

Second Level The Law One

THE CREATOR OF THE LAW

More and more, we realize that revelation must keep faith with reason—that religion must stand arm in arm with the law. Both the law of the trinity and the laws of science must stand as shadows of one another's perfections, so that within the network of this exactitude, intuition may spread its wings into the unknown realms through which the average individual might call flight and fancy.

The flight and fancy is being justified daily by the minds of science in the revolutionary discoveries through the mind of research into the invisible realms of matter.

In this day and age man seeks his freedom, and naturally rebels at any thought of a creator which holds him in bondage. And this, to us, would not depict a Creator of love, because love is giving, which has been demonstrated by our Creator.

Man is only bound by his lack of experience within this solar system. When he has attained full knowledge, and is able to operate through the Self, he may gradually work to the point where he will not be bound to this solar system, neither to the material world, nor the unseen world. For it is not the Father who binds us, but the lack of our own intelligence.

One of the things that every student must remember is that his individuality must be a spontaneous thing. It is not, and never can be, automatic. Man cannot be supplanted by the machine. He may only create a likeness of himself in mechanism, but always there will be instruction which cannot be mechanized.

Thus it is that the youth of today rebels at not having laws to follow in religion as well as in science. For the inherent nature of man is forever seeking to express itself in terms of freedom.

And it is only because of the great love of the universe which God created, which is one with the great Law of the trinity of its own being, within which we live, that we approach love through the Law. Thus, we have the teaching of love and law; as the Love of God is perfect, so the Law of God is also perfect.

What we need now to know is how to use it. For from proof alone can we know we are dealing with a definite law. It can be proved only through a definite and certain result.

Science, through its attempt to delve into the mysteries of man and the mysteries of life, has created a science of mind called psychology. Man has done a wonderful job in aiding man to understand himself. But as in every new science, man takes hold with his finite mind, so to speak, or finite thinking, to be accurate, and immediately complications set in.

Man's one great error in probing this science is that he has tried to individualize it, rather than universalize it, and thus in a sense he has propagated one of the old ideas of the theologian who misinterpreted the Testament.

If I tell you to mix the colors red and blue, so that you attain a purple, and you do this with paint or oil, and I tell the same thing to another man, and he does likewise, he will come up with another shade of purple, for only a machine may define and come up with the same shade each time. The reason being two different men perform the same test. This is not a mystery—this is merely two men who are different.

We think sometimes of theology or metaphysics, as something only the profound thinker knows—but we too are thinkers. Let us realize the power and the potential which the human intellect cannot fathom, until it accepts the universal principles which are never respecters of persons. For the law will work for one man the same as it will another. The error that science has made is that it has created two minds rather than one.

Mind, It, or God, Spirit Causation, is looked at as being beyond, but it is not beyond, our grasp—it is so big it is within, without, and we are It to the extent that we grasp It..

But since it is infinite, we may not encompass it. We may not encompass God, yet we shall always be in God and of God.

There is no such thing as two minds. There are only two names employed to describe states of consciousness. The objective and the subjective consciousness. The sub-conscious or subjective state of mind, sometimes called unconscious state, is a part of the mind which is really set in motion as a creative thing, and the extent of which it is creative is determined by the extent of which we know we are created—although we create nothing of ourselves—we merely set into motion through our acceptance.

Remember, that our use, our individual use, of that greater Subjective Mind, which is the seat of all mental law and action, is the servant of the eternal Spirit throughout the ages.

Remember that man, through what he calls the subjective mind, seems limitless in power; this is because he is one with the Whole on the subjective side of life.

HE KNOWS HIS WORD SHALL BE FULFILLED.

There is but One Subjective Mind, and what we call our subjective mind is really the use we are making of the One Law, and we maintain our identity as an individual in the way we use it, and in the way each man draws from life what he thinks into it. **To learn how to think is to learn how to live.** Thoughts go into the medium that is infinite in its ability to do and be. This is not done by "holding thoughts," but by knowing the Truth. The conscious mind is superior to that of the subjective.

Great as the subconscious mind is, its tendency is set in motion by the conscious thought, and in this possibility lies the path of freedom.

Remember, Karmic law is not the Kismet. It is not Fate, but cause and effect. It is a taskmaster to the universe, and a servant to the wise.

The simplest way in which to state this action is to say that we have a conscious mind that operates within a subjective field which is creative.

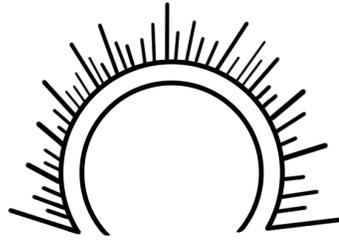
We may also state, think of the conscious mind as the Spirit, the motivator, and the subjective mind as the law. For one is a complement of the other, and no one's individuality could be expressed without a combination of both.

Remember this, there really is no reason why—that is, there can be no reason given why the Truth is true. We did not create the laws and principles, but discovered them through the Testament and ancient works.

Our mind and spirit is our echo of the Eternal thing itself—It, God. When our universe is filled with the Spirit, and filled with the Law, then the sooner will we be made free and happy And around the reaction of our spiritual or material concepts, we build and rebuild, according to our beliefs and faiths.

What difference does it make whether I make the laws, or they're already made? But they do work.

If I can travel this Eternal Way from life to life in happiness and freedom, whether I be on the material plane or the spiritual plane—or should I say the seen, or the unseen, planes?—what difference does it make who created the laws? My concern is with my path of adventure, and the glory in it.



Second Level The Law Two

THE LAW AND THE WAY IT WORKS

The things which we are going to lay down as laws, as the Law, are not our teachings, are not special revelations of the Holy Order of MANS. They are really the culmination of all revelations, in a sense, out of the hoary mist of Time, of ages past.

For we, as seekers of the straight path up, and not around the mountain, take our good wherever we find it, in the realization that God's creation is good throughout the universe, and that all things, all laws, are going to be as good in your life as you are able to incorporate in your life. For life is yours to use, and be happy with.

Remember God, the Father, Creator of all, the Thing, the Universal Energy, the Mind in which we live—is motivated into the creative state, and finds its conscious and individualized centering of action and expression through us.

This great creative perfection can only express and function through you at the level of your concept, as you will let it function. This is the essence of all teaching.

We say the First Cause is God, and this is true. For it is God who is willing to express through you. This is why He created man.

This universal light, life and love in energy finds its outlet in and through all that is willing to accept their immersion into all that lives.

There is One Energy. This is one energy expressing in many forms, as the old mystics said, "In Him we live, and move, and have our being."

The Spirit of God, or the invisible Cause, is the personality of the Father, because it is Him expressing. Hence, there is one original Cause, out of which we are made.

That is why we are called part of the body of God. This is why we seek to immerse ourselves into the body of Christ, because it is through the Christos that the power of God, the mind energy of God, passes and takes on the form (three forms) of light, life, and love.

It is through this, we now know, that is what we are. We could not have become in any other way, but we do not know how much of this we are; when we see it as it is, then we shall see ourselves as we are.

If God is to reveal Himself to man, He must reveal Himself through man.

The original form of God and the life at the center, the core, the Self of God, His infinite Life, is the all-good. It is filled with peace, for it is this state that we call peace. It is the essence of purity, for there is nothing else but that. It is the ultimate of intelligence, for there is but one Mind. It is power because there is no other energy. It is Law because it is the personality of God's thinking. It is Life because it is expressed through His Self. It is in us—all of these things are in us—in our inner being, hidden, maybe, from our observation, but they are the true seed atom of man. They are the true three-seed atoms of man's eternal existence.

For only the ignorance of Truth keeps us from experiencing so great a power, so complete a freedom, and of having absolute dominion through the Law, of our life.

This is why Jesus of Nazareth summed up his whole philosophy in a statement, "It is done unto you as you believe." For this mighty reservoir within which we are can only become recognized and used as power to us—ONLY WHEN WE RECOGNIZE IT AS POWER.

We are saying to you, that you are only limited in your strength, in your success, in your life, in your supply of all material things, in the spiritual revelations that come to you—by your own limitations. For as Emerson once said, "There is no great and no small to the Soul that maketh all."

Remember this, that Nature obeys us, as we obey it. For did not the Father say, "I give you the kingdom"? and did he not give man dominion over all the earth, the animals, the birds of the air, and the fish of the sea? For nature has no volition of its own, only the Mind of the Father, and our Mind. This is what the Bible calls the Word. That which follows is evolution, or the unfoldment of the Word into the objective existence.

The gardener goes forth in faith to sow his seeds. He has learned that as he sows, so shall he reap; that the Law works for all alike.

We accustom ourselves to the concept of the impersonalness of the Law, the availability of the Law, and the mechanical accuracy of the Law. If we can conceive only a little good, that is as much as we can experience.

We must instill into the mind the fundamental proposition that good is without bounds. Only good and loving-kindness shall "follow me all the days of my life."—Psalm 23.

We must get this concept, rather than continuing to think there is a power of evil as opposed to the power of Good. We experience good and evil because we perceive a presence of duality rather than unity.

Then, knowing that The Thing can work for us only through us, let us begin to accept today more good than we experience yesterday, and to know that we shall reap a harvest of fulfilled desires.

The time shall come when we shall have left the apparent evil behind; when it shall be rolled up like a scroll and numbered with the things which were once thought to be.

Let us realize and work with this sound knowledge and perfect faith. That as high as we shall make our mark in Mind, and Spirit, so high shall be its outward manifestation in our material world.

Let us interject here in preparation for the deeper teachings, and also relate to the Christian church, for things which St. Paul originally contributed to the early church, and his doctrine of the dynamic growth of the individual soul, or what he speaks of as the Cosmos in Christ.

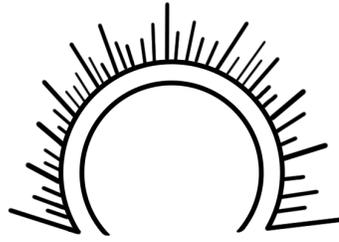
St. Paul related to the three planes. He views Christ's incarnation in Jesus as being the way in which this reality was prolonged in space of time, and which would eventually touch all creatures. And yet he never separated the three from one another, because of one reason. He knew that it was the power, the energy of the Father, moving through the Christos, the body of Christ, the second point of the great triangle, which brought creations into existence on the microscopic level of man, from the Cosmic standpoint.

The phrase "in Christ" was used about 164 times in St. Paul's work, and his meaning was from a very realistic standpoint and union with Christ, an internal and dynamic union, it being the purpose for baptism in the Christian church, as a visible acceptance of the Christ.

By the true acceptance of the virtue of God through Christ, man is saved by and through the bath of the Holy Spirit, or the projection of the personality of God, the Holy Spirit, which regenerates us and renews us.

Baptism, if taken in a realistic way, really resurrects the reality of the spiritual body in man, and thus through the Christ mind-concept becomes man's recollection-point of God, for he has discarded the separateness; he has accepted in a universal point of realization, the living form, and his thoughts will be materialized in his life. The Christ will fulfill God's work.

St. Augustine made a statement, "Let us rejoice and give thanks that we have become not only Christians, but Christ." My brother, do you understand the grace of God, our Head? Let us stand in admiration. Rejoice. We have become the Christ at this point of the Holy Trinity, or Holy Family.



Second Level The Law Three

THE NATURE OF MAN'S BEING

Man became an individual the day he discovered he could think, plan, and execute. Before that he had been an Instinctive Man, possessed of an Inner Something, or Life, which is God in Man, or the idea of God working through Man, for the substance of God is all that is.

But man is an individual, using all his powers to build up a great "civilization," felt there was something missing—something greater than what he could see or could manifest. He was unhappy, sick, lonely, and afraid; most of his endeavors failed, either soon or ultimately. Death crowned his life and work, he thought; he felt he had lost.

Thinking man asked the great question, "Why?", and his cry appeared to go forth into an empty nothingness. But the Instinctive Voice answered, "Man, know thyself." and Man's response to that voice led him to discovery of Mind and later the Light of Christ.

Man previously had believed it was the brain which thinks and when death stilled the brain, man would cease to think. Then, Man came to know that the brain merely is the organ used for thinking while one is on the earthly plane, and using the vehicle which is the human body. The brain, like all parts of the body, is **used** by the thinker and doer within each of us, unseen but quite obviously existent.

Since no part of the body can function without the thinker, it follows that no part of the body can be **sick** without the thinker, with the exception of the motor nerves and the automatic functions of the organs, which functional direction comes from the soul.

When man discovered the Mind, he began to understand memory as "the storehouse of all his conscious thoughts," and that led him further to discovery of the subconscious or unconscious mind, which is the state of memory; and the conscious mind, the one he uses all the time in his Self-conscious state.

Next came the discovery that it's the subconscious mind or soul that keeps the body going by acting on the thoughts of the conscious mind. So, it follows, a strong conscious thought will cause the subconscious mind to do what that conscious thought directs.

Out of this came the greatest discovery of all:

"God made me perfect, but He also made me an individual, which means that I can do with myself as I will. Each one of the organs of my body represents a perfect idea and form. I can will to make my body uncomfortable or to keep it perfect."

Each mental attitude could be traced to its physical correspondent: thoughts of peace produced a peaceful condition; thoughts of fear produced a disturbed condition; confidence made him strong, while fear made him weak.

Man thus discovered the Law of Mind, which is no more mysterious than the law of electricity and which operates with unexceptional infallibility. The Law of Mind works like this:

Always think of your body as being perfect, and you will always feel healthy. If your body appears to be sick and you are actually suffering, turn away from the sick body, go back into Mind and think anew of the body as being perfect, saying "I am perfect, no matter what the appearance may be."

The Law of Mind works also on sickness which one really doesn't recognize as disease: nervousness, for example, a product of certain combinations of thought developed in the subconscious or unconscious mind. These subconscious ailments would disappear as one kept expressing the knowledge that he was perfect.

Then came the discovery that one could heal not only himself (by thinking of himself as physically perfect) but he could heal others by the same process, even if they were some distance away.

Did that mean that he could fling his own thought from his mind into the mind and body of another, sometimes over vast distances? No; it meant that there is a Common Mind through which one's thoughts operate: What one thinks of as his own individual subjective mind is only the personal use he makes of the Universal Mind, or the Law of God.

(Scoffers may ponder the demonstrations by thought readers—usually called "mind readers"—the scientific proof of extra-sensory perception: ESP; but real ESP is more than mind reading.)

Everybody admits that he can be affected adversely by the negative thoughts of people around him: thoughts of discouragement by those around us make us feel discouraged. (Remember wartime admonitions by hard-bitten political and military leaders that "defeatism is contagious"). Why then would not the positive thoughts of others act beneficially upon us?

To guard against the negative thoughts of others, one must learn to build around oneself a mental wall, called "Divine Protection" which cannot be breached unless one chooses to let it be. This is the shell of your atmosphere and determines what shall come through it.

What if one does not believe any of this?

Since the process is mental, but there is spirit, he cannot be healed knowingly, but he can be healed. You don't need another's permission to heal. God does the healing, not you. The healing vibration does go through you. Also, God determines whether the healing takes place and how. You direct the focus, not what you think needs to be done. Only God knows what needs to be done, so be careful not to limit His work! Those being healed don't need to be aware of your participation. For non-believers that may be a better way to heal. Anyway, you don't need the recognition. But that must not deter believers from healing themselves openly, and others who believe. So doing, they wait for the rest of the world to catch up, and they set a good example of the Christ Jesus.

This law works on the body of man. It also works on the conditions and affairs of Man. It can, for example, change the conditions of poverty and failure into conditions of material sufficiency and success.

Yes, one can control his affairs by right thinking. Adverse conditions were never intended to be; they resulted from Man's misuse of his power, from his incorrect thinking. **It is within the power of every man to change his environment completely and heal his body completely. Whether or not he will do this depends entirely upon his own conviction and his own determination, and the accepting the teachings of Jesus.**

Something cannot come from nothing; something must come from something, for there is no such thing as nothing.

Man is something, and the something from which he comes is GOD.

Man has a three-fold nature—conscious mind, subconscious mind, or mental law, and third, body. God is three-fold: God as Self-Knowing Spirit; God as Law, or the way in which the Spirit works; and God as Body, or the manifestation of Spirit: God the Father, God the Holy Spirit, God the Son.

At the same time, there is Unity—the One Unseen Cause, the One First Cause, the One God.

1. There is the great Creator, for in unity in the Creator, the One Unseen Cause, the Word that He, His whole being, responded to.
2. There is the One First Cause, the Word the Creator gave to Jesus.
3. There is the One God the Creator.

—You can also see Him as—

1. God as Self-Knowing Spirit or that which expresses His Personality.
2. God as the manifesting Word or Law expressing in dense matter or the way in which the Spirit works, or the Holy Spirit.
3. God the Son or the great Christos.

Man, the threefold Nature:

1. Conscious Mind which is really a part of God.
2. Subconscious Mind or recollections of Soul or Mental Laws.
3. Body—that which manifests your actions and thinking, for you are its Master, or are you.

At the beginning of human thought, Man believed in many gods, but these were just the attributes of one God, and Man believed in many devils, or evil powers. As thought progressed, Man came to believe in only one God, but also in one devil. That was the theory of duality; and duality presupposes a universe divided against itself, the kind of universe that could not possibly hold together.

Duality is a cause of untold unhappiness, teaching as it does that the devil has as much power to curse as God has to bless, that there is damnation of souls, that there can be a God of vengeance and hate. The Father knows no evil.

The truth is, as recognized by the great teachers and philosophers of all the ages, that there is One Power, One God, who has told us, through the lips of those great teachers, that we are Divine Beings, made in the image of perfection and with an endless destiny.

Creation is a continuous process, infinite and eternal, a process which always was and always will be.

The Universe is alive with action and power, with energy and life—"world without end"..."the same yesterday, today and forever"—the Word in resounding glory.