answered, "The Father that dwelleth in me, he doeth the works."

He knew intuitively that God is indivisible; that the Infinite cannot be divided against Itself; It can be nothing less than a complete unit. Since man is a part of this great Whole, he never is nor can be separated from God. Further, he knew that All of God is present at every point. Outwardly he walked and talked with men; inwardly he talked with the Father. He was subject to the terrific assault of the world thought upon his mentality,<sup>166</sup> but he lived withdrawn in the deep centers of his being, holding this part of his being open to the infilling Presence. When the pressure became particularly great, he went alone to some secluded place and there recaptured his clear vision of the absolute oneness of God and man.

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All the mystics have given the same message; that all manifestation of life is from an invisible to a visible plane; from the inner to the outer; from the image to the concrete. They have taught that MAN MUST UNIFY WITHIN HIS OWN MENTALITY WITH PURE SPIRIT. This is done, not through labor and struggle, rather its opposite. There must be a deep awareness of the Father within, and a steadily growing REALIZATION of one's complete unity with Him. When<sup>167</sup> one arrives at the point where he can say and really "feel", as an unalterable fact, that "I and my Father are one," he can do mighty works. For he then recognizes the fact that when he speaks, Spirit speaks, and that he need not raise his voice to get results, for all the Power of that Irresistable Presence flows in the direction of his word.

#### MYSTICISM AND AUTHORITY

This intimate sense of the indwelling Presence colored every word that Jesus spoke and every act that he performed. It invested his words and actions with an authority before which even the power of the Roman Empire had to give way. When the soldiers were sent out to arrest him they returned empty handed, and when asked for an explanation they said, "Never man spake like this man." His time had not yet come. When it did come, and he was arrested in the garden of Gethsemane he said (and he KNEW it to be true) that he could have called in spiritual assistance which would have prevented his arrest. When the insane man, from whom sane men ran, faced him, quietly and with the

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<sup>166</sup> The original editor underline by hand

<sup>167</sup> 3

completest assurance he commanded the insane condition to cease. When the elements hurled the tiny cockleshell of a boat on the crest of the waves, and experienced fishermen were in terror, he rose up and commanded the storm, "Peace, be still". There was an authority there, which came from his positiveness regarding the inner Presence which he recognized at all times and under all circumstances.

Finally, when he stood before Pilate he completely over-shadowed him. A stranger picture never was seen. On the one side sat Pilate, surrounded by a splendor that must have been awesome in itself, and backed by all the power of the Roman Empire. Men cringed before Pilate, knowing his cruel, sadistic nature. Yet Jesus looked him in the eye fearlessly. He, the prisoner, dressed in plain garb, hands bound, was condemned already in the wicked brain of Pilate. Yet as he stood facing this earthly ruler his face bore an expression of level benignity which Pilate was unaccustomed to find in prisoners. There was a calmness, and assurance, an evident air of authority which Pilate felt. There was not the slightest tendence toward panic. Jesus stood there, looking through the shrivelled soul of the ruler. In his silent authority he was "every inch a King".

Pilate became nervous, then irritable, and finally, to break the spell, he almost shrieked "Speak!" Jesus had imposed a higher authority upon Pilate, and the watchers saw him shrink as Jesus stood there, majestic in his calm. Remember, he was just one man with no organization to back him up, no political "pull", no way out but through death by torture. But such was his consciousness of the Divine Presence within that it brushed aside the power of a mighty world-empire, as though it did not exist.

This<sup>168</sup> is the kind of authority that the mystic has. It may never have to be exerted against the state, but it has to be daily used against the forces of disease and death. There must be the same deep consciousness of unbreakable unity with the Whole – the assured knowledge that the entire Presence of the Divine is within – otherwise panic will rule in the presence of some appearance of discord and the day be lost. On the other hand, when one knows and "feels" that he is one with a Power which is triumphant, absolute, transcendent, against which all lesser laws mean nothing, he is able to stand face to face with life's most terrible appearances and impose his authority upon them. For then, conscious of the indissolubility of this union, he incorporates this consciousness in his word, and then his word has Power, for he realizes that he is in God and God is in him.

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<sup>168</sup> 4

## WEAKNESS OF MERE INTELLECT

The pure intellectualist never knows the joy of such an experience. He knows only that which he can set forth in mathematical equation. Beyond this, he is afraid to go, but we take his reasoned deductions, sound conclusions, and adding them to our intuitive perceptions, round out philosophy.

The world is filled with students of philosophy who have allowed their intellectual grasp of truth to outdistance their inner mystical apprehension. Anyone can study facts, store them in memory, and carry on clear-thinking discussion of them. But this is far from knowing their value. It is one thing to “hold the truth”; it is a different thing to “let the truth hold you”.

Be watchful against this common tendency toward a merely intellectual understanding of the Science of mind. Remember, we have two aspects of Truth, the inner and the outer. It is imperative that we develop this inner side of life; the outer will then take care of itself. Spend time in quiet meditation upon this central fact—the fact that you, who are reading these lines, are just as surely indwelt by the Divine Presence as Jesus was; that every erg of energy, which was available to Jesus, is also available to you; that God is not one inch farther away from you than He was from Jesus, for He is in you at this moment, and is there in His entirety. ALL OF THE PRESENCE OF GOD IS IN YOU AT THIS MOMENT. It does not matter how you feel—you may think yourself insignificant, ignorant of truth, and not possessed of any great gift. Yet you have the greatest gift in the world — the Divine Presence within you, filling your consciousness if you awake to the realization of It. To the degree that you know this, and get the “feel” of it, you will have power.<sup>169</sup>

In meditation for demonstration, one should allow this truth to completely saturate his mentality, not merely as an intellectual concept, but rather as a living fire, a moment by moment reality. The Divine Presence fills every atom of the body and flows through every condition and situation which you will confront. The ability to bring this Divine Presence into objective manifestation depends upon one’s inner sense of assurance that the dynamic power and the Divine Presence already are. To cultivate this sense of Omnipresence and to realize the Power accompanying It, is, of course, the secret of successful demonstration. By demonstration is meant bringing some particular good into your life which you have not been experiencing, or into the life of some other person.

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<sup>169</sup> The original editor inserted double underlined by hand

The<sup>170</sup> question might arise at this point: “Do we have a right to use spiritual power for material purposes?” The logical answer to this question is that there is no such thing as a material purpose in itself, since everything<sup>171</sup> is shot through with pure Spirit. We certainly have the right to use the Power of Mind for any purpose which more completely expresses life. The whole criterion should be – does the purpose for which I seek to use this Power promote physical, mental and spiritual well-being? Does it make people whole and happy? Does it add to the world’s sense of joy, without harming anyone? If so, it must be in line with the Divine Nature.

Every man senses God at the center of his own being. Every man actually realizes power, but not everyone has learned how to use his spiritual power for definite purposes. This is what the Science of Mind teaches us – to harness the dynamic energy of Mind to our thought patterns. This is done by first knowing that the Power is there, and next, by definitely using this Power for specific purposes.

In your mental work you should not only say, “God is the only Mind there is”; you must also add that since God is the only Mind there is, then God is the Mind you<sup>172</sup> are now using, is the Mind of your patient, is the Intelligence governing his affairs; It is daily guiding him, It is today causing him to make right decisions. Merely making abstract statements will never do this.<sup>173</sup> We must consciously speak the word if we expect definite results. That is, we must connect our thought with the idea of Spirit in action. Power undirected will never do anything. Spiritual and Mental power are no different from other powers; they are merely higher or more intense powers.

#### MEDITATION...

Today I am aware the Spirit which indwells me, is the Spirit of God. In Him I live and move and have my being, and He lives and moves and expresses Himself in me. I know then, that since this inner Spirit is God, that there is a place within me, in the Beyond that is within, where I am identified with the Invincible Power of the Universe. The Power in me is the Power of God – limitless, ever expanding in my experience, as I recognise that the Father that dwelleth in me - the Father who constitutes, my ME, doeth His works. I am, therefore, calm, unconfused, and assured as I speak my word for improved

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<sup>170</sup> 5

Mystics and intellectualists

<sup>171</sup> The original editor underline by hand

<sup>172</sup> The original editor inserted double underline by hand

<sup>173</sup> The original editor inserted empty space



health and greater abundance for daily living;<sup>174</sup> for I am speaking, not from the standpoint of an individual alone, I speak from the vantage ground of my oneness with the Infinite Spirit and know that all that the Father hath - is mine.

II<sup>175</sup>

### MAKING<sup>176</sup> OUR GOOD COME FORTH

The Science of Mind can be applied to every department of man's activity. People sometimes say that while they can see how the Mind can control the body and its states of health, they cannot feel the same confidence in regard to business, the sale of property, profit in investments, and such financial activities as are common to our economic set-up. This is a false notion, which must be replaced by the certainty that Mind operates in everything that goes on in the universe.

The error is, in many instances, due to carrying over certain concepts from the more restricted religious thinking. The older theology taught that God singled out one man and poured into his life great riches, honor, fame, and what is known as "success". Another man seemed to be followed by misfortunes. Ignorant of the Law of Mind, the theologian had no other answer to this tragic situation than that "God willed it so" - and that man's duty in this event was to resign himself to the will of God, accept his hard lot, and try to "grow spiritually".

Years of thinking along any one line will leave their mark, and one of the things the student must do is to divorce his present thinking from any of the older ideas which tend toward limitation. God's will is always AWAY from limitation God's will is for an ever-increasing demonstration of the good things of life. Health is just as material an activity as money-making, and if God-Mind can be called in to promote a man's health it can just as truly and confidently be trusted to promote his bank account.

### PROPERTY IS SPIRITUAL

There must first of all be a clear understanding of the spiritual nature of property. The earth was an earlier manifestation of God than man was. The earth was formed as the abode of coming man and was so constructed as to provide him with sustenance. This part of the body of God is as spiritual as any

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<sup>174</sup> The original editor corrected spell "living" by hand

<sup>175</sup> The original editor inserted "II" by hand

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other, and must be so understood. When it was brought into form it was GOOD. Anything that God makes IS GOOD.

## WORKING TOGETHER WITH GOD

Then there must be the realization that we are co-workers with God. We are dealing with the formed earth, which we recognize as the body of God, and we are one with God in our mastery of the earth. Everything in the universe is harmoniously existing for the GOOD of every other part, so the earth certainly is not withholding its co-operation. We tell it to bring forth substance for us, as the farmer sows so he may reap. That sustenance might be in the form of crops, or it might be in the form of buildings...

Another thing – we must substitute love for hate.

Just<sup>177</sup> as we are able to look backward, by calling upon memory, and bring people and incidents out of the past into the present, so Mind is able to bring people and incidents from the future into the present. Mind knows no past, no future, only the NOW. Therefore my Good is complete. It is here now. I rejoice and give thanks. We must remember, always, to go beyond the channel - to the real Source of our supply. This is what Jesus tried to impress on us when he said to those who were tensed and strained by their fears that they would not have enough to eat, drink or wear, “Seek FIRST the kingdom (inner awareness) of God and his righteousness, and all these other things will be added unto you.” Always look beyond the channel to the Source.

## THE MATERIAL & THE SPIRITUAL ARE ONE

Property, goods and services may have all the appearance of materiality, yet to him who understands the spiritual and mental origin of the universe, they are spiritual and mental. Too many persons interested in metaphysics follow the accepted standards of the mass-thought. They separate things into spiritual and material. Most owners think in terms of material, such as size and location of the lot, the physical type and quality of the buildings, nearness to transportation, etc.

The student of the Science of mind does not throw these proven fundamentals of business to one side.<sup>178</sup> He studies all of them, recognizes them, and is very careful to conform his investment to rules of good business. Yet he realizes that the control of the situation is mental and spiritual. He recognizes

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<sup>177</sup> 2

## II

### MAKING OUR GOOD COME FORTH

<sup>178</sup> The original editor inserted long empty space

nothing in the material that can hinder the free flow of Mind in and through his business, and he thereby invests his property with something more than the mere physical appeal upon which a bank would loan money – that is, facts and figures which can be set down and analyzed on paper. He adds to that property a spiritual quality that is more real than all the balance-sheets, and that is the drawing power which leads people to want to live there...even though they might not fully understand what it is that makes them so decide.

Some businesses carry that certain something that draws people to them. That something is the inner consciousness of the owner or manager. All business is the inner consciousness of the owner or the one in charge. Business never grows by accident of “luck”. That person who KNOWS, and knows that he knows, who has a proper understanding of the real nature of money and builds it into his inner consciousness, will do better business than he who does not. This is flatly final because it is TRUTH.

The<sup>179</sup> salesman who applies this principle which we have been discussing will sell more goods. He cannot fail to do so. It is the Law. When he knows deeply within himself that there is only One Mind; that the mind of his prospect, his own mind and Universal Mind are One; when he knows that his goods are nothing less than Mind condensed into tangible form; when he recognizes that the amount of his sales are determined WITHIN HIMSELF, and that he first forms these sales as a mental concept within his own consciousness; that as they are firmly established in Mind they will assuredly take form because they ARE Mind in form, then his sales will mount.

#### WE CONTRIBUTE TO THE SOCIAL ORDER

Each of us is constructed along different lines. Each, because of these differences in power, temperaments and mental outlook, has something different to contribute to mankind. Never waste time envying that which the other fellow seems to have. You have something that he does not have. If all people had what he has it would have no value in the world because there would be nobody to whom it would be a contribution.

So in the One Mind, each with his own peculiar mental slant is fulfilling the purpose of life. As we make our individual contribution to the social order we are fulfilling the purpose of The High Command and we can be sure that others will contribute to our good. This is the Law of the Universe. We have

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every right to expect that our contribution will in turn draw to us ample supply, high success, and an ever increasing expression of the All-Good. Only one person in the entire universe can hinder an individual from accomplishing this, and that person is himself.

Since the person himself is the only one who can hinder the desired result from taking place in his experience, then it naturally follows that his entire mental treatment<sup>180</sup> is given in his own mind. This is one of the all-important points in demonstrating the Science of Mind. It means that all treatment is self-treatment. If the Spirit is already willing, and if the Law must obey, it logically follows that the demonstration must first take place in the mind of the one giving the treatment, whether he is working for himself or someone else.

It is indeed fortunate that this is so, else we should all be compelled to admit that destiny is outside the self. Unless there were a power within the self which, consciously used, produces definite results, then there would be no Science of Mind and no spiritual universe available for man's use. Who ever said, "Be still and know that I am God," must have perceived this. All treatment is self-treatment, and so far as you are concerned, in using this Law, you will never have anyone to convince but yourself.

How necessary it is, then, that you become fully convinced not only of the Divine Presence, but of the supremacy of the Law! The way successfully to treat is to work with your own thought until you, yourself, believe what you have stated. This may take one moment, one hour, one day, one month, one year — no one can answer this problem for you but yourself. Yourself merges with the Great Self and is one with the only Power in the universe. But you must consciously use this Power if you expect definite results. Again, Power unused will do nothing. We must recognize Spiritual Power and then Use It.

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There<sup>181</sup> is only one Substance in the Universe. This Substance is co-eternal with God, and is the medium of His manifestation in the external world. I now recognize that this eternal Spiritual Substance flows into my body as physical perfection, and into the body of my affairs as supply. I know that there is now will of God compelling me to suffer lack, limitation or distress in mind, body or estate. The Invisible Goodness is now my bountiful supply.

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<sup>180</sup> The original editor corrected spell "treatment" by hand

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God's will being his nature, can never be in the direction of limitation. It must be in line with the enlargement of self-expression.

The world of manifestation we think of as the body of God - material possessions being a part of the manifest world must be classed as a part of the body of God.

One<sup>182</sup> should keep "bad times" out of his mind because what we hold within the consciousness tends to manifest in outward experience. To believe that times are bad will make them hard for the one who so believes.

If a man is unsuccessful - no matter how many alibis he may provide, the blame really lies with himself through his ignorance and misuse of the Law of Cause and Effect.

When we give a treatment we are not attempting to convince a patient, a prospective buyer, or a sick man, we are convincing ourselves of the truth of such statements as we may make.

### III<sup>183</sup>

#### IMPROVING<sup>184</sup> MATERIAL CONDITIONS

The student of the Science of Mind should develop a well-balanced outlook upon life. The very nature of the study which he is undertaking brings him face to face with the most dynamic law man has ever discovered. For the first time, perhaps, he is sensing the tremendous possibility of a life lived in the clear light of reason. For the first time, also, he is being made aware of potentialities which are far beyond the experience of the average person.

Naturally, when one affirms that the universe in which we are living is a spiritual system, governed by the laws of thought, those who have given but little thought to the subject may think he is announcing that one can have whatever he wants, can do exactly as he sees fit, and can dominate and control everything within his reach. Fortunately, however, this is only partly true. There is nothing either unreasonable or irrational about this science; it is intensely sane, practical, and should never be connected with anything weird or queer.

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<sup>182</sup> The original editor corrected spell "One" by hand

<sup>183</sup> The original editor inserted at top of the page read: "III" by hand

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Therefore, if anyone asks you the question, "Can I become a millionaire overnight simply by affirming that I have a million dollars?" your answer would be that nothing could be further from the truth. There are too many misguided people in dire circumstances who are affirming "I am rich". In a certain sense their affirmation is correct, but frequently they overlook the fundamental premise of the Science of Mind, which is that the Spirit can do for us only that which It does through us. Too often people make the mistake of mentally wishing instead of intelligently thinking. Too often they fail to realize that they have a definite part to play in the relationship between God and man.

It is unquestionably true that the Science of Mind, properly understood and applied, can and does improve one's material conditions. It is likewise true that the one who clearly knows his oneness with all supply will incorporate that affirmation into his science of living. But Science of Mind is certainly not a get-rich-quick scheme that enables one to ignore the laws of the universe and simply affirm himself into wealth. Man receives more as he grows more, and as he grows he learns more perfectly to apply those principles which underlie all successful action.

Proper understanding of his relationship to the universe, backed up by intelligent, industrious work, will and materially to his measure of success. Work without vision is drudgery, but vision without work is self-deception. The well-balanced man is he who can walk with head in the clouds and still keep his feet solidly planted on the ground. Faith and work are Siamese Twins which die when separated.

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The man who wishes to demonstrate happiness will never be able to do so while his consciousness remains filled with thoughts of in harmony. If he gives over the major portion of his waking hours to dwelling upon thoughts of unhappiness, of the injustice of others toward him, of their unlovable qualities, of the hard row he has to hoe compared with that of others, then he might just as well give up the illusion that he will ever experience peace. But the very moment he deliberately casts out every thought of self-pity, and consciously turns away from the apparent injustices of life, then he HAS STARTED upon his demonstration of happiness.

In<sup>185</sup> like manner one cannot spend his time saturating his consciousness with thoughts of limitation and expect to manifest prosperity. It may be true that the

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bills are not paid, work may be scarce, but in Science of Mind he must learn that the VERY FIRST STEP toward right action lies in knowing, and if he is to change his outward condition he must first change his inner contemplation. Even when he is explaining to the collector at the door just why he cannot meet that bill today, he must learn to detach himself from the ACCEPTANCE of poverty as a normal state, or even a reasonable one.

This does not mean that he airily dismisses his obligation to others with a wave of the hand. He recognizes their validity, but at the same time he knows that his present straitened circumstances are the ultimate result of past years of a poverty consciousness, a "times are tough" consciousness, and he determines that his coming years will be colored by the opposite consciousness.

Difficult to thus change? Yes, it is, after a life time of thinking, but when one is definitely changing from the average man's thought and making up his mind to go against the stream of average thinking, he knows that he must expect to exert a special effort at the first, in changing the entire life-current of his thought. The rewards will repay him for he will move out of that old set of circumstances as surely as the sun rises. As surely as the inner attitude changes, the outer will change in conformity to it, quickly or slowly according to the measure of the mental acceptance.

If the thought arises that maybe all men are not intended to know this freedom from financial worries — that perhaps there is some unrevealed reason why an inscrutable Providence allows us to continue in hardship, then let us remember that it is always the purpose of life to increase that which man has, rather than to take it away. An argument from nature may help us at this point.

Nature always spurs every living thing on to greater freedom, and renders us intolerant of anything that hampers that freedom. The bird, trapped in the forest, and placed in a cage, will often die within a day in its frantic efforts to escape and enjoy freedom. This is an urge within entirely unreasoned. It is the urge of ever-expanding Spirit. The wild animal paces incessantly up and down, seeking a way of escape from the limiting cage. Tree roots will break through a sidewalk for freedom. The prisoner braves death in the swift currents of the bay and the shark-infested waters, to gain freedom. People fight for freedom until exterminated. The will toward freedom is an instinct in everything that lives.

It may be freedom from an individual, or freedom from poverty, or from criticism, or from the absence of love, but whatever the reason, it is still an urge for freedom even though it be mistaken. So is the urge for a nicer home, a more

important job, etc. It is not necessarily a reasoned impulse – it may not even be recognized, and certainly not premeditated – it is inherent in the Law of our being. We cannot deny it and be happy.

It<sup>186</sup> is not a sign of greed when one desires to build a bigger business or earn a larger pay check. This is a natural urge, for it is the endeavour of Spirit to multiply Its gifts to us so that it may multiply Its Self-expression through us. It is Its nature to express freedom, because greater freedom for us means greater expression of Life, that Life which is the Father of all.

The only time freedom is wrong for us is when it infringes upon the freedom of another. Our freedom ends where the other fellow's freedom begins. Since we can only get what we get through the operation of the Law, then that same Law is the Law of freedom for our neighbour as well as for ourselves.

Dishonesty, fraud, or deliberate infliction of suffering upon others can never be connected with our getting what we want. If the thing we want will hurt another, then we have misused the Law.

This should not be misconstrued to mean that we shall never hurt anyone by our decisions. Sometimes other people seek to keep us from obtaining our freedom by the plaint that by so doing we shall make them unhappy. As a matter of fact, they are infringing upon our freedom every day that they keep us in bondage.

Many a person today is remaining in bondage and stifling the free flow of Spirit through him by remaining in a situation which is a barrier to his growth, simply because he is told that by leaving it he would rob this other selfish person of happiness. Sometimes it is a parent who thus holds an unmarried son or daughter by pleading with them not to leave home in order to better themselves, etc. etc. Few are willing to appear hard hurt toward the parent so they decide to remain in bondage. What such people should see clearly is that the unhappiness is not caused by their selfishness, but by the other's selfishness which would hold them in violation of universal Law.

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We have spoken frequently of the necessity of turning completely away from undesirable conditions, forming a new thought habit by an active choice or selection of the opposite condition. We should take time daily to see ourselves as

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we really want to be—should see our selves as living happily in our new circumstances, then bringing into our contemplation the particular event in which our happiness seems to center. Whatever it is, there should be a quiet, unstrained acceptance of the fact that IT IS RIGHT FOR US, IS POSSIBLE FOR US, AND IS OURS ALREADY IN MIND.

We should keep ourselves wide open to it, completely receptive to it, and should surround it with a real warmth of loving expectation. We should regard it joyously, knowing that it will increase our happiness and never diminish it.

#### IV<sup>187</sup>

#### THE<sup>188</sup> SENSE LIFE & THE INNER LIFE

A question that arises sooner or later in the mind of any thoughtful student of this Science is this, “If man is created in the image and likeness of God, he must have been created perfect. How then did he come to develop his negative attitudes?”

The fact is man is endowed with one quality that even God cannot violate. Man is endowed with WILL, just as Spirit is. Man has the power of choice<sup>189</sup> — a power which carries a terrific responsibility, but also a glorious opportunity. He has been carried along by a universal creative activity, subjectively, until he reached the stage where will, reason and the power of choice emerged. From then on, he is a free agent to choose that which he wishes. This power of free choice saves him from being an automaton. We cannot imagine that Spirit wishes a machine — It wishes the reproduction in man of what It is in Itself — If man had remained “good” because Spirit had made it impossible to be “bad” then it would not have been real goodness.

We<sup>190</sup> must always remember that man is on a long, slow climb upward into the experience of the perfection of God. This ultimate, toward which he is travelling — is possibly ONLY if he is left free to discover his own divinity, and to accept it. This is what the whole creative process has been leading up to, the conscious choice of one’s sonship.

Unfortunately, man from the beginning has made wrong choices. This has been partly due to his acceptance of the reality of a material world apart from Spirit,<sup>191</sup>

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<sup>187</sup> The original editor inserted at top of the page read: “IV” by hand

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<sup>189</sup> The original editor inserted underline by hand

<sup>190</sup> The original editor marked correction its not clearly legible by hand

<sup>191</sup> The original editor inserted underline by hand

or Intelligence. By believing in the reality of the material he has produced bondage for himself.<sup>192</sup>

Little by little some men have come to realize that the ultimate nature of their own existence is spiritual and not material. Such men have been the great religious geniuses and benefactors of the race. They are always calling man to understand his essential spiritual nature, and to live here and now, the Life of Spirit. Those who have followed the teaching of these spiritual guides have found that the right choice has brought them freedom, in place of bondage. The recognition of their own Sonship has opened wide the doors which lead into more satisfying experiences.

Yet most of us are still materialistic for we have spent ages in the worship of the external. We are impressed by the things that we can see, taste, feel hear and handle. This is one reason that the body commands so much attention. True Religious Science broke away from this idea of reality of any universe separate from intelligence. We place body in its rightful place as a created thing, and elevate Spirit to Its rightful place as supreme in the scheme of life.

The materialist occupies himself overmuch with the aches and pains of the body. The searcher for reality looks straight through these things to the Truth of Being. He does not deny<sup>193</sup> that these aches and pains are true in his experience, but he sees them as unpleasant images thrown upon the screen of his consciousness and then reflected in the physical.

{Illegible}<sup>194</sup>

Then<sup>195</sup> he proceeds, through his power of choice, to project upon that screen the image of perfect health, this health arising not from his will, but from his realization of his own divine inner perfection. Thus he knows the imperfect experience to be a false one, and the perfect experience to be the only true one, in reality.

### MONEY AND REALITY

In like manner, he regards "things". Such things as money, property, possessions, and all sensations connected with them, he recognized as belonging

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<sup>192</sup> The original editor inserted underline by hand

<sup>193</sup> The original editor inserted underline by hand

<sup>194</sup> The original editor inserted notes its not clearly legible by hand

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to the shadow world of the material. Always he knows that the real world of causes is the unseen world, within his own consciousness. He admits that “things” are valuable, that it is desirable to pursue them. But he holds them; he never allows them to hold him and enslave him.<sup>196</sup> They are never the ultimate Reality to him, therefore, their loss is never the supreme tragedy.

True, it is more pleasant to live in comfort, surrounded by the evidences of prosperity, but ultimate joy is in the Giver more than in the gift. Hence, prosperity should be a sign to man that he has contacted the Inner Reality, and in addition to the material comfort which he enjoys, he rejoices in the inner sense of union with Spirit, which is the Cause.

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Jesus never belittled the material. He recognises its legitimacy – but he tried constantly to show men that the reality of the material was only a comparative reality – that Reality as cause lay much deeper.

Jesus tried to show that “sin” was not so much the performance of certain acts, but lay more largely in man’s inner blindness to the hidden eternal that the whole world is unconsciously seeking. “They have eyes to see, but they see not”. He tried to show why sorrows come, a sequential effect of concentration upon the sense life. He showed that most grief was over the loss of “things” and that the higher men lift their eyes and their affections, the less will they experience sorrow. He tried to point the way to the real center of things. He asked that we look straight through the material gold coins to the spiritual idea which forms the coin, so that, having riches within our consciousness, our outer riches would be secure. For without this inner consciousness of oneness with Reality, the more material coin and jewels are liable to rust, to decay or to be stolen.

One of our problems is that we have thought of Jesus as of different construction from ourselves and we have lost greatly thereby. Jesus was a man with the same problems to solve that we have. We know that he was possessed of marvellously complete knowledge of Truth, that his was a very complete illumination, that he sensed, as perhaps no one before or since has sensed man’s inseparability from the Divine Presence. But we are inclined to forget that he had to find his way into Truth in much the same way that we find ours, for he was not begotten in a different sense than we were. He had to grow into knowledge of Truth and his union with God.

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<sup>196</sup> The original editor inserted underline by hand

Early<sup>197</sup> in life he saw that there was a far higher plane of living and of knowledge than the one on which the majority of men lived. He had the same inner hunger for Reality that we have. He was puzzled by the apparent contradistinctions of life. He probably spent many sleepless nights trying to solve the problem.

He saw the treadmill which we call life, in which people were born, lived so many years in sorry, sickness and disappointment, and he sensed the fact that something was wrong, for surely THIS could not be LIFE. There MUST BE a happier, higher existence, or the whole scheme of life would be wrong.

During formative, growing years he must have spent much time trying to adjust his thinking to these new ideas, trying to convince himself that a life of mastery was the real life, not a life of slavery. He saw a world of slaves, and felt that this could not truly represent reality. It probably hurt him to see that even his loved ones, who were certainly beautiful characters, were blind to this great Truth. Perhaps he spent years trying to pierce the veil of the physical, and to see through to the inner spiritual Reality – to disregard the “appearances” of things, to know the heart of the universe.

His family probably opposed his slowly-formulating views, thinking he was “peculiar” if not a lunatic. There may have been long family discussions, in which they showed him the “practical” point of view, that of becoming the village carpenter and so making a steady living, forgetting these “harebrained” ideas.

Quite possibly, failing as he may have done at times during this spiritual struggle he may have wondered if the game were worth the candle, and whether he should not give up instead of pushing on into the greater, vaster world of spiritual truth, that he saw stretching before him.

We must remember that Jesus was not different from us in nature, but he was different in the way he pushed forward into the eternal light. He saw the shadows of Life, and stepped boldly through them. And when the greatest shadow of all loomed before him, he retired to the garden to prepare himself for the great ordeal. He felt that he needed all the clear vision he could embody, so that he could face this crisis.

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His message was, that man was right when contacting God, Universal Principle. The trouble with many is that they catch glimpses of the possibilities of a larger, triumphant life, then hesitate to step forward and go all the way because of the fear of public opinion. It is as though a chick, tired of the cramped life within the shell, and with its instinct for life outside urging it on, should stick its head out, then afraid, withdraw again within the shell. All that beckons us is larger, finer, vastly more satisfying, but it takes courage to go all the way into that life where too few know how to walk.

The<sup>198199</sup> mind of man is the place where he uses the Mind of God. He held to this truth that there is One Power operating through everything. This we also must do. We must realize the supreme Intelligence as filling all space and knowing all things, and we must sense that this supreme Presence is ever clothing Itself in temporary form. So far as we are concerned, we must realize that the form It takes for us is the form It takes through our own creative imagination. It stands to reason that the gift of the Spirit must be accepted before it can become realized.

Man's place in the creative order is to reproduce in the miniature scale of his individual being, the vast creative order of the universe. From this creative power of thought we shall never escape. We may merely learn how to use it.<sup>200</sup> If we have been using it destructively, and if our use of it has produced lack, fear and physical infirmity, the next logical step to take is reverse our processes of thought and, no matter what situation we find ourselves in, to realize that God is right there, the Law is ever available. We must know that we can draw upon the Divine Presence and Power to meet any and every situation.

Man's place in the creative order is to reproduce the Cosmos on the plane of the individual, to think God's thoughts after Him, and to create his own individual world. If this seems too good to be true, let us stop and ask ourselves the question: "How does anything come into being?" We are certain to be led back to the one simple fundamental proposition – the physical universe is the thought of God in form. Man's mind is the Mind of God. Man is an individualized center of God-consciousness. Hence man's thought is creative; consequently, man's world is a product of his thought.

Everything, then, depends upon how we think. Our minds are the connecting link between that which we conceive and that which we achieve. Everything we

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<sup>198</sup> The original editor changed "Jesus plainly taught that the" to "The" by hand

<sup>199</sup> 4

IV

THE SENSE LIFE & THE INNER LIFE

<sup>200</sup> The original editor underline by hand

have today is an extension of the kind of thinking we have been doing. Mind is both Omnipresent and Omnipotent. If we would lift<sup>201</sup> ourselves out of the treadmill of defeat, we must first start a new activity in Mind. We must identify ourselves with success if we wish to become successful. We must become friendly if we wish to have friends, etc. And we must do this consciously.

We really live in a world of causes even though it appears that we are living in a world of effects. All causation is spiritual and all effects are mind in form.<sup>202</sup> The sickness,<sup>203</sup> defeat, sorrow, want and limitation that we experience are out-picturings of our own thought-life, coming into form through inexorable Law. If we wish to change these outward forms, we must consciously retreat from the world of effects into the world of causation.

Here we create an entirely new life. Turning our attention from the objective fact to the spiritual Reality at the center of our being, fixing our inner vision steadily upon the perfect — that is upon God, the perfect creative Principle — and registering here in the universal Law a new idea, and realizing that this idea must take form, we are complying with the Law of our being.

We should do this NOW. It is useless to wait until all other persons catch this vision. Each one must turn immediately from the darkness of race belief and face the one Great Light. He must look through the appearance of things as they are to the ultimate Reality which can so easily fashion new conditions and mold things as they ought to be.

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## HINDRANCE TO HEALING

Many people, who can answer all the questions asked about the mechanics of the healing process, fail to receive help because they are unwilling to pay the price. This price often involves the giving up of some pet weakness, or of some pet emotional or mental mood, and it usually involves the cultivation of some positive attitude.

When Jesus said, "Go, sin no more, lest a worse thing come upon thee," he was not threatening or using an appeal to fear. Sin means making a mistake or missing the mark. There is no sin but a mistake and no punishment but a consequence. So when Jesus said, "Go, sin no more", he was not hurling

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<sup>201</sup> The original editor changed "life" to "lift" by hand

<sup>202</sup> The original editor inserted underline by hand

<sup>203</sup> The original editor corrected spell "sickness" by hand

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theological invective; he was merely pointing to the Law of Cause and Effect.<sup>205</sup> It stands to reason if certain mental attitudes have produced certain conditions, then a continuation<sup>206</sup> of such attitudes will perpetuate<sup>207</sup> such conditions. There must always be soul-searching to find whether or not we are living in accord with the law of harmony. One thing is certain: we cannot fool the universe. This is what true spiritual analysis does for the mind, it sets it back on the right track, always pointing to the great Reality which harmoniously governs everything.

Once a person has grasped the idea that healing follows in such degree as he has realized his oneness with God, he is very likely to ask, “And just how far does this oneness with God extend?” The answer is, “It extends just as far as you allow it”. When we understand this oneness we can realize that the more closely our thoughts and actions coincide with the Divine Nature the more perfectly we reproduce Him; and the more perfectly we reproduce Him the more effectively we shall control his power we release everything God-like through us.

#### NECESSITY FOR LOVE

Just as we should recognize our oneness with the All-Health, so should we recognize our oneness with the All-Love. There is only One Health in the entire universe; we enjoy this when we associate ourselves intimately with it. There is only One Love in the universe, and we receive it by associating ourselves with it. Since there is only One Mind in the entire Universe, we receive It by associating ourselves with It. This Mind is the Mind of God – full of Life and Intelligence for all. This Life is overflowing with healing Love, therefore, as we become one with It we enter into the experience of that which is unsick, untroubled and at peace.

As<sup>208</sup> we enter into oneness with the All-Love we shall find less and less room for hatred, bitterness, criticism and envy. We shall open our inner lives to the perfect, free, unhindered inflow of Divine Love. Thus we pass from an experience (healing) into a life (knowing God). We raise our life to a higher level – a level where there is a consuming desire to do good to others, and where lower desires gradually fade out. We shall give no room to personal enmities. If there has been an enemy we freely forgive him, for hatred and healing can never abide in the same consciousness, nor in the same body.

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<sup>205</sup> The original editor inserted underline by hand

<sup>206</sup> The original editor inserted underline by hand

<sup>207</sup> The original editor inserted underline by hand

<sup>208</sup> 2

It is at this very point where many healings break down. We want our "blessing," but we want to retain a pet bitterness toward someone else. In a sense, this retention of a bitter feeling is a subjective desire to shut them off from a blessing similar to that which we have received, and in thus mentally shutting them off, we unknowingly shut ourselves off.

The person who holds a grudge broken away from the highest use of his Divine Consciousness. God never hates, nor does He hold feelings of bitterness toward any person. Thus the grudge-holder is trying to express God and something else, which is impossible. God is not cut up into little sections. No one can say, "I will express His healing, but not His love," For since God is indivisible, the person who refrains from expressing His love finds himself unable to express His Health. Therefore, we should express Love, for Love is the fulfilling of the Law.

Thus the one who is spiritually aware of his oneness with God freely forgives every one with whom he has ever had a difference. He does not wait until he feels himself to be in a forgiving mood. He does not even wait to separate the sheep from the goats, and say, "This one I can freely forgive, but this other one is too mean, so I'll reserve a little private hatred for him." No he takes them all into the arms of love at once without waiting to ask if they are deserving or not.

Here is a good affirmation to use in this regard: "I bless and love everything that God has created. He sees Himself in His handiwork, and so do I. I refuse to see anything ugly in anyone. I now look for and find the good in all men, even those who hurt me."

This does not mean that we must accept everyone's opinion about us or that we must agree with those ideas which we feel are contradictory to one intelligent outlook on life. It merely means that we maintain a good-natured flexibility in our relationship with people. In spiritual mind treatment it means that we must separate our thought about the real person from our thought about what ails the physical or psychological man. The real man is always spiritual and perfect. It is the psychological and physiological man who needs to be healed. We may have sympathy with a person without sympathising with his troubles. We can enter into a consciousness of love for his spiritual nature without entering into a consciousness of unity with either his psychological or physiological discord.

For<sup>209</sup> instance, if you are treating someone who has had a great deal of discord or hate in his life, you must rise above both his psychological reactions to life and

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their physiological correspondents. You must cause your own consciousness to rise in love and appreciation for his real nature to a place where your love has consumed all of the hate, and by its every presence has destroyed all other discord. Any denials and affirmations which you make in this upward mental path toward your spiritual goal, which is a true appreciation of man's real nature, any of these affirmations or denials which you make are for the purpose of clarifying your own thought, removing any obstructions from it which deny you the right to rise above the discord and the confusion to the place where your affirmation becomes a more complete announcement of Divine Harmony.

From the foregoing one can readily see that it is not a matter of a personal God withdrawing his favours from a stubborn child who refuses to cooperate. There is no such thing as punishment for sin. We are punished by our sins, but never FOR them. Every action, every thought that we think carries within itself its own consequence, for good or ill. Every act is tied inseparably to its own consequence, and a man can no more get away from the consequences of his thoughts than he can get away from his own shadow.

It has been truly said that the spiritual confessional is the greatest psychiatrist on earth. Jesus sometimes forgave people for their sins before he administered the healing word. Some psychologists tell us that there is a secret sense of guilt back of all neurosis. If so, how important it is that the mental practitioner shall remove the pressure of this burden upon the psychic life. It is a correct use of this Science to realize that God holds nothing against anyone and that the Divine forgivingness is a necessary complement to the Divine givingness. Any sense of guilt which we have, any burden of condemnation which we entertain, or any mental state which weighs us down, hinders us from demonstrating the eternal goodness.

The mental practitioner removes these obstructions. He explains to his patient that sin is a result of ignorance, he enlightens him by showing him that the Spirit never holds anything against him, but he also very carefully explains that since the Law of Cause and Effect is always working, punishment will always follow wrong doing. It would be impossible for a person to undergo a series of spiritual mind treatments without arriving at a more clarified spiritual position in his own thought. He not only would be less likely to make mistakes, but he would have less desire to engage in any destructive act or thought.

In Science of Mind we seek help from anyone who can give it. We do not believe that enlisting the services of a physician prevents us from attaining spiritual healing. We believe that the mental causation, which brought trouble, must be changed in order that there may be no reappearance of the difficulty.

## THE<sup>210</sup> DOCTOR, THE PSYCHOLOGIST AND THE METAPHYSICIAN

When the physician and metaphysician come to better understand each other they will more closely cooperate. It is self-evident that each is seeking to alleviate human suffering. No intelligent person would deny the need of physicians, surgeons and hospitals. On the other hand, it is generally agreed that a large percentage of our physical troubles are mental in their origin & that all have some relationship to mental processes. It is most important, then that we both understand & appreciate the work of the sincere metaphysician.

It is not at all probable that the psychologist can take the place of the metaphysician, for just as the mere healing of the body, without an adjustment of the mental and emotional states is insufficient, so the adjusting of mental and emotional states without introducing spiritual values will be ineffectual. Hence, there is an important place for the metaphysician, and his cooperation should be sought.

Frequently it might happen that physician, metaphysician and psychologist will be cooperating. There should be no sense of mistrust or criticism among them. The metaphysician should appreciate both the psychologist and the physician.

In the early days of spiritual therapeutics it was believed that one could not mentally treat people with success if they were being attended by a physician, or if they were using material methods for relief. Now we know that this idea was based on superstition. We no longer give it any serious thought. The metaphysician feels it a privilege to be called into consultation with a physician or with a psychologist. He has learned to appreciate the field of medicine & surgery.

The day is certain to come when the field of medicine will recognize, deeply appreciate & gladly cooperate with the metaphysical field. Such cooperation, even today, is far more common than the average person realizes. When the metaphysician stops making foolish statements or denying that his patient is ill, he will find a greater inclination toward cooperation from the medical world.

Today most physicians recognize the power of thought in relation to the body. All realize the dynamic energy of the emotions. Psychiatric hospitals are being built & psychiatric wards are being added to hospitals already in existence. Just as psychology and psychiatry are being introduced into the medical world,

so the metaphysical field will be gradually understood, accepted and appreciated.

Already there is a tendency among many psychologists to affirm the necessity of a spiritual life. Spiritual values must<sup>211</sup> be introduced into the healing art, & who is going to meet this need unless it be the metaphysician?

In our experience, here at the Institute of Religious Science, we have been most fortunate in this connection. Our practitioners have had the opportunity of cooperating with many of the leading physicians in our community, and & this experience has been happy & beneficial to everyone concerned.

In<sup>212</sup> such friendly cooperation, the metaphysician has the opportunity of receiving a correct diagnosis from the physician, which enables him to do better mental work. There is also an added comfort in the mind of the patient when he knows that he is having proper physical care, proper diet, right medical & surgical attention, if necessary. His mind is in a more composed state. Being less disturbed, the mental practitioner can do more effective work for him. It is easier to work for one whose mental attitude is poised than for one whose thought is distraught. What is more important, if a patient must undergo a serious physical operation, than that his mind should be at peace? This alone would reduce the average liability by a large amount.

Since there is no other field where people are trained for this service outside the metaphysical field, what is more important than that physicians should know upon whom they may call for such cooperation? Progress is inevitable, and cooperation among all right minded workers in the healing art is certain. Let us do all that we can to remove superstition, intolerance and bigotry which, after all, merely result in stupidity. No one knows what the result will be when this cooperation shall finally have become effective.

All should unite in one common cause, not only to alleviate physical suffering but, insofar as possible, to remove its cause. If much of this cause lies hidden in the realm of mind, then surely those who are equipped to work in this realm are contributing their share to the meeting of a human need.

Not only should the physician recognize this but the clergy should as well, & religious institutions should have a department for this purpose. The reason that this has not already taken place is that few such institutions have

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<sup>211</sup> The original editor corrected spell "must" by hand

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recognized the possibilities of this work, or where it has been recognized, they have not realized that spiritual practitioners should be compensated for their efforts. When it is more thoroughly understood that trained workers in this field should be recognized as professional men & women whose services are to be compensated for, as all personal services ought to be, then something very interesting will happen. This has already been done in some religious institutions, but the majority of them have not yet recognized the necessity of making a definite profession of the healing work in order that men & women may give their entire time and attention to it just as a physician or psychologist would do.

We may look forward to the day when there will be a greater cooperation between the physician, the metaphysician and the religious leader. When the misunderstanding and superstition, which has separated these three fields, shall be removed, what good will be accomplished! The dynamic energy of spiritual conviction may be definitely used for the purpose of healing, but this should be done by trained workers who must be compensated for their work if they are to give their entire time & thought to it.

So far the church has failed to recognize this field as the one most likely to revitalize it, to bring back into the rich experiences, the fire of conviction, which died with the waning fervor of prayer. The fundamental principles that the emotions often outwit the intellect has been overlooked. Their dynamic power of spiritual conviction, consciously used for definite purposes can again erect an altar of faith before which men will gladly worship.

The<sup>213</sup> church has such an enormous physical equipment for carrying on a metaphysical work. Why is it necessary that this vast equipment be reproduced in order to introduce a vital idea into the religious life of the world? It would be just as unreasonable to suppose that for every hospital now in existence there must be another one built if people are to receive proper mental and spiritual treatment. It is economically unsound to have to reproduce that which the church already has.

Somewhere along the line surely the vision of this cooperation must come – the physician, the metaphysician, the psychologist and the clergyman all working together for the common good, each in his own field, each cooperating with the other. Today, wherever the slightest inclination toward such cooperation is manifest from any pulpit, that church is padded with sager and

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expectant people ready to support the institution which is bringing to them this new hope, this new healing art accomplished through a restoration of faith.

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We know that the highest form of mental healing is spiritual healing. This spiritual healing may be a result of earnest prayer, of exalted faith, or of spiritual affirmations. It is useless to quibble over terms. We know that faith & conviction must be arrived at, nor does it seem fruitful to argue over what methods one should use or to say that one method is right while another is wrong. Any method which is constructive is right, if it finally arrives at the desired goal. Why not combine them all & thereby, happily, arrive at the greatest good which is possible at our present state of evolution.

As previously pointed out, the fact that all branches of the healing profession succeed in healing is an indication that underneath all these healings there must be some contact with a hidden healing Principle, which is universal. As one wise physician said, "I treat the patient, but God heals him." The practitioner who understands this Principle does his work steadily holding in Mind that his patient is divinely perfect – that the manifestation of disease is in reality no part of the real man, and that his body is pure spiritual substance. The practitioner works with these ideas until he convinces himself that his patient is a spiritual entity, living in a perfect existence, divinely guided, controlled & maintained. ...What we try to do is to recognize his spiritual nature, to realize the Divine Presence of perfection in him, around and through him functioning in every organ of his being. The practitioner works with these ideas until in his own mind he realizes the Truth about his patient. This is all that he could do, this is all that he need try to do, & if he does this successfully, his work will be effective.

#### Lesson<sup>214</sup> XXI

We can't believe suffering is part of Divine plan for this would be philosophically unsound. If we have suffering First Cause then the entire universe must eternally suffer with it. This of course would be a house divided against itself & is both absurd & unthinkable. In some manner, which we do not completely understand, we feel that all suffering is a result of ignorance & we know that the only thing which heals ignorance is knowledge.

There is an outer & an inner meaning to all life. Jung in his book "Psychology & Religion" tells us that it is impossible to account for anything visible without first

understanding that it must have an invisible cause. It stands to reason that every effect must have a cause. If we are starting with the supposition that the universe is a spiritual system, governed by laws of thought, then it follows that discordant thought will produce discordant conditions. The outer will always be a reflection of the inner.

Some wise person has said that we shall be subject to suffering so long as we inflict pain on others. This seems<sup>215</sup> like sound philosophy it is certainly good logic, and it does keep faith with the reasonable ness of Cause & Effect. It is I thing to acknowledge that we have undergone suffering, it is quite another thing to believe that this suffering is imposed upon us by some external force, intelligence or will. If on the other hand, we come to the conclusion that suffering is a result of an ignorant use of the Law of Cause & Effect, then in ascertaining its cause we shall also discover its cure. We get right back to the old, simple but profound proposition that every problem carries its own answer with it.

We seem to have 2 general methods for arriving at the proper use of the life Principle. One way we call intuition, the other we call experience. Fortunately or unfortunately, most of us learn thru experience. Perhaps as our evolution progresses, our conscious contact with Reality will become so deepened that much painful experience will be eliminated. There seems no time set for this<sup>216</sup> devoutly to be longed for consummation to take place. In all probability we set the time ourselves. I thing is certain; while we would give pain we will receive it; while we would be the cause of hurt, we may become hurt.

The universe itself is fool-proof and somewhere along the line, each one of us will have to learn that love is the only all-conquerable Principle of nature – a “love so limitless, deep & broad, that men have renamed it & called it God.” Suppose we start, then, with the proposition that the universe itself desires only our good, that fundamentally it is for us & never against us. And suppose we add to this proposition the idea that what the Creative Principle does for us It must do through us. Shall we not necessity arrive at the conclusion that our whole processes of thought should be changed to comply with this new mental outlook?

I<sup>217</sup> know the Divine Urge within me is expressing through me as desire. All great things come thru recognition. I am now directing my desire to recognize & accept the REALITY OF LOVE – HARMONY – INTELLIGENCE – SUBSTANCE.

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<sup>215</sup> The original editor changed “soundseems” to “seems” by hand

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My thought is constantly moulding the REALITIES of the invisible into conditions and environments of my objective world. I am now shaping my desires into the mold I wish to have as an actual experience in my life. I recognize that the desire to express HEALTH is the activity of God-Life in every cell of my being. This instant I erase all fear of physical or mental imperfection. I am free. I recognize lavish ABUNDANCE manifesting all around me. Therefore, I no longer entertain thoughts of lack. My supply comes to me from every direction. I recognize HARMONY & ORDER, I see it everywhere. I do not associate my thinking with confusion of any kind, I am never unbalanced or disturbed in any way. All things work together for GOOD and that GOOD is mind now.

#### THE<sup>218</sup> SCOPE & RANGE OF MIND.

The Mind of man is some part of the Mind of God, therefore it contains within itself unlimited possibility for expansion & self-expression. The conscious mind of man is self-knowing. It knows & recognizes man's true self. It can range the entire universe to assemble Knowledge of facts. It can take these facts, weigh them, balance them, arrive at conclusions. This ability to choose between evidences & to accept or reject them, is the result of man's conscious ability to THINK INDEPEN\* DENTDY OF CONDITIONS.

The Spirit is the only CONSCIOUS Intelligence in the universe. Because of this It is the only DIRECTIVE Intelligence in the universe. Man's conscious mind, being part of the Mind of Spirit, is likewise directive. Thus man can mold the conditions in which he chooses to live.

Since there is only one Mind in the Universe we know that it must be eternal for It was the First Cause of all there is. But that Mind functions in different ways. In its self-knowing state it is Spirit In Its automatic impersonal creative state It is the Law of Mind, corresponding to the subjective mind of man.

This Divine self-knowingness in man sets him apart from all creation. It is this which enables him to work out his own destiny according to a definite law of Cause & Effect. For his choosing and directive mind enables him to make his choices, and his "accepting", subjective mind enables him to carryout those choices on the environmental side of Life. There is only One Mind, One Law, One Creation, the Mind Law and Creation of God. God and man are One, on all three levels of expression.

In Universal Mind is contained everything that ever was, is or shall be. That is, everything is there in ESSENCE. This is difficult for us to grasp, because our senses tell us that things originate in different ways, or thru different creative processes. Until one sees clearly that Mind is the only Creative Agency in the universe, he is going to be puzzled by apparent incongruities in his study and practice. When he realizes that all other APPARENT creative agencies are merely MIND working in different ways he will see the singular unity running through every activity & every manifestation of Power in the universe. When he grasps the truth that things exist in the Universal Mind as ideas, and that IDEAS TAKE FORM AND BECOME THINGS as a result of the action of Mind within & upon Itself, he is getting nearer to an understanding of the entire creative process.

The invisible essence of Mind is Substance, which is an unformed stuff, an energy. This energy exists everywhere throughout the universe, waiting to take form. It takes form as man makes his demand upon himself – that is, Spirit in man is making ITs demand upon Mind in man to give form to the Essence of Mind. Substance, while ever ready to take form, is unable to do so because it lack self-knowingness. Man as spirit possesses self-knowingness, therefore when he makes his demand, Mind brings its Essence (Substance) into form and the creation or demonstration is made.

Generally<sup>219</sup> speaking, this change of thought, this conversion of consciousness is not brought about in a moment's time. It does not follow, however, that since it is not brought about in a moment's time that life should resolve itself into a continual struggle. Suppose we take the happier mental outlook and become willing gradually to change our mental outlook. In actual practice we should take a few moments every day, mentally to realize our freedom, spiritually to sense that we are surrounded by an eternal goodness, and in our imagination we should picture our lives as more nearly ideal.

After we have set this mental scene, we should declare that this new vision is now the law unto our experience. We should affirm that we are surrounded by an Infinite Intelligence which directs us and an Infinite power which propels us and an Infinite Goodness whose whole desire is that we shall experience a complete livingness, a perfect joy. As one sets this mental stage, he should also realize that he must become the actor on it. He must inwardly think and outwardly act as though the ideal were real.

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As he more & more becomes rewarded thru the action of the Law of Cause & effect, which brings greater good into his experience, he will more completely come to see that he is dealing with an absolute & immutable Law & he will no longer set any limit to the good which he is to experience. Having realized that good is, he will seek to embody it. He will enter into the greatest partnership in life—the partnership of his soul with the Oversoul. And in the close intimacy of this conscious interior contact with Reality he will come to sense a Divine Presence overshadowing & indwelling him. He will not become lost in this Presence.<sup>220</sup> Quite<sup>221</sup> the reverse — in It he will find his Real Self.

## SUMMARY

All suffering is the result of ignorance - of the law of Cause & Effect.

Since the Universe is a spiritual system, governed by laws of thought, then thought (cause) must precede manifestation (effect). Thought (inner) produces an effect which is its equivalent.

We can secure effects by reversing causation, by putting new spiritual causation into notion.

Our work is never coercion, it is never compulsion or effect of the will. We open the channels (intelligence) for the Divine influx.

We arrive at Reality by intuition & thru<sup>222</sup> objective experience.

In<sup>223</sup> the limitless surrounding ocean of Mind exists everything that we shall ever demonstrate, even though it lies there in an unformed state. It can flow out into FORM only UNDER THE DIRECTIVE WORD OF GOD and of man: God in the Great World; man in the Little World. Thus when MAN Speaks his work the Law of Mind responds as to the directive word of God.

Mind in Its unformed state, containing the potential of EVERYTHING that man ever hopes to accomplish or have, can be called forth into individual use. The entire resources of the universe are at man's call. So in man's little world he gets nothing except that which he has first formed as a mental concept or idea. Ever dollar he ever makes, every joy he ever experiences, every surge of health he ever enjoys, the home he is to own, etc. ALL, ALL EXIST NOW IN MIND, awaiting

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<sup>220</sup> The original editor inserted long empty space

<sup>221</sup> The original editor corrected spell "Quite" by hand

<sup>222</sup> The original editor deleted some words here by hand

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his mental formulation of them WITHIN HIS CONSCIOUSNESS. Every bit of business we ever do, every condition of health, must come out of consciousness<sup>224</sup> for our mind is some<sup>225</sup> part of that one Creative Mind. BOTH BODY AND SUPPLY ARE PLASTIC. THEY ARE MIND HELD IN FORM. One should never lose sight of the fact of the plastic, spiritual nature of everything he ever thoughtes. It is fluidic in its origin, concrete in its manifestation. Without our recognition of its original plasticity there can never be an intelligent calling of it into form. Ponder this deeply – it will repay you again & again.

Spirit is Self-Conscious, Self-knowing. Law is an impersonal and mechanical force.

All things exist in Mind as ideas. Ideas thru the activity of Law into form. This process of Spirit passing into form in consonance with Law of thought is creation.

Substance is Spirit and therefore invisible. In response to ideas this substance passes into form thus becoming visible.

By “feeling” in treatment, we do not mean an emotional reaction, but an interior awareness of spiritual reality, and a consequent recognition of the spiritual perfection of the person or condition we are treating.

By “let go and let God” we mean that we drop the sense of responsibility for the result of a treatment, and leave it trustfully to the all intelligent and ALL POWERFUL PROCESSES OF CREATIVE MIND.

Man’s OBJECTIVE mind is limited. It receives those impressions which come through the senses. But his SUBJECTIVE mind is limitless, because it is the Universal Mind individualized. Thru this individualised subjective mind he contacts the Law of the Universe, and thus makes use of the Mind of God. It is a tremendous Power which man is this authorized to use, and this knowledge is staggering in its implications.

The<sup>226</sup> Law of Mind being a Law of reflection responds to our use of It by making things correspond to THOUGHTS. Thus man in his demonstration receives thru the Law exactly that which he is able mentally to embody. THINGS ARE THOUGHTS CLOTHED IN SUBSTANCE. A tiny mental acceptance makes for a tiny demonstration, thru the law of correspondence. A large faith makes for a

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<sup>224</sup> The original editor inserted underline by hand

<sup>225</sup> The original editor corrected spell “some” by hand

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large demonstration. In other words, we hold up our mental concepts before the mirror of the Law, which has no choice but to reflect them back to us magnified it is true, but STILL OUR THOUGHT. Of course, there is no large and small in Reality.

This giant within & around us is helplessness without specific direction. It has nothing to do and nowhere to go Itself. Unless it is directed it will do nothing permanent for man. Man's choice is Its will, desire and purpose, so far as mind is concerned. This is what It is in man for, & as man awakes to this fact, he then<sup>227</sup> controls the giant. We should use the law definitely, specifically & WITH A CONSCIOUS KNOWLEDGE THAT WE ARE USING IT AND DIRECTING IT. This is the reason that man's conscious thought has power.

We should seek to develop "feeling" in our treatment. Our mental acceptances should be filled with conviction, warmth & color. These are properties of the imagination & can be cultivated. The Law responds to feeling more quickly than to any other mental attitude.

First master the intellectual phases of the subject.

Get facts straight—understand principles underlying philosophy & various techniques involved.

Knowledge of technical terms must be complete & thorough.

Then he should pass on to higher ground of "feeling" a warm intimacy with Spirit. There should come the deep inner conviction of the entire obedience as well as nearness of the Law.

Then there comes that mystical experience of what might be called the "love of<sup>228</sup> our desires & directions".

There should be steady, systematic contemplation of the multiple sides of the One Truth.

When the mind is closed to knowledge things fall unheeded upon our eyes & ears, but when we are "alive" to them, they jump out at us from the most unexpected places. Thus we become thinkers, that rarity that the world needs so much these days.

The meditative activities are splendid for forming the background of our work, but the concrete results are produced by the exact activities known as "treatment". During treatment we do not wish, we KNOW. We do not dream, we state; we do not hope, we ACCEPT. We do not beg, we ANNOUNCE. We

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<sup>227</sup> The original editor corrected spell "then" by hand

<sup>228</sup> The original editor inserted "of" by typed

definitely select that which we wish, give it exactness, and declare it into manifestation, knowing that our word will be acted upon by the Law.

The student should learn to think clearly & to allow the image of his thoughts to sink into the depths of the subjective state. He must remember that force & the Law are incompatible. We do not crowd our thoughts down, we relax and allow them to sink into this inner receptivity with CONFIDENCE, POWER AND CONVICTION. OUR INDIVIDUAL SUBJECTIVE MIND IS OUR PLACE IN THE UNIVERSAL CREATIVE LAW & IMMEDIATELY CONNECTS US WITH LIMITLESS POWER & ENERGY.

If<sup>229</sup> at any time we find ourselves doubting our ability to use the Law, we should let the problem go and come back to our own inner Life, taking the necessary time to regain the consciousness that "it is not I but the Father within me that doeth the work". We must treat ourselves until we do believe for it is the inner mental acceptance that is the key to successful treating, not the sweat & toil of our individual mind.

Remember that Pure Spirit exists always at the center of all form. It, of itself, is always formless but It is forever given birth to form. The forms may come & go but It goes on forever. We have form but we are some part of that core of Spirit. Since pure Spirit is at the center of everything and is always responding to our thought there is no limit to Its manifestation for us EXCEPT THE LIMITATIONS WHICH WE OURSELVES SET.

"Use the Divine Alchemy of Spirit with which to transform inaction into action, pain into peace, confusion into harmony."

Learn to trust yourself; learn to believe in your own method, have confidence in what you are doing. Treat everyone who comes to you for a conviction that they belong to the universe, that they are worth while. There is no successful or permanent healing without a restoration of confidence & faith; faith in one self, faith in God, faith in destiny.

In your audible talks with a patient explain that the spiritual nature, which he already has, is the real foundation of his life. You are not trying to give him another faith, you are merely trying to increase the faith which he already has. This is most important and good results inevitably follow when this procedure is carried out.

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Teach your patient mentally to identify himself with success, with happiness & friendship. He does this, the doorway of opportunity will open. Know that the door already is open & that he enters that doorway.

There is one Mind in which all people live & since this Mind is friendly, then the one for whom you are working is a friend to everyone whom he meets, and since he is a friend to everyone he meets, every one will so respond.

You must not only state that evil has no power, you must KNOW it has none. In a certain sense you gather your patient into your own consciousness and surround him with a realization of life, and for each realization you make, you state that this is the law in his experience and that this law is manifesting in his person and in his affairs at this moment.

Life in the BELIEF THAT EVERYONE WHO CONTACTS YOU WILL BE BENEFITTED. BELIEVE THAT EVERYONE WHO THINKS OF YOU WILL RECEIVE AN UPLIFT. LIVE IN THE EXPECTATION THAT EVERY CONSTRUCTIVE WORD YOU SPEAK WILL HAVE AN INSTANTANEOUS, PERFECT AND A PERMANENT RESULT. KNOW THAT NOTHING BUT GOOD CAN GO FROM YOU, AND NOTHING BUT GOOD CAN RETURN TO YOU. "EACH VICTORY WILL HELP YOU SOME OTHER TOWI<sup>230</sup>N". Let your light shine in the darkness of human experience, – it will become a beacon sending its rays across the storm-tossed lives of those in distress.

One<sup>231</sup> should realize that there is but one Healer. This is the Spirit of Truth. There is but one Life Principle. This is God in us. There is but one final Law. This is the Law of Good. There is but one ultimate Impulsion. This Impulsion is Love. As we array this concept of God against the false evidence of all appearances, we must be certain at the conclusions which we draw from our arguments and processes of reasoning & intuitive perceptions outweigh all evidence which would contradict them. The winning or losing of a demonstration lies entirely in one's state of consciousness, in whether or not he really is able to perceive more good than evil, to have his consciousness of joy transcend his acceptance of grief.

Calm...eternal justice...law of abundance...These are the materials which he molds into the form of definite desire.

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<sup>230</sup> The original editor inserted space by hand

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If we wish to “make life our servant instead of our master” we must come to understand what the laws of nature are and comply with them. Since this is true of physical laws, it must equally be true of mental & spiritual laws, and in these lessons we have one to understand that the Laws of Mind & Spirit are as definite as other laws of nature with which we are acquainted.

We have established a Principle of Mind, just as in another science it has been established there is a principle of electricity. We have concluded that this Mind Principle is the final, absolute & only creative Power in the universe. In doing this we have not departed from what would be considered scientific procedure in any field of knowledge. Just as it has been established that there is but one ultimate electric energy, so we have assumed that there is but one ultimate Mind. Just as electric energy operating thru an individual bulb will light a particular space without in any departing from its original nature, so we have assumed that in like manner the mentality of each individual is some part of the Universal mind. Or to state it in another way, there is One Universal Mind which each person individualizes to a greater or lesser degree.

It is this simple but fundamental fact in our philosophy which differentiates its practice from the field of mental suggestion, will power, mental concentration, or from any endeavour to coerce, control or force anything.

We have also established the idea that the universe consists of pure Spirit,<sup>232</sup> which in INFINITE KNOWINGNESS, ABSOLUTE LAW, THE POTENTIALITY OF INFINITE DOINGNESS AND LIMITLESS SUBSTANCE WHICH FOREVER TAKES THE FORMS OF CREATION. We have assumed what the inspired of all ages have proclaimed, that the Divine Reality Itself never changes, although it is forever taking temporary form. This assumption is backed by every scientific discovery that has yet been made, and so far as we know, it has never had any logical argument or known fact to contradict it.

Energy<sup>233</sup> is indestructible and whatever that Substance is which is forever taking form, nothing is either added to or taken from it. Therefore, we have concluded that all change is a play of Life upon Itself. It is this inner movement of the Creative Principle upon Itself which constitutes its sole & only activity.

With the inspired of the ages, we have concluded that the universe consists of Pure Spirit which has an irresistible urge toward self-expression, backed by an

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<sup>232</sup> The original editor corrected spell “Spirit” by hand

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absolute law of Cause & Effect which is the servant of the eternal Spirit throughout the ages. Man's place in this creative order is to reproduce on the scale of individual life, the same creative function which the spirit exercises in the life of the Cosmos.

At first man is ignorant of his true nature. He has created an apparent duality out of an absolute unity & has suffered the consequences. Enlightenment becomes his salvation thru his knowledge of his true relationship to the Cosmos.

Throughout the ages, there have been those, who, by intuition, have arrived at these conclusions, by faith have demonstrated the transcendent nature of Reality as It flows through the consciousness of man. We have sought to discover the secret of their power & we feel that we have established this secret as being nothing more mysterious than a firm conviction that the Invisible responds to man and measures out Its creativeness to him thru his thought, will, imagination & inner conviction. We have also arrived at the conclusion which we feel is self-evident, that the Divine Creativeness is delivered to us only in such degree as we ourselves recognize that we share the Creative Power. This seems self-evident since the universe cannot be divided against itself. Therefore, we are justified in believing that man's use of this Creative Power must always be in exact proportion to this recognition of his own unity with good.

From the creative power of thought which we all possess, there is no escape.<sup>234</sup> It is a question of how we shall use it.

THERE IS AN INFINITE THINKER FOREVER THINKING ITSELF INTO FORM. THERE IS AN INFINITE LAW FOREVER ACTING UPON ITS THOUGH & CREATION IS THE RESULT. WE ARE SOME PART OF THIS PROCESS. OUR THOUGHT IS CREATIVE NOT BECAUSE WE WILL IT TO BE SO BUT BECAUSE THAT IS ITS NATURE.

Since the Infinite Creative Will never can be in opposition to Itself, for otherwise It would be self-destructive, Its fundamental nature is beneficence, goodness, truth & beauty. Only in such degree as the individual life imbibes this Nature, does it have real power. It is also true that any destructive use of the law of cause & effect finally has the power of destroying its own embodiment. We feel that history proves this principle correct.

If<sup>235</sup> the foregoing conclusions are correct, it follows that wherever any individual or group of individuals reverses the use of the Law & complies with

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<sup>234</sup> The original editor corrected spell "escape" by hand

<sup>235</sup> 8

Its harmony, such a person or group must automatically prosper. This brings us to a practical application of this Principle for it is to Its correct use that the world must look for the salvation that it so greatly needs both individually and collectively.

There is an irresistible urge within us to be happy, to be whole, and to express life in a less limited way. This urge is Cosmic, therefore it is Divine. This latent divinity stirs within our imagination and, because of Its insistent demand, impels and compels our evolution. It is back of every invention; It proclaims Itself through all prophetic utterances; It has produced sages, saints & saviors, and will, when permitted, create a new world order from which war, pestilence & famine shall have vanished.

You & I cannot instantly change the thought of the world. It is self-evident that we must begin at the only center from which we could operate, and that is ourselves. There is nothing selfish about this, for as an ever growing group of individuals come to understand and apply these principles, just so surely will this new world order be born into human experience. We must begin to reconstruct the individual life. We desire to capture & make use of the subtle power which the inspired of the ages have proclaimed to be available to every individual.

The most simply & direct approach-childlike acceptance.

We must become intellectually & spiritually convinced that in such degree as his thought is in line with Reality it is no longer separated from Power but itself is Power.

We must CONSCIOUSLY APPLY THIS spiritual philosophy in the problems of everyday life. Theory without practice will never accomplish anything worthwhile. Science of mind with its definite technique for mental practice, is a statement of principles coupled with a method for procedure. It not only affirms that God is supreme, it follows this affirmation with declaration that this Principle is active in human affairs; is doing something for us right now; is passing through our will, feeling, imagination & conviction into activity.

The practical application of this principle is a thing of thought, and its technique a certain way of thinking.

A basic principle-idea of good will always destroy idea of evil, whereas the idea of evil has no power over Good. Good remains supreme, unviolated. We live in Spiritual universe governed by laws of thought; thoughts of destruction will



destroy their own embodiment & consume themselves; while constructive thought must because of its nature, heal any condition which comes under its beneficent influence. There is no finality to evil other than oblivion, while the finality of good is always certain.

Divine activity is surrounding him going before him & prepares his way; It opens the doorway of opportunity to him/ compels him to make right judgments; to act intelligently, inspires both his thought and his act. Everything he does prospers.<sup>236</sup> You might say your word removes doubt, fear & uncertainty; glorifies the consciousness Spirit enlightens his mind and gives enthusiastic buoyance to his acts.

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<sup>236</sup> The original editor corrected spell "prospects" by hand