

ATKINSON WILLIAM WALKER

A SERIES OF LESSONS IN
GNANI YOGA: THE YOGA
OF WISDOM

William Atkinson

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Yoga: The Yoga of Wisdom**

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William Walker Atkinson

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THE FIRST LESSON THE ONE

The Yogi Philosophy may be divided into several great branches, or fields. What is known as "Hatha Yoga" deals with the physical body and its control; its welfare; its health; its preservation; its laws, etc. What is known as "Raja Yoga" deals with the Mind; its control; its development; its unfoldment, etc. What is known as "Bhakti Yoga" deals with the Love of the Absolute—God. What is known as "Gnani Yoga" deals with the scientific and intellectual knowing of the great questions regarding Life and what lies back of Life—the Riddle of the Universe.

Each branch of Yoga is but a path leading toward the one end—unfoldment, development, and growth. He who wishes first to develop, control and strengthen his physical body so as to render it a fit instrument of the Higher Self, follows the path of "Hatha Yoga." He who would develop his will-power and mental faculties, unfolding the inner senses, and latent powers, follows the path of "Raja Yoga." He who wishes to develop by "knowing"—by studying the fundamental principles, and the wonderful truths underlying Life, follows the path of "Gnani Yoga." And he who wishes to grow into a union with the One Life by the influence of Love, he follows the path of "Bhakti Yoga."

But it must not be supposed that the student must ally himself to only a single one of these paths to power. In fact, very few do. The majority prefer to gain a rounded knowledge, and acquaint themselves with the principles of the several branches, learning something of each, giving preference of course to those branches that appeal to them more strongly, this attraction being the indication of *need*, or requirement, and, therefore, being the hand pointing out the path.

It is well for every one to know something of "Hatha Yoga," in order that the body may be purified, strengthened, and kept in health in order to become a more fitting instrument of the Higher Self. It is well that each one should know something of "Raja Yoga," that he may understand the training and control of the mind, and the use of the Will. It is well that every one should learn the wisdom of "Gnani Yoga," that he may realize the wonderful truths underlying life—the science of Being. And, most assuredly every one should know something of Bhakti Yogi, that he may understand the great teachings regarding the Love underlying all life.

We have written a work on "Hatha Yoga," and a course on "Raja Yoga" which is now in book form. We have told you something regarding "Gnani Yoga" in our Fourteen Lessons, and also in our Advanced Course. We have written something regarding "Bhakti Yoga" in our Advanced Course, and, we hope, have taught it also all through our other lessons, for we fail to see how one can teach or study any of the branches of Yoga without being filled with a sense of Love and Union with the Source of all Life. To know the Giver of Life, is to love him, and the more we know of him, the more love will we manifest.

In this course of lessons, of which this is the first, we shall take up the subject of "Gnani Yoga"—the Yoga of Wisdom, and will endeavor to make plain some of its most important and highest teachings. And, we trust that in so doing, we shall be able to awaken in you a still higher realization of your relationship with the One, and a corresponding Love for that in which you live, and move and have your being. We ask for your loving sympathy and cooperation in our task.

Let us begin by a consideration of what has been called the "Questions of Questions"—the question: "What is Reality?" To understand the question we have but to take a look around us and

view the visible world. We see great masses of something that science has called "matter." We see in operation a wonderful something called "force" or "energy" in its countless forms of manifestations. We see things that we call "forms of life," varying in manifestation from the tiny speck of slime that we call the Moneron, up to that form that we call Man.

But study this world of manifestations by means of science and research—and such study is of greatest value—still we must find ourselves brought to a point where we cannot progress further. Matter melts into mystery—Force resolves itself into something else—the secret of living-forms subtly elude us—and mind is seen as but the manifestation of something even finer. But in losing these things of appearance and manifestation, we find ourselves brought up face to face with a Something Else that we see must underlie all these varying forms, shapes and manifestations. And that Something Else, we call Reality, because it is Real, Permanent, Enduring. And although men may differ, dispute, wrangle, and quarrel about this Reality, still there is one point upon which they must agree, and that is that *Reality is One*—that underlying all forms and manifestations there must be a *One* Reality from which all things flow. And this inquiry into this One Reality is indeed the Question of Questions of the Universe.

The highest reason of Man—as well as his deepest intuition—has always recognized that this Reality or Underlying Being must be but ONE, of which all Nature is but varying degrees of manifestation, emanation, or expression. All have recognized that Life is a stream flowing from One great fount, the nature and name of which is unknown—some have said unknowable. Differ as men do about theories regarding the nature of this one, they all agree that it can be but One. It is only when men begin to name and analyze this One, that confusion results.

Let us see what men have thought and said about this One—it *may* help us to understand the nature of the problem.

The materialist claims that this one is a something called Matter—self-existent—eternal—infinite—containing within itself the potentiality of Matter, Energy and Mind. Another school, closely allied to the materialists, claim that this One is a something called Energy, of which Matter and Mind are but modes of motion. The Idealists claim that the One is a something called Mind, and that Matter and Force are but ideas in that One Mind. Theologians claim that this One is a something called a personal God, to whom they attribute certain qualities, characteristics, etc., the same varying with their creeds and dogmas. The Naturistic school claims that this One is a something called Nature, which is constantly manifesting itself in countless forms. The occultists, in their varying schools, Oriental and Occidental, have taught that the One was a Being whose Life constituted the life of all living forms.

All philosophies, all science, all religions, inform us that this world of shapes, forms and names is but a phenomenal or shadow world—a show-world—back of which rests Reality, called by some name of the teacher. But remember this, *all philosophy that counts* is based upon some form of monism—Oneness—whether the concept be a known or unknown god; an unknown or unknowable principle; a substance; an Energy, or Spirit. There is but One—there can be but One—such is the inevitable conclusion of the highest human reason, intuition or faith.

And, likewise, the same reason informs us that this One Life must permeate all apparent forms of life, and that all apparent material forms, forces, energies, and principles must be emanations from that One, and, consequently "of" it. It may be objected to, that the creeds teaching a personal god do not so hold, for they teach that their God is the creator of the Universe, which he has set aside from himself as a workman sets aside his workmanship. But this objection avails naught, for where could such a creator obtain the material for his universe, except from himself; and where the energy, except from the same source; and where the Life, unless from his One Life. So in the end, it is seen that there must be but One—not two, even if we prefer the terms God *and* his Universe, for even in this case the Universe must have proceeded from God, and can only live, and move and act, and think, by virtue of his Essence permeating it.

In passing by the conceptions of the various thinkers, we are struck by the fact that the various schools seem to manifest a one-sidedness in their theories, seeing only that which fits in with their theories, and ignoring the rest. The Materialist talks about Infinite and Eternal Matter, although the latest scientific investigations have shown us Matter fading into Nothingness—the Eternal Atom being split into countless particles called Corpuscles or Electrons, which at the last seem to be nothing but a unit of Electricity, tied up in a "knot in the Ether"—although just what the Ether is, Science does not dare to guess. And Energy, also seems to be unthinkable except as operating through matter, and always seems to be acting under the operation of Laws—and Laws without a Law giver, and a Law giver without mind or something higher than Mind, is unthinkable. And Mind, as we know it, seems to be bound up with matter and energy in a wonderful combination, and is seen to be subject to laws outside of itself, and to be varying, inconstant, and changeable, which attributes cannot be conceived of as belonging to the Absolute. Mind as we know it, as well as Matter and Energy, is held by the highest occult teachers to be but an appearance and a relativity of something far more fundamental and enduring, and we are compelled to fall back upon that old term which wise men have used in order to describe that Something Else that lies back of, and under, Matter, Energy and Mind—and that word is "Spirit."

We cannot tell just what is meant by the word "Spirit," for we have nothing with which to describe it. But we can think of it as meaning the "essence" of Life and Being—the Reality underlying Universal Life.

Of course no name can be given to this One, that will fitly describe it. But we have used the term "The Absolute" in our previous lessons, and consider it advisable to continue its use, although the student may substitute any other name that appeals to him more strongly. We do not use the word God (except occasionally in order to bring out a shade of meaning) not because we object to it, but because by doing so we would run the risk of identifying The Absolute with some idea of a personal god with certain theological attributes. Nor does the word "Principle" appeal to us, for it seems to imply a cold, unfeeling, abstract thing, while we conceive the Absolute Spirit or Being to be a warm, vital, living, acting, feeling Reality. We do not use the word Nature, which many prefer, because of its materialistic meaning to the minds of many, although the word is very dear to us when referring to the outward manifestation of the Absolute Life.

Of the real nature of The Absolute, of course, we can know practically nothing, because it transcends all human experience and Man has nothing with which he can measure the Infinite. Spinoza was right when he said that "to define God is to deny him," for any attempt to define, is, of course an attempt to limit or make finite the Infinite. To define a thing is to identify it with something else—and where is the something else with which to identify the Infinite? The Absolute cannot be described in terms of the Relative. It is not Something, although it contains within itself the reality underlying Everything. It cannot be said to have the qualities of any of its apparently separated parts, for it is the ALL. It is all that really IS.

It is beyond Matter, Force, or Mind as we know it, and yet these things emanate from it, and must be within its nature. For what is in the manifested must be in the manifestor—no stream can rise higher than its source—the effect cannot be greater than the cause—you cannot get something out of nothing.

But it is hard for the human mind to take hold of That which is beyond its experience—many philosophers consider it impossible—and so we must think of the Absolute in the concepts and terms of its highest manifestation. We find Mind higher in the scale than Matter or Energy, and so we are justified in using the terms of Mind in speaking of the Absolute, rather than the terms of Matter or Energy—so let us try to think of an Infinite Mind, whose powers and capacities are raised to an infinite degree—a Mind of which Herbert Spencer said that it was "a mode of being as much transcending intelligence and will, as these transcend mere mechanical motion."

While it is true (as all occultists know) that the best information regarding the Absolute come from regions of the Self higher than Intellect, yet we are in duty bound to examine the reports of the Intellect concerning its information regarding the One. The Intellect has been developed in us for use—for the purpose of examining, considering, thinking—and it behooves us to employ it. By turning it to this purpose, we not only strengthen and unfold it, but we also get certain information that can reach us by no other channel. And moreover, by such use of the Intellect we are able to discover many fallacies and errors that have crept into our minds from the opinions and dogmas of others—as Kant said: "The chief, and perhaps the only, use of a philosophy of pure reason is a negative one. It is not an organon for extending, but a discipline for limiting! Instead of discovering truth, its modest function is to guard against error." Let us then listen to the report of the Intellect, as well as of the higher fields of mentation.

One of the first reports of the Intellect, concerning the Absolute, is that it must have existed forever, and must continue to exist forever. There is no escape from this conclusion, whether one view the matter from the viewpoint of the materialist, philosopher, occultist, or theologian. The Absolute could not have sprung from Nothing, and there was no other cause outside of itself from which it could have emanated. And there can be no cause outside of itself which can terminate its being. And we cannot conceive of Infinite Life, or Absolute Life, dying. So the Absolute must be Eternal—such is the report of the Intellect.

This idea of the Eternal is practically unthinkable to the human mind, although it is forced to believe that it must be a quality of the Absolute. The trouble arises from the fact that the Intellect is compelled to see everything through the veil of Time, and Cause and Effect. Now, Cause and Effect, and Time, are merely phenomena or appearances of the relative world, and have no place in the Absolute and Real. Let us see if we can understand this.

Reflection will show you that the only reason that you are unable to think of or picture a Causeless Cause, is because everything that you have experienced in this relative world of the senses has had a cause—something from which it sprung. You have seen Cause and Effect in full operation all about you, and quite naturally your Intellect has taken it for granted that there can be nothing uncaused—nothing without a preceding cause. And the Intellect is perfectly right, so far as Things are concerned, for all Things are relative and are therefore caused. But back of the caused things must lie THAT which is the Great Causer of Things, and which, not being a Thing itself, cannot have been caused—cannot be the effect of a cause. Your minds reel when you try to form a mental image of That which has had no cause, because you have had no experience in the sense world of such a thing, and there fail to form the image. It is out of your experience, and you cannot form the mental picture. But yet your mind is compelled to believe that there must have been an Original One, that can have had no cause. This is a hard task for the Intellect, but in time it comes to see just where the trouble lies, and ceases to interpose objections to the voice of the higher regions of the self.

And, the Intellect experiences a similar difficulty when it tries to think of an Eternal—a That which is above and outside of Time. We see Time in operation everywhere, and take it for granted that Time is a reality—an actual thing. But this is a mistake of the senses. There is no such thing as Time, in reality. Time exists solely in our minds. It is merely a form of perception by which we express our consciousness of the Change in Things.

We cannot think of Time except in connection with a succession of changes of things in our consciousness—either things of the outer world, or the passing of thought-things through our mind. A day is merely the consciousness of the passing of the sun—an hour or minute merely the subdivision of the day, or else the consciousness of the movement of the hands of the clock—merely the consciousness of the movement of Things—the symbols of changes in Things. In a world without changes in Things, there would be no such thing as Time. Time is but a mental invention. Such is the report of the Intellect.

And, besides the conclusions of pure abstract reasoning about Time, we may see many instances of the relativity of Time in our everyday experiences. We all know that when we are interested Time seems to pass rapidly, and when we are bored it drags along in a shameful manner. We know that when we are happy, Time develops the speed of a meteor, while when we are unhappy it crawls like a tortoise. When we are interested or happy our attention is largely diverted from the changes occurring in things—because we do not notice the Things so closely. And while we are miserable or bored, we notice the details in Things, and their changes, until the length of time seems interminable. A tiny insect mite may, and does, live a lifetime of birth, growth, marriage, reproduction, old age, and death, in a few minutes, and no doubt its life seems as full as does that of the elephant with his hundred years. Why? *Because so many things have happened!* When we are conscious of many things happening, we get the impression and sensation of the length of time. The greater the consciousness of things, the greater the sensation of Time. When we are so interested in talking to a loved one that we forget all that is occurring about us, then the hours fly by unheeded, while the same hours seem like days to one in the same place who is not interested or occupied with some task.

Men have nodded, and in the second before awakening they have dreamed of events that seemed to have required the passage of years. Many of you have had experiences of this kind, and many such cases have been recorded by science. On the other hand, one may fall asleep and remain unconscious, but without dreams, for hours, and upon awakening will insist that he has merely nodded. Time belongs to the relative mind, and has no place in the Eternal or Absolute.

Next, the Intellect informs us that it must think of the Absolute as Infinite in Space—present everywhere—Omnipresent. It cannot be limited, for there is nothing outside of itself to limit it. There is no such place as Nowhere. Every place is in the Everywhere. And Everywhere is filled with the All—the Infinite Reality—the Absolute.

And, just as was the case with the idea of Time, we find it most difficult—if not indeed impossible—to form an idea of an Omnipresent—of That which occupies Infinite Space. This because everything that our minds have experienced has had dimensions and limits. The secret lies in the fact that Space, like Time, has no real existence outside of our perception of consciousness of the relative position of Things—material objects. We see this thing here, and that thing there. Between them is Nothingness. We take another object, say a yard-stick, and measure off this Nothingness between the two objects, and we call this measure of Nothingness by the term Distance. And yet we cannot have measured Nothingness—that is impossible. What have we really done? Simply this, determined how many lengths of yard-stick could be laid between the other two objects.

We call this process measuring Space, but Space is Nothing, and we have merely determined the relative position of objects. To "measure Space" we must have three Things or objects, *i.e.*, (1) The object from which we start the measure; (2) The object with which we measure; and (3) The object with which we end our measurement. We are unable to conceive of Infinite Space, because we lack the third object in the measuring process—the ending object. We may use ourselves as a starting point, and the mental yard-stick is always at hand, but where is the object at the other side of Infinity of Space by which the measurement may be ended? It is not there, and we cannot think of the end without it.

Let us start with ourselves, and try to imagine a million million miles, and then multiply them by another million million miles, a million million times. What have we done? Simply extended our mental yard-stick a certain number of times to an imaginary point in the Nothingness that we call Space. So far so good, but the mind intuitively recognizes that beyond that imaginary point at the end of the last yard-stick, there is a capacity for an infinite extension of yard-sticks—an infinite capacity for such extension. Extension of what? Space? No! Yard-sticks! Objects! Things! Without material objects Space is unthinkable. It has no existence outside of our consciousness of Things. There is no such thing as Real Space. Space is merely an infinite capacity for extending objects. Space itself is merely a name for Nothingness. If you can form an idea of an object swept out of existence, and

nothing to take its place, that Nothing would be called Space, the term implying the possibility of placing something there without displacing anything else.

Size, of course, is but another form of speaking of Distance. And in this connection let us not forget that just as one may think of Space being infinite in the direction of largeness, so may we think of it as being infinite in the sense of smallness. No matter how small may be an object thought of, we are still able to think of it as being capable of subdivision, and so on infinitely. There is no limit in this direction either. As Jakob has said: "The conception of the infinitely minute is as little capable of being grasped by us, as is that of the infinitely great. Despite this, the admission of the reality of the infinitude, both in the direction of greatness and of minuteness, is inevitable."

And, as Radenhausen has said: "The idea of Space is only an unavoidable illusion of our Consciousness, or of our finite nature, and does not exist outside of ourselves; the universe is infinitely small and infinitely great."

The telescope has opened to us ideas of magnificent vastness and greatness, and the perfected microscope has opened to us a world of magnificent smallness and minuteness. The latter has shown us that a drop of water is a world of minute living forms who live, eat, fight, reproduce, and die. The mind is capable of imagining a universe occupying no more space than one million-millionth of the tiniest speck visible under the strongest microscope—and then imagining such a universe containing millions of suns and worlds similar to our own, and inhabited by living forms akin to ours—living, thinking men and women, identical in every respect to ourselves. Indeed, as some philosophers have said, if our Universe were suddenly reduced to such a size—the relative proportions of everything being preserved, of course—then we would not be conscious of any change, and life would go on the same, and we would be of the same importance to ourselves and to the Absolute as we are this moment. And the same would be true were the Universe suddenly enlarged a million-million times. These changes would make no difference in reality. Compared with each other, the tiniest speck and the largest sun are practically the same size when viewed from the Absolute.

We have dwelt upon these things so that you would be able to better realize the relativity of Space and Time, and perceive that they are merely symbols of Things used by the mind in dealing with finite objects, and have no place in reality. When this is realized, then the idea of Infinity in Time and Space is more readily grasped.

As Radenhausen says: "Beyond the range of human reason there is neither Space nor Time; they are arbitrary conceptions of man, at which he has arrived by the comparison and arrangement of different impressions which he has received from the outside world. The conception of Space arises from the sequence of the various forms which fill Space, by which the external world appears to the individual man. The conception of Time arises from the sequence of the various forms which change in space (motion), by which the external world acts on the individual man, and so on. But externally to ourselves, the distinction between repletion of Space and mutation of Space does not exist, for each is in constant transmutation, whatever is is filling and changing at the same time—nothing is at a standstill," and to quote Ruckert: "The world has neither beginning nor end, in space nor in time. Everywhere is center and turning-point, and in a moment is eternity."

Next, the Intellect informs us that we must think of the Absolute as containing within Itself all the Power there is, because there can be no other source or reservoir of Power, and there can be no Power outside of the All-Power. There can be no Power outside of the Absolute to limit, confine, or conflict with It. Any laws of the Universe must have been imposed by It, for there is no other law-giver, and every manifestation of Energy, Force, or Power, perceived or evident in Nature must be a part of the Power of the Absolute working along lines laid down by it. In the Third Lesson, which will be entitled *The Will-to-Live*, we shall see this Power manifesting along the lines of Life as we know it.

Next, the Intellect informs us that it is compelled to think of the Absolute as containing within Itself all possible Knowledge or Wisdom, because there can be no Knowledge or Wisdom outside of It, and therefore all the Wisdom and Knowledge possible must be within It. We see Mind, Wisdom,

and Knowledge manifested by relative forms of Life, and such must emanate from the Absolute in accordance with certain laws laid down by It, for otherwise there would be no such wisdom, etc., for there is nowhere outside of the All from whence it could come. The effect cannot be greater than the cause. If there is anything unknown to the Absolute, then it will never be known to finite minds. So, therefore, ALL KNOWLEDGE that Is, Has Been, or Can Be, must be NOW vested in the One—the Absolute.

This does not mean that the Absolute *thinks*, in any such sense as does Man. The Absolute must Know, without Thinking. It does not have to gather Knowledge by the process of Thinking, as does Man—such an Idea would be ridiculous, for from whence could the Knowledge come outside of itself. When man thinks he draws to himself Knowledge from the Universal source by the action of the Mind, but the Absolute has only itself to draw on. So we cannot imagine the Absolute compelled to Think as we do.

But, lest we be misunderstood regarding this phase of the subject, we may say here that the highest occult teachings inform us that the Absolute *does* manifest a quality somewhat akin to what we would call constructive thought, and that such "thoughts" manifest into objectivity and manifestation, and become Creation. Created Things, according to the Occult teachings are "Thoughts of God." Do not let this idea disturb you, and cause you to feel that you are nothing, because you have been called into being by a Thought of the Infinite One. Even a Thought of that One would be intensely real in the relative world—actually Real to all except the Absolute itself—and even the Absolute knows that the *Real* part of its Creations must be a part of itself manifested through its thought, for the Thought of the Infinite must be Real, and a part of Itself, for it cannot be anything else, and to call it Nothing is merely to juggle with words. The faintest Thought of the Infinite One would be far more real than anything man could create—as solid as the mountain—as hard as steel—as durable as the diamond—for, verily, even these are emanations of the Mind of the Infinite, and are things of but a day, while the higher Thoughts—the soul of Man—contains within itself a spark from the Divine Flame itself—the Spirit of the Infinite. But these things will appear in their own place, as we proceed with this series. We have merely given you a little food for thought at this point, in connection with the Mind of the Absolute.

So you see, good friends and students, that the Intellect in its highest efforts, informs us that it finds itself compelled to report that the One—the Absolute—That which it is compelled to admit really exists—must be a One possessed of a nature so far transcending human experience that the human mind finds itself without the proper concepts, symbols, and words with which to think of It. But none the less, the Intellect finds itself bound by its own laws to postulate the existence of such an One.

It is the veriest folly to try to think of the One as It is "in Itself"—for we have nothing but human attributes with which to measure it, and It so far transcends such measurements that the mental yard-sticks run out into infinity and are lost sight of. The highest minds of the race inform us that the most exalted efforts of their reason compels them to report that the One—in Itself—cannot be spoken of as possessing attributes or qualities capable of being expressed in human words employed to describe the Things of the relative world—and all of our words are such. All of our words originate from such ideas, and all of our ideas arise from our experience, directly or indirectly. So we are not equipped with words with which to think of or speak of that which transcends experience, although our Intellect informs us that Reality lies back of our experience.

Philosophy finds itself unable to do anything better than to bring us face to face with high paradoxes. Science in its pursuit of Truth finds it cunningly avoiding it, and ever escaping its net. And we believe that the Absolute purposely causes this to be, that in the end Man may be compelled to look for the Spirit within himself—the only place where he can come in touch with it. This, we think, is the answer to the Riddle of the Sphinx—"Look Within for that which Thou needest."

But while the Spirit may be discerned only by looking within ourselves, we find that once the mind realizes that the Absolute Is, it will be able to see countless evidences of its action and presence by observing manifested Life without. All Life is filled with the Life Power and Will of the Absolute.

To us Life is but One—the Universe is a living Unity, throbbing, thrilling and pulsating with the Will-to-Live of the Absolute. Back of all apparent shapes, forms, names, forces, elements, principles and substances, there is but One—One Life, present everywhere, and manifesting in an infinitude of shapes, forms, and forces. All individual lives are but centers of consciousness in the One Life underlying, depending upon it for degree of unfoldment, expression and manifestation.

This may sound like Pantheism to some, but it is very different from the Pantheism of the schools and cults. Pantheism is defined as "the doctrine that God consists in the combined forces and laws manifested in the existing Universe," or that "the Universe taken or conceived as a whole is God." These definitions do not fit the conception of the Absolute, of the Yogi Philosophy—they seem to breathe but a refined materialism. The Absolute is not "the combined forces and laws manifested in the universe," nor "the universe conceived as a whole." Instead, the Universe, its forces and laws, even conceived as a whole, have no existence in themselves, but are mere manifestations of the Absolute. Surely this is different from Pantheism.

We teach that the Absolute is immanent in, and abiding in all forms of Life in the Universe, as well as in its forces and laws—all being but manifestations of the Will of the One. And we teach that this One is superior to all forms of manifestations, and that Its existence and being does not depend upon the manifestations, which are but effects of the Cause.

The Pantheistic Universe—God is but a thing of phenomenal appearance, but the Absolute is the very Spirit of Life—a Living, Existing Reality, and would be so even if every manifestation were withdrawn from appearance and expression—drawn back into the source from which it emanated. The Absolute is more than Mountain or Ocean—Electricity or Gravitation—Monad or Man—It is SPIRIT—LIFE—BEING—REALITY—the ONE THAT IS. Omnipotent, Omnipresent; Omniscient; Eternal; Infinite; Absolute; these are Man's greatest words, and yet they but feebly portray a shadow thrown by the One Itself.

The Absolute is not a far-away Being directing our affairs at long range—not an absentee Deity—but an Immanent Life in and about us all—manifesting in us and creating us into individual centers of consciousness, in pursuance with some great law of being.

And, more than this, the Absolute instead of being an indifferent and unmoved spectator to its own creation, is a thriving, longing, active, suffering, rejoicing, feeling Spirit, partaking of the feelings of its manifestations, rather than callously witnessing them. It lives in us—with us—through us. Back of all the pain in the world may be found a great feeling and suffering love. The pain of the world is not punishment or evidence of divine wrath, but the incidents of the working out of some cosmic plan, in which the Absolute is the Actor, through the forms of Its manifestations.

The message of the Absolute to some of the Illumined has been, "All is being done in the best and only possible way—I am doing the best I can—all is well—and in the end will so appear."

The Absolute is no personal Deity—yet in itself it contains all that goes to make up all personality and all human relations. Father, Mother, Child, Friend, is in It. All forms of human love and craving for sympathy, understanding and companionship may find refuge in loving the Absolute.

The Absolute is constantly in evidence in our lives, and yet we have been seeking it here and there in the outer world, asking it to show itself and prove Its existence. Well may it say to us: "Hast thou been so long time with me, and hast thou not known me?" This is the great tragedy of Life, that the Spirit comes to us—Its own—and we know It not. We fail to hear Its words: "Oh, ye who mourn, I suffer with you and through you. Yea, it is I who grieve in you. Your pain is mine—to the last pang. I suffer all pain through you—and yet I rejoice beyond you, for I know that through you, and with you, I shall conquer."

And this is a faint idea of what we believe the Absolute to be. In the following lessons we shall see it in operation in all forms of life, and in ourselves. We shall get close to the workings of Its mighty Will—close to Its Heart of Love.

Carry with you the Central Thought of the Lesson: CENTRAL THOUGHT. There is but One Life in the Universe. And underlying that One Life—Its Real Self—Its Essence—Its Spirit—is The Absolute, living, feeling, suffering, rejoicing, longing, striving, in and through us. The Absolute is all that really Is, and all the visible Universe and forms of Life is Its expression, through Its Will. We lack words adequate to describe the nature of the Absolute, but we will use two words describing its inmost nature as best we see it. These two words are LIFE and LOVE, the one describing the outer, the other the inner nature. Let us manifest both Life and Love as a token of our origin and inner nature. Peace be with you.

THE SECOND LESSON

OMNIPRESENT LIFE

In our First Lesson of this series, we brought out the idea that the human mind was compelled to report the fact that it could not think of The Absolute except as possessing the quality of Omnipresence—Present-Everywhere. And, likewise, the human mind is compelled to think that all there IS must be The Absolute, or *of* the Absolute. And if a thing is *of* the Absolute, then the Absolute must be *in* it, in some way—must be the *essence* of it. Granting this, we must then think that everything must be filled with the essence of Life, for Life must be one of the qualities of the Absolute, or rather what we call Life must be the outward expression of the essential Being of the Absolute. And if this be so, then it would follow that *everything in the Universe must be Alive*. The mind cannot escape this conclusion. And if the facts do not bear out this conclusion then we must be forced to admit that the entire basic theory of the Absolute and its emanations must fall, and be considered as an error. No chain is stronger than its weakest link, and if this link be too weak to bear the weight of the facts of the universe, then must the chain be discarded as imperfect and useless, and another substituted. This fact is not generally mentioned by those speaking and writing of All being One, or an emanation of the One, but it must be considered and met. If there is a single thing in the Universe that is "dead"—non-living—lifeless—then the theory must fall. If a thing is non-living, then the essence of the Absolute cannot be in it—it must be alien and foreign to the Absolute, and in that case the Absolute cannot be Absolute for there is something outside of itself. And so it becomes of the greatest importance to examine into the evidences of the presence of Life in all things, organic or inorganic. The evidence is at hand—let us examine it.

The ancient occultists of all peoples always taught that the Universe was Alive—that there was Life in everything—that there was nothing dead in Nature—that Death meant simply a change in form in the material of the dead bodies. They taught that Life, in varying degrees of manifestation and expression, was present in everything and object, even down to the hardest mineral form, and the atoms composing that form.

Modern Science is now rapidly advancing to the same position, and each month's investigations and discoveries serve only to emphasize the teachings.

Burbank, that wonderful moulder of plant life, has well expressed this thought, when he says: "All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it. Every atom, molecule, plant, animal or planet, is only an aggregation of organized unit forces, held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

Science today is gazing upon a living universe. She has not yet realized the full significance of what she has discovered, and her hands are raised as if to shade her eyes from the unaccustomed glare that is bursting upon her. From the dark cavern of universal dead matter, she has stepped out into the glare of the noon-day sun of a Universe All-Alive even to its smallest and apparently most inert particle.

Beginning at Man, the highest form of Life known to us, we may pass rapidly down the scale of animal life, seeing life in full operation at each descending step. Passing from the animal to the vegetable kingdom, we still see Life in full operation, although in lessened degrees of expression. We shall not stop here to review the many manifestations of Life among the forms of plant-life, for we shall have occasion to mention them in our next lesson, but it must be apparent to all that Life is constantly manifesting in the sprouting of seeds; the putting forth of stalk, leaves, blossoms, fruit, etc.,

and in the enormous manifestation of force and energy in such growth and development. One may see the life force in the plant pressing forth for expression and manifestation, from the first sprouting of the seed, until the last vital action on the part of the mature plant or tree.

Besides the vital action observable in the growth and development of plants, we know, of course, that plants sicken and die, and manifest all other attributes of living forms. There is no room for argument about the presence of life in the plant kingdom.

But there are other forms of life far below the scale of the plants. There is the world of the bacteria, microbes, infusoria—the groups of cells with a common life—the single cell creatures, down to the Monera, the creatures lower than the single cells—the Things of the slime of the ocean bed.

These tiny Things—living Things—present to the sight merely a tiny speck of jelly, without organs of any kind. And yet they exercise all the functions of life—movement, nutrition, reproduction, sensation, and dissolution. Some of these elementary forms are all stomach, that is they are all one organ capable of performing all the functions necessary for the life of the animal. The creature has no mouth, but when it wishes to devour an object it simply envelopes it—wraps itself around it like a bit of glue around a gnat, and then absorbs the substance of its prey through its whole body.

Scientists have turned some of these tiny creatures inside out, and yet they have gone on with their life functions undisturbed and untroubled. They have cut them up into still tinier bits, and yet each bit lived on as a separate animal, performing all of its functions undisturbed. They are all the same all over, and all the way through. They reproduce themselves by growing to a certain size, and then separating into two, and so on. The rapidity of the increase is most remarkable.

Haekel says of the Monera: "The Monera are the simplest permanent cytods. Their entire body consists of merely soft, structureless plasm. However thoroughly we may examine them with the help of the most delicate reagents and the strongest optical instruments, we yet find that all the parts are completely homogeneous. These Monera are therefore, in the strictest sense of the word, 'organisms without organs,' or even in a strict philosophical sense they might not even be called organisms, since they possess no organs and since they are not composed of various particles. They can only be called organisms in so far as they are capable of exercising the organic phenomena of life, of nutrition, reproduction, sensation and movement."

Verworn records an interesting instance of life and mind among the *Rhizopods*, a very low form of living thing. He relates that the *Diffflugia ampula*, a creature occupying a tiny shell formed of minute particles of sand, has a long projection of its substance, like a feeler or tendril, with which it searches on the bottom of the sea for sandy material with which to build the shell or outer covering for its offspring, which are born by division from the parent body. It grasps the particle of sand by the feeler, and passes it into its body by enclosing it. Verworn removed the sand from the bottom of the tank, replacing it by very minute particles of highly colored glass. Shortly afterward he noticed a collection of these particles of glass in the body of the creature, and a little later he saw a tiny speck of protoplasm emitted from the parent by separation. At the same time he noticed that the bits of glass collected by the mother creature were passed out and placed around the body of the new creature, and cemented together by a substance secreted by the body of the parent, thus forming a shell and covering for the offspring. This proceeding showed the presence of a mental something sufficient to cause the creature to prepare a shell for the offspring previous to its birth—or rather to gather the material for such shell, to be afterward used; to distinguish the proper material; to mould it into shape, and cement it. The scientist reported that a creature always gathered just exactly enough sand for its purpose—never too little, and never an excess. And this in a creature that is little more than a tiny drop of glue!

We may consider the life actions of the Moneron a little further, for it is the lowest form of so-called "living matter"—the point at which living forms pass off into non-living forms (so-called). This tiny speck of glue—an organism without organs—is endowed with the faculty called sensation. It draws away from that which is likely to injure it, and toward that which it desires—all in response

to an elementary sensation. It has the instinct of self-preservation and self-protection. It seeks and finds its prey, and then eats, digests and assimilates it. It is able to move about by "false-feet," or bits of its body which it pushes forth at will from any part of its substance. It reproduces itself, as we have seen, by separation and self-division.

The life of the bacteria and germs—the yeasty forms of life—are familiar to many of us. And yet there are forms of life still below these. The line between living forms and non-living forms is being set back further and further by science. Living creatures are now known that resemble the non-living so closely that the line cannot be definitely drawn.

Living creatures are known that are capable of being dried and laid away for several years, and then may be revived by the application of moisture. They resemble dust, but are full of life and function. Certain forms of bacilli are known to Science that have been subjected to degrees of heat and cold that are but terms to any but the scientific mind.

Low forms of life called Diatoms or "living crystals" are known. They are tiny geometrical forms. They are composed of a tiny drop of plasm, resembling glue, covered by a thin shell of siliceous or sandy material. They are visible only through the microscope, and are so small that thousands of them might be gathered together on the head of a pin. They are so like chemical crystals that it requires a shrewd and careful observer to distinguish them. And yet they are alive, and perform all the functions of life.

Leaving these creatures, we enter the kingdom of the crystals, in our search for life. Yes, the crystals manifest life, as strange as this statement may appear to those who have not followed the march of Science. The crystals are born, grow, live, and may be killed by chemicals or electricity. Science has added a new department called "Plasmology," the purpose of which is the study of crystal life. Some investigators have progressed so far as to claim that they have discovered signs of rudimentary sex functioning among crystals. At any rate, crystals are born and grow like living things. As a recent scientific writer has said: "Crystallization, as we are to learn now, is not a mere mechanical grouping of dead atoms. It is a birth."

The crystal forms from the mother liquor, and its body is built up systematically, regularly, and according to a well defined plan or pattern, just as are the body and bones of the animal form, and the wood and bark of the tree. There is life at work in the growth of the crystal. And not only does the crystal grow, but it also reproduces itself by separation or splitting-off, just as is the case with the lower forms of life, just mentioned.

The principal point of difference between the growth and development of the crystals and that of the lower forms of life referred to is that the crystal takes its nourishment from the outside, and builds up from its outer surface, while the Monera absorbs its nourishment from within, and grows outwardly from within. If the crystal had a soft center, and took its nourishment in that way, it would be almost identical with the Diatom, or, if the Diatom grew from the outside, it would be but a crystal. A very fine dividing line.

Crystals, like living forms, may be sterilized and rendered incapable of reproduction by chemical process, or electrical discharges. They may also be "killed" and future growth prevented in this manner. Surely this looks like "Life," does it not?

To realize the importance of this idea of life among the crystals, we must remember that our hardest rocks and metals are composed of crystals, and that the dirt and earth upon which we grow and live are but crumbled rock and miniature crystals. Therefore the very dust under our feet is alive. *There is nothing dead.* There is no transformation of "dead matter" into live plant matter, and then into live animal matter. The chemicals are alive, and from chemical to man's body there is but a continuous change of shape and form of living matter. Any man's body, decomposing, is again resolved into chemicals, and the chain begins over again. Merely changes in living forms—that's all, so far as the bodies are concerned.

Nature furnishes us with many examples of this presence of life in the inorganic world. We have but to look around to see the truth of the statement that All is Alive. There is that which is known as the "fatigue of elasticity" in metals. Razors get tired, and require a rest. Tuning forks lose their powers of vibration, to a degree, and have to be given a vacation. 'Machinery in mills and manufactories needs an occasional day off. Metals are subject to disease and infection, and have been poisoned and restored by antidotes. Window glass, especially stained glass, is subject to a disease spreading from pane to pane.

Men accustomed to handling and using tools and machinery naturally drop into the habit of speaking of these things as if they were alive. They seem to recognize the presence of "feeling" in tools or machine, and to perceive in each a sort of "character" or personality, which must be respected, humored, or coaxed in order to get the best results.

Perhaps the most valuable testimony along these lines, and which goes very far toward proving the centuries-old theories of the Yogis regarding Omnipresent Life, comes from Prof. J. Chunder Bose, of the Calcutta University, a Hindu educated in the English Universities, under the best teachers, and who is now a leading scientific authority in the western world, he has given to the world some very valuable scientific information along these lines in his book entitled "*Response in the Living and Non-living*," which has caused the widest comment and created the greatest interest among the highest scientific authorities. His experiments along the lines of the gathering of evidence of life in the inorganic forms have revolutionized the theories of modern science, and have done much to further the idea that life is present everywhere, and that there is no such thing as dead matter.

He bases his work upon the theory that the best and only true test for the presence of life in matter is the response of matter to external stimulus. Proceeding from this fundamental theory he has proven by in-numerable experiments that so-called inorganic matter, minerals, metals, etc., give a response to such stimulus, which response is similar, if not identical, to the response of the matter composing the bodies of plants, animals, men.

He devised delicate apparatus for the measurement of the response to the outside stimulus, the degree, and other evidence being recorded in traces on a revolving cylinder. The tracings or curves obtained from tin and other metals, when compared with those obtained from living muscle, were found to be identical. He used a galvanometer, a very delicate and accurate scientific instrument, in his experiments. This instrument is so finely adjusted that the faintest current will cause a deflection of the registering needle, which is delicately swung on a tiny pivot. If the galvanometer be attached to a human nerve, and the end of the nerve be irritated, the needle will register.

Prof. Bose found that when he attached the galvanometer to bars of various metals they gave a similar response when struck or twisted. The greater the irritation applied to the metal, the greater the response registered by the instrument. The analogy between the response of the metal and that of the living muscle was startling. For instance, just as in the case of the living animal muscle or nerve matter, the response becomes fatigued, so in the case of the metal the curve registered by the needle became fainter and still fainter, as the bar became more and more fatigued by the continued irritation. And again, just after such fatigue the muscle would become rested, and would again respond actively, so would the metal when given a chance to recuperate.

Tetanus due to shocks constantly repeated, was caused and recovered. Metals recorded evidences of fatigue. Drugs caused identical effects on metals and animals—some exciting; some depressing; some killing. Some poisonous chemicals killed pieces of metal, rendering them immobile and therefore incapable of registering records on the apparatus. In some cases antidotes were promptly administered, and saved the life of the metal.

Prof. Bose also conducted experiments on plants in the same way. Pieces of vegetable matter were found to be capable of stimulation, fatigue, excitement, depression, poison. Mrs. Annie Besant, who witnessed some of these experiments in Calcutta, has written as follows regarding the experiments on plant life: "There is something rather pathetic in seeing the way in which the tiny

spot of light which records the pulses in the plant, travels in ever weaker and weaker curves, when the plant is under the influence of poison, then falls into a final despairing straight line, and—stops. One feels as though a murder has been committed—as indeed it has."

In one of Prof. Bose's public experiments he clearly demonstrated that a bar of iron was fully as sensitive as the human body, and that it could be irritated and stimulated in the same way, and finally could be poisoned and killed. "Among such phenomena," he asks, "how can we draw the line of demarkation, and say, 'Here the physical ends, and there the physiological begins'? No such barrier exists." According to his theory, which agrees with the oldest occult theories, by the way, life is present in every object and form of Nature, and all forms respond to external stimulus, which response is a proof of the presence of life in the form.

Prof. Bose's great book is full of the most startling results of experiments. He proves that the metals manifest something like sleep; can be killed; exhibit torpor and sluggishness; get tired or lazy; wake up; can be roused into activity; may be stimulated, strengthened, weakened; suffer from extreme cold and heat; may be drugged or intoxicated, the different metals manifesting a different response to certain drugs, just as different men and animals manifest a varying degree of similar resistance. The response of a piece of steel subjected to the influence of a chemical poison shows a gradual fluttering and weakening until it finally dies away, just as animal matter does when similarly poisoned. When revived in time by an antidote, the recovery was similarly gradual in both metal and muscle. A remarkable fact is noted by the scientist when he tells us that the very poisons that kill the metals are themselves alive and may be killed, drugged, stimulated, etc., showing the same response as in the case of the metals, proving the existence in them of the same life that is in the metals and animal matter that they influence.

Of course when these metals are "killed" there is merely a killing of the metal as metal—the atoms and principles of which the metal is composed remaining fully alive and active, just as is the case with the atom of the human body after the soul passes out—the body is as much alive after death as during the life of the person, the activity of the parts being along the lines of dissolution instead of construction in that case.

We hear much of the claims of scientists who announce that they are on the eve of "*creating* life" from non-living matter. This is all nonsense—life can come only from life. Life from non-life is an absurdity. And all Life comes from the One Life underlying All. But it is true that Science has done, is doing, and will do, something very much like "creating life," but of course this is merely changing the form of Life into other forms—the lesser form into the higher—just as one produces a plant from a seed, or a fruit from a plant. The Life is always there, and responds to the proper stimulus and conditions.

A number of scientists are working on the problem of generating living forms from inorganic matter. The old idea of "spontaneous generation," for many years relegated to the scrap-pile of Science, is again coming to the front. Although the theory of Evolution compels its adherents to accept the idea that at one time in the past living forms sprung from the non-living (so-called), yet it has been generally believed that the conditions which brought about this stage of evolution has forever passed. But the indications now all point to the other view that this stage of evolution is, and always has been, in operation, and that new forms of life are constantly evolving from the inorganic forms. "Creation," so-called (although the word is an absurdity from the Yogi point of view), is constantly being performed.

Dr. Charlton Bastian, of London, Eng., has long been a prominent advocate of this theory of continuous spontaneous generation. Laughed down and considered defeated by the leading scientific minds of a generation ago, he still pluckily kept at work, and his recent books were like bombshells in the orthodox scientific camp. He has taken more than five thousand photo-micrographs, all showing most startling facts in connection with the origin of living forms from the inorganic. He claims that the microscope reveals the development in a previously clear liquid of very minute black spots,

which gradually enlarge and transform into bacteria—living forms of a very low order. Prof. Burke, of Cambridge, Eng., has demonstrated that he may produce in sterilized bouillon, subjected to the action of sterilized radium chloride, minute living bodies which manifest growth and subdivision. Science is being gradually forced to the conclusion that living forms are still arising in the world by natural processes, which is not at all remarkable when one remembers that natural law is uniform and continuous. These recent discoveries go to swell the already large list of modern scientific ideas which correspond with the centuries-old Yogi teachings. When the Occult explanation that there is Life in everything, *inorganic as well as organic*, and that evolution is constant, is heard, then may we see that these experiments simply prove that the forms of life may be changed and developed—not that Life may be "created."

The chemical and mineral world furnish us with many instances of the growth and development of forms closely resembling the forms of the vegetable world. What is known as "metallic vegetation," as shown in the "lead tree," gives us an interesting example of this phenomenon. The experiment is performed by placing in a wide-necked bottle a clear acidulated solution of acetate of lead. The bottle is corked, a piece of copper wire being fastened to the cork, from which wire is suspended a piece of zinc, the latter hanging as nearly as possible in the center of the lead solution. When the bottle is corked the copper wire immediately begins to surround itself with a growth of metallic lead resembling fine moss. From this moss spring branches and limbs, which in turn manifest a growth similar to foliage, until at last a miniature bush or tree is formed. Similar "metallic vegetation" may be produced by other metallic solutions.

All of you have noticed how crystals of frost form on window panes in shapes of leaves, branches, foliage, flowers, blossoms, etc. Saltpeter when subjected to the effect of polarized light assumes forms closely resembling the forms of the orchid. Nature is full of these resemblances.

A German scientist recently performed a remarkable experiment with certain metallic salts. He subjected the salts to the action of a galvanic current, when to his surprise the particles of the salts grouped themselves around the negative pole of the battery, and then grew into a shape closely resembling a miniature mushroom, with tiny stem and umbrella top. These metallic mushrooms at first presented a transparent appearance, but gradually developed color, the top of the umbrella being a bright red, with a faint rose shade on the under surface. The stems showed a pale straw color. This was most interesting, but the important fact of the experiment consists in the discovery that these mushrooms have fine veins or tubes running along the stems, through which the nourishment, or additional material for growth, is transported, so that the growth is actually from the inside, just as is the case with fungus life. To all intents and purposes, these inorganic metallic growths were low forms of vegetable life.

But the search for Life does not end with the forms of the mineral world as we know them. Science has separated the material forms into smaller forms, and again still smaller. And if there is Life in the form composed of countless particles, then must there be Life in the particles themselves. For Life cannot come from non-Life, and if there be not Life in the particles, the theory of Omnipresent Life must fall. So we must look beyond the form and shape of the mineral—must separate it into its constituent parts, and then examine the parts for indications of Life.

Science teaches us that all forms of matter are compiled of minute particles called molecules. A molecule is the smallest particle of matter that is possible, unless the chemical atoms composing the matter fly apart and the matter be resolved into its original elements. For instance, let us take the familiar instance of a drop of water. Let us divide and subdivide the drop, until at last we get to the smallest possible particle of water. That smallest possible particle would be a "molecule" of water. We cannot subdivide this molecule without causing its atoms of hydrogen and oxygen to fly apart—and then there would be no *water* at all. Well, these molecules manifest a something called Attraction for each other. They attract other molecules of the same kind, and are likewise attracted. The operation of this law of attraction results in the formation of masses of matter, whether those

masses be mountains of solid rock, or a drop of water, or a volume of gas. All masses of matter are composed of aggregations of molecules, held together by the law of attraction. This law of attraction is called Cohesion. This Cohesive Attraction is not a mere mechanical force, as many suppose, but is an exhibition of Life action, manifesting in the presence of the molecule of a "like" or "love" for the similar molecule. And when the Life energies begin to manifest on a certain plane, and proceed to mould the molecules into crystals, so that we may see the actual process under way, we begin to realize very clearly that there is "something at work" in this building up.

But wonderful as this may seem to those unfamiliar with the idea, the manifestation of Life among the atoms is still more so. The atom, you will remember, is the chemical unit which, uniting with other atoms, makes up the molecule. For instance, if we take two atoms of the gas called hydrogen and one atom of the gas called oxygen, and place them near each other, they will at once rush toward each other and form a partnership, which is called a molecule of water. And so it is with all atoms—they are continually forming partnerships, or dissolving them. Marriage and divorce is a part of the life of the atoms. These evidences of attraction and repulsion among the atoms are receiving much attention from careful thinkers, and some of the most advanced minds of the age see in this phenomena the corroboration of the old Yogi idea that there is Life and vital action in the smallest particles of matter.

The atoms manifest vital characteristics in their attractions and repulsions. They move along the lines of their attractions and form marriages, and thus combining they form the substances with which we are familiar. When they combine, remember, they do not lose their individuality and melt into a permanent substance, but merely unite and yet remain distinct. If the combination be destroyed by chemical action, electrical discharge, etc., the atoms fly apart, and again live their own separate lives, until they come in contact with other atoms with which they have affinities, and form a new union or partnership. In many chemical changes the atoms divorce themselves, each forsaking its mate or mates, and seeking some newer affinity in the shape of a more congenial atom. The atoms manifest a fickleness and will always desert a lesser attraction for a greater one. This is no mere bit of imagery, or scientific poetry. It is a scientific statement of the action of atoms along the lines of vital manifestation.

The great German scientist, Haeckel, has said: "I cannot imagine the simplest chemical and physical processes without attributing the movement of the material particles to unconscious sensation. The idea of Chemical Affinity consists in the fact that the various chemical elements perceive differences in the qualities of other elements, and experience pleasure or revulsion at contact with them, and execute their respective movements on this ground." He also says: "We may ascribe the feeling of pleasure or pain (satisfaction or dissatisfaction) to all atoms, and thereby ascribe the elective affinities of chemistry to the attraction between living atoms and repulsion between hating atoms." He also says that "the sensations in animal and plant life are connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements, and that reveal themselves in chemical affinity." Naegli says: "If the molecules possess something that is related, however distantly, to sensation, it must be comfortable for them to be able to follow their attractions and repulsions, and uncomfortable for them when they are forced to do otherwise."

We might fill page after page with quotations from eminent thinkers going to prove the correctness of the old Yogi teachings that Life is Omnipresent. Modern Science is rapidly advancing to this position, leaving behind her the old idea of "dead matter." Even the new theories of the electron—the little particles of electrical energy which are now believed to constitute the base of the atom—does not change this idea, for the electrons manifest attraction, and response thereto, and form themselves into groups composing the atom. And even if we pass beyond matter into the mystical Ether which Science assumes to be the material base of things, we must believe that there is life there too, and that as Prof. Dolbear says: "The Ether has besides the function of energy and motion, other inherent properties, out of which could emerge, under proper circumstances, other phenomena, such

as life, mind, or whatever may be in the substratum," and, that as Prof. Cope has hinted, that the basis of Life lies back of the atoms and may be found in the Universal Ether.

Some scientists go even further, and assert that not only is Life present in everything, but that Mind is present where Life is. Verily, the dreams of the Yogi fathers are coming true, and from the ranks of the materialists are coming the material proofs of the spiritual teachings. Listen to these words from Dr. Saleeby, in his recent valuable scientific work, "*Evolution, the Master Key*." He says:

"Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is, apparently, not alive. But if life is potential in matter, it is a thousand times more evident that Mind is potential in Life. The evolutionist is impelled to believe that Mind is potential in matter. (I adopt that form of words for the moment, but not without future criticism.) The microscopic cell, a minute speck of matter that is to become man, has in it the promise and the germ of mind. May we not then draw the inference that the elements of mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell. Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that Mind is potential in the unit of Matter—the electron itself... It is to assert the sublime truth first perceived by Spinoza, that Mind and Matter are the warp and woof of what Goethe called 'the living garment of God.' Both are complementary expressions of the Unknowable Reality which underlies both."

There is no such thing as non-vital attraction or repulsion. All inclinations for or against another object, or thing, is an evidence of Life. Each thing has sufficient life energy to enable it to carry on its work. And as each form advances by evolution into a higher form, it is able to have more of the Life energy manifest through it. As its material machinery is built up, it becomes able to manifest a greater and higher degree of Life. It is not that one thing has a low life, or another a high life—this cannot be, for there is but One Life. It is like the current of electricity that is able to run the most delicate machinery or manifest a light in the incandescent lamp. Give it the organ or machinery of manifestation, and it manifests—give it a low form, and it will manifest a low degree—give it a high form, and it will manifest a high degree. The same steam power runs the clumsy engine, or the perfect apparatus which drives the most delicate mechanism. And so it is with the One Life—its manifestations may seem low and clumsy, or high and perfect—but it all depends upon the material or mental machinery through which it works. There is but One Life, manifesting in countless forms and shapes, and degrees. One Life underlying All—in All.

From the highest forms of Life down through the animal, vegetable and mineral kingdoms, we see Life everywhere present—Death an illusion. Back of all visible forms of material life there is still the beginnings of manifested life pressing forward for expression and manifestation. And underneath all is the Spirit of Life—longing, striving, feeling, acting.

In the mountain and the ocean—the flower and the tree—the sunset—the dawn—the suns—the stars—all is Life—manifestations of the One Life. Everything is Alive, quick with living force, power, action; thrilling with vitality; throbbing with feeling; filled with activity. All is from the One Life—and all that is from the One Life is Alive. There is no dead substance in the Universe—there can be none—for Life cannot Die. All is Alive. And Life is in All.

Carry with you this Central Thought of the Lesson:

CENTRAL THOUGHT: *There is but One Life, and its manifestations comprise all the forms and shapes of the Universe. From Life comes but Life—and Life can come only from Life. Therefore we have the right to expect that all manifestations of the One Life should be Alive. And we are not mocked in such belief. Not only do the highest Occult Teachings inform us that Everything is Alive, but Modern Science has proven to us that Life is present everywhere—even in that which was formerly considered dead matter. It now sees that even the atom, and what lies back of the atom, is charged with*

Life Energy and Action. Forms and shapes may change, and do change—but Life remains eternal and infinite. It cannot Die—for it is LIFE.

Peace be with thee.

THE THIRD LESSON

THE CREATIVE WILL

In our first lesson of this series, we stated that among the other qualities and attributes that we were compelled, by the laws of our reason, to think that the Absolute possessed, was that of Omnipotence or All-Power. In other words we are compelled to think of the One as being the source and fount of all the Power there is, ever has been, or ever can be in the Universe. Not only, as is generally supposed, that the Power of the One is greater than any other Power,—but more than this, that there can be no other power, and that, therefore, each and every, any and all manifestations or forms of Power, Force or Energy must be a part of the great one Energy which emanates from the One.

There is no escape from this conclusion, as startling as it may appear to the mind unaccustomed to it. If there is any power not from and of the One, from whence comes such power, for there is nothing else outside of the One? Who or what exists outside of the One that can manifest even the faintest degree of power of any kind? All power must come from the Absolute, and must in its nature be but one.

Modern Science has recognized this truth, and one of its fundamental principles is the Unity of Energy—the theory that all forms of Energy are, at the last, One. Science holds that all forms of Energy are interchangeable, and from this idea comes the theory of the Conservation of Energy or Correlation of Force.

Science teaches that every manifestation of energy, power, or force, from the operation of the law of gravitation, up to the highest form of mental force is but the operation of the One Energy of the Universe.

Just what this Energy is, in its inner nature, Science does not know. It has many theories, but does not advance any of them as a law. It speaks of the Infinite and Eternal Energy from which all things proceed, but pronounces its nature to be unknowable. But some of the latter-day scientists are veering around to the teachings of the occultists, and are now hinting that it is something more than a mere mechanical energy. They are speaking of it in terms of mind. Wundt, the German scientist, whose school of thought is called voluntarism, considers the motive-force of Energy to be something that may be called Will. Crusius, as far back as 1744 said: "Will is the dominating force of the world." And Schopenhauer based his fascinating but gloomy philosophy and metaphysics upon the underlying principle of an active form of energy which he called the Will-to-Live, which he considered to be the Thing-in-Itself, or the Absolute. Balzac, the novelist, considered a something akin to Will, to be the moving force of the Universe. Bulwer advanced a similar theory, and made mention of it in several of his novels.

This idea of an active, creative Will, at work in the Universe, building up; tearing down; replacing; repairing; changing—always at work—ever active—has been entertained by numerous philosophers and thinkers, under different names and styles. Some, like Schopenhauer have thought of this Will as the final thing—that which took the place of God—the First Cause. But others have seen in this Will an active living principle emanating from the Absolute or God, and working in accordance with the laws impressed by Him upon it. In various forms, this latter idea is seen all through the history of philosophical thought. Cudsworth, the English philosopher, evolved the idea of a something called the "Plastic Nature," which so closely approaches the Yogi idea of the Creative Will, that we feel justified in quoting a passage from his book. He says:

"It seems not so agreeable to reason that Nature, as a distinct thing from the Deity, should be quite superseded or made to signify nothing, God Himself doing all things immediately and miraculously; from whence it would follow also that they are all done either forcibly and violently, or else artificially only, and none of them by any inward principle of their own.

"This opinion is further confuted by that slow and gradual process that in the generation of things, which would seem to be but a vain and idle pomp or a trifling formality if the moving power were omnipotent; as also by those errors and bumbles which are committed where the matter is inept and contumacious; which argue that the moving power be not irresistible, and that Nature is such a thing as is not altogether incapable (as well as human art) of being sometimes frustrated and disappointed by the indisposition of matter. Whereas an omnipotent moving power, as it could dispatch its work in a moment, so would it always do it infallibly and irresistibly, no ineptitude and stubbornness of matter being ever able to hinder such a one, or make him bungle or fumble in anything.

"Wherefore, since neither all things are produced fortuitously, or by the unguided mechanism of matter, nor God himself may be reasonably thought to do all things immediately and miraculously, it may well be concluded that there is a Plastic Nature under him, which, as an inferior and subordinate instrument, doth drudgingly execute that part of his providence which consists in the regular and orderly motion of matter; yet so as there is also besides this a higher providence to be acknowledged, which, presiding over it, doth often supply the defects of it, and sometimes overrules it, forasmuch as the Plastic Nature cannot act electively nor with discretion."

The Yogi Philosophy teaches of the existence of a Universal Creative Will, emanating from the Absolute—infilled with the power of the Absolute and acting under established natural laws, which performs the active work of creation in the world, similar to that performed by "Cudsworth's Plastic Nature," just mentioned. This Creative Will is not Schopenhauer's Will-to-Live. It is not a Thing-in-itself, but a vehicle or instrument of the Absolute. It is an emanation of the mind of the Absolute—a manifestation in action of its Will—a mental product rather than a physical, and, of course, saturated with the life-energy of its projector.

This Creative Will is not a mere blind, mechanical energy or force—it is far more than this. We can explain it only by referring you to the manifestation of the Will in yourself. You wish to move your arm, and it moves. The immediate force may seem to be a mechanical force, but what is back of that force—what is the essence of the force? The Will! All manifestations of energy—all the causes of motion—all forces—are forms of the action of the Will of the One—the Creative Will—acting under natural laws established by the One, ever moving, acting, forcing, urging, driving, leading. We do not mean that every little act is a thought of the moment on the part of the Absolute, and a reaching out of the Will in obedience to that thought. On the contrary, we mean that the One set the Will into operation as a whole, conceiving of laws and limitations in its action, the Will constantly operating in obedience to that conception, the results manifesting in what we call natural law; natural forces, etc. Besides this, the Absolute is believed to manifest its Will specially upon occasions; and moreover permits its Will to be applied and used by the individual wills of individual Egos, under the general Law and laws, and plan of the One.

But you must not suppose that the Will is manifested only in the form of mechanical forces, cohesion, chemical attraction, electricity, gravitation, etc.

It does more than this. It is in full operation in all forms of life, and living things. It is present everywhere. Back of all forms of movement and action, we find a moving cause—usually a *Pressure*. This is true of that which we have been calling mechanical forces, and of all forms of that which we call Life Energy. Now, note this, this great Pressure that you will observe in all Life Action, is the Creative Will—the Will Principle of the One—bending toward the carrying out of the Great Plan of Life.

Look where we will, on living forms, and we may begin to recognize the presence of a certain creative energy at work—building up; moulding, directing; tearing down; replacing, etc.—always active in its efforts to create, preserve and conserve life. This visible creative energy is what the Yogi Philosophy calls "the Creative Will," and which forms the subject of this lesson. The Creative Will is that striving, longing, pressing forward, unfolding, progressing evolutionary effort, that all

thoughtful people see in operation in all forms of life—throughout all Nature. From the lowest to the highest forms of life, the Effort, Energy, Pressure, may be recognized in action, creating, preserving, nourishing, and improving its forms. It is that Something that we recognize when we speak of "Nature's Forces" at work in plant growth and animal functioning. If you will but keep the word and idea—"NATURE"—before you, you will be able to more clearly form the mental concept of the Creative Will. The Creative Will is that which you have been calling "Nature at Work" in the growth of the plant; the sprouting of the seed; the curling and reaching of the tendril; the fertilization of the blossoms, etc. You have seen this Will at work, if you have watched growing things.

We call this energy "the Creative Will," because it is the objective manifestation of the Creative Energy of the Absolute—Its visible Will manifested in the direction of physical life. It is as much Will in action, as the Will that causes your arm to move in response to its power. It is no mere chance thing, or mechanical law—it is life action in operation.

This Creative Will not only causes movement in completed life, but all movement and action in life independent of the personal will of its individual forms. All the phenomena of the so-called Unconscious belong to it. It causes the body to grow; attends to the details of nourishment, assimilation, digestion, elimination, and all of the rest. It builds up bodies, organs, and parts, and keeps them in operation and function.

The Creative Will is directed to the outward expression of Life—to the objectification of Life. You may call this energy the "Universal Life Energy" if you wish, but, to those who know it, it is a Will—an active, living Will, in full operation and power, pressing forward toward the manifestation of objective life.

The Creative Will seems to be filled with a strong Desire to manifest. It longs to express itself, and to give birth to forms of activity. Desire lies under and in all forms of its manifestations. The ever present Desire of the Creative Will causes lower forms to be succeeded by higher forms—and is the moving cause of evolution—it is the Evolutionary Urge itself, which ever cries to its manifestations, "Move on; move upward."

In the Hindu classic, the "Mahabharata," Brahma created the most beautiful female being ever known, and called her Tillotama. He presented her in turn to all the gods, in order to witness their wonder and admiration. Siva's desire to behold her was so great that it developed in him four faces, in succession, as she made the tour of the assembly; and Indra's longing was so intense that his body became all eyes. In this myth may be seen exemplified the effect of Desire and Will in the forms of life, function and shape—all following Desire and Need, as in the case of the long neck of the giraffe which enables him to reach for the high branches of the trees in his native land; and in the long neck and high legs of the fisher birds, the crane, stork, ibis, etc.

The Creative Will finds within itself a desire to create suns, and they are formed. It desired planets to revolve around the suns, and they were thrown off in obedience to the law. It desired plant life, and plant life appeared, working from higher to lower form. Then came animal life, from nomad to man. Some of the animal forms yielded to the desire to fly, and wings appeared gradually, and we called it bird-life. Some felt a desire to burrow in the ground, and lo! came the moles, gophers, etc. It wanted a thinking creature, and Man with his wonderful brain was evolved. Evolution is more than a mere survival of the fittest; natural selection, etc. Although it uses these laws as tools and instruments, still back of them is that insistent urge—that ever-impelling desire—that ever-active Creative Will. Lamarck was nearer right than Darwin when he claimed that Desire was back of it all, and preceded function and form. Desire wanted form and function, and produced them by the activity of the Creative Will.

This Creative Will acts like a living force—and so it is indeed—but it does not act as a reasoning, intellectual Something, in one sense—instead it manifests rather the "feeling," wanting, longing, instinctive phase of mind, akin to those "feelings" and resulting actions that we find within our natures. The Will acts on the Instinctive Plane.

Evolution shows us Life constantly pressing forward toward higher and still higher forms of expression. The urge is constantly upward and onward. It is true that some species sink out of sight their work in the world having been done, but they are succeeded by other species more in harmony with their environment and the needs of their times. Some races of men decay, but others build on their foundations, and reach still greater heights.

The Creative Will is something different from Reason or Intellect. But it underlies these. In the lower forms of life, in which mind is in but small evidence, the Will is in active operation, manifesting in Instinct and Automatic Life Action, so called. It does not depend upon brains for manifestation—for these lowly forms of life have no brains—but is in operation through every part of the body of the living thing.

Evidences of the existence of the Creative Will acting independently of the brains of animal and plant life may be had in overwhelming quantity if we will but examine the life action in the lower forms of life.

The testimony of the investigators along the lines of the Evolutionary school of thought, show us that the Life Principle was in active operation in lowly animal and plant life millions of years before brains capable of manifesting Thought were produced. Haeckel informs us that during more than half of the enormous time that has elapsed since organic life first became evident, no animal sufficiently advanced to have a brain was in existence. Brains were evolved according to the law of desire or necessity, in accordance with the Great Plan, but they were not needed for carrying on the wonderful work of the creation and preservation of the living forms. And they are not today. The tiny infant, and the senseless idiot are not able to think intelligently, but still their life functions go on regularly and according to law, in spite of the absence of thinking brains. And the life work of the plants, and of the lowly forms of animal life, is carried on likewise. This wonderful thing that we call Instinct is but another name for the manifestation of the Creative Will which flows from the One Life, or the Absolute.

Even as far down the scale of life as the Monera, we may see the Creative Will in action. The Monera are but tiny bits of slimy, jelly-like substances—mere specks of glue without organs of any kind, and yet they exercise the organic phenomena of life, such as nutrition, reproduction, sensation and movement, all of which are usually associated with an organized structure. These creatures are incapable of thought in themselves, and the phenomenon is due to the action of the Will through them. This Instinctive impulse and action is seen everywhere, manifesting upon Higher and still higher lines, as higher forms of organisms are built up.

Scientists have used the term, "Appetency," defining it as, "the instinctive tendency of living organisms to perform certain actions; the tendency of an unorganized body to seek that which satisfies the wants of its organism." Now what is this tendency? It cannot be an effort of reason, for the low form of life has nothing with which to reason. And it is impossible to think of "purposive tendency" without assuming the existence of mental power of some kind. And where can such a power be located if not in the form itself? When we consider that the Will is acting in and through all forms of Life, from highest to lowest—from Moneron to Man—we can at once recognize the source of the power and activity. It is the Great Life Principle—the Creative Will, manifesting itself.

We can perhaps better form an idea of the Creative Will, by reference to its outward and visible forms of activity. We cannot see the Will itself—the Pressure and the Urge—but we can see its action through living forms. Just as we cannot see a man behind a curtain, and yet may practically see him by watching the movements of his form as he presses up against the curtain, so may we see the Will by watching it as it presses up against the living curtain of the forms of life. There was a play presented on the American stage a few years ago, in which one of the scenes pictured the place of departed spirits according to the Japanese belief. The audience could not see the actors representing the spirits, but they could see their movements as they pressed up close to a thin silky curtain stretched across the stage, and their motions as they moved to and fro behind the curtain were plainly recognized.

The deception was perfect, and the effect was startling. One almost believed that he saw the forms of formless creatures. And this is what we may do in viewing the operation of the Creative Will—we may take a look at the moving form of the Will behind the curtain of the forms of the manifestation of life. We may see it pressing and urging here, and bending there—building up here, and changing there—always acting, always moving, striving, doing, in response to that insatiable urge and craving, and longing of its inner desire. Let us take a few peeps at the Will moving behind the curtain!

Commencing with the cases of the forming of the crystals, as spoken of in our last lesson, we may pass on to plant life. But before doing so, it may be well for us to take a parting look at the Will manifesting crystal forms. One of the latest scientific works makes mention of the experiments of a scientist who has been devoting much attention to the formation of crystals, and reports that he has noticed that certain crystals of organic compounds, instead of being built up symmetrically, as is usual with crystals, were "enation-morphic," that is, opposed to each other, in rights and lefts, like hands or gloves, or shoes, etc. These crystals are never found alone, but always form in pairs. Can you not see the Will behind the curtain here?

Let us look for the Will in plant-life. Passing rapidly over the wonderful evidences in the cases of the fertilization of plants by insects, the plant shaping its blossom so as to admit the entrance of the particular insect that acts as the carrier of its pollen, think for a moment how the distribution of the seed is provided for. Fruit trees and plants surround the seed with a sweet covering, that it may be eaten by insect and animal, and the seed distributed. Others have a hard covering to protect the seed or nut from the winter frosts, but which covering rots with the spring rains and allows the germ to sprout. Others surround the seed with a fleecy substance, so that the wind may carry it here and there and give it a chance to find a home where it is not so crowded. Another tree has a little pop-gun arrangement, by means of which it pops its seed to a distance of several feet.

Other plants have seeds that are covered with a burr or "sticky" bristles, which enables them to attach themselves to the wool of sheep and other animals, and thus be carried about and finally dropped in some spot far away from the parent plant, and thus the scattering of the species be accomplished. Some plants show the most wonderful plans and arrangements for this scattering of the seed in new homes where there is a better opportunity for growth and development, the arrangements for this purpose displaying something very much akin to what we would call "ingenuity" if it were the work of a reasoning mind. There are plants called cockle-burs whose seed-pods are provided with stickers in every direction, so that anything brushing against them is sure to pick them up. At the end of each sticker is a very tiny hook, and these hooks fasten themselves tightly into anything that brushes against it, animal wool, hair, or clothing, etc. Some of these seeds have been known to have been carried to other quarters of the globe in wool, etc., there to find new homes and a wider field.

Other plants, like the thistle, provide their seed with downy wings, by which the wind carries them afar to other fields. Other seeds have a faculty of tumbling and rolling along the ground to great distances, owing to their peculiar shape and formation. The maple provides its seed with a peculiar arrangement something like a propeller screw, which when the wind strikes the trees and looses the seed, whirls the latter through the air to a distance of a hundred yards or more. Other seeds are provided with floating apparatus, which enables them to travel many miles by stream or river, or rain washes. Some of these not only float, but actually swim, having spider-like filaments, which wriggle like legs, and actually propel the tiny seed along to its new home. A recent writer says of these seeds that "so curiously lifelike are their movements that it is almost impossible to believe that these tiny objects, making good progress through the water, are really seeds, and not insects."

The leaves of the Venus' Fly-trap fold upon each other and enclose the insect which is attracted by the sweet juice on the leaf, three extremely sensitive bristles or hairs giving the plant notice that the insect is touching them. A recent writer gives the following description of a peculiar plant. He says: "On the shores of Lake Nicaragua is to be found an uncanny product of the vegetable kingdom known among the natives by the expressive name of 'the Devil's Noose.' Dunstan, the naturalist,

discovered it long ago while wandering on the shores of the lake. Attracted by the cries of pain and terror from his dog, he found the animal held by black sticky bands which had chafed the skin to bleeding point. These bands were branches of a newly-discovered carnivorous plant which had been aptly named the 'land octopus.' The branches are flexible, black, polished and without leaves, and secrete a viscid fluid."

You have seen flowers that closed when you touched them. You remember the Golden Poppy that closes when the sun goes down. Another plant, a variety of orchid, has a long, slender, flat stem, or tube, about one-eighth of an inch thick, with an opening at the extreme end, and a series of fine tubes where it joins the plant. Ordinarily this tube remains coiled up into a spiral, but when the plant needs water (it usually grows upon the trunks of trees overhanging swampy places) it slowly uncoils the little tube and bends it over until it dips into the water, when it proceeds to suck up the water until it is filled, when it slowly coils around and discharges the water directly upon the plant, or its roots. Then it repeats the process until the plant is satisfied. When the water is absent from under the plant the tube moves this way and that way until it finds what it wants—just like the trunk of an elephant. If one touches the tube or trunk of the plant while it is extended for water, it shows a great sensitiveness and rapidly coils itself up. Now what causes this life action? The plant has no brains, and cannot have reasoned out this process, nor even have acted upon them by reasoning processes. It has nothing to think with to such a high degree. It is the Will behind the curtain, moving this way and that way, and doing things.

There was once a French scientist named Duhamel. He planted some beans in a cylinder—something like a long tomato can lying on its side. He waited until the beans began to sprout, and send forth roots downward, and shoots upward, according to nature's invariable rule. Then he moved the cylinder a little—rolled it over an inch or two. The next day he rolled it over a little more. And so on each day, rolling it over a little each time. Well, after a time Duhamel shook the dirt and growing beans out of the cylinder, and what did he find? This, that the beans in their endeavor to grow their roots downward had kept on bending each day downward; and in their endeavor to send shoots upward, had kept on bending upward a little each day, until at last there had been formed two complete spirals—the one spiral being the roots ever turning downward, and the other the shoots ever bending upward. How did the plant know direction? What was the moving power. The Creative Will behind the curtain again, you see!

Potatoes in dark cellars have sent out roots or sprouts twenty and thirty feet to reach light. Plants will send out roots many feet to reach water. They know where the water and light are, and where to reach them. The tendrils of a plant know where the stake or cord is, and they reach out for it and twine themselves around it. Unwind them, and the next day they are found again twined around it. Move the stake or cord, and the tendril moves after it. The insect-eating plants are able to distinguish between nitrogenous and non-nitrogenous food, accepting the one and rejecting the other. They recognize that cheese has the same nourishing properties as the insect, and they accept it, although it is far different in feeling, taste, appearance and every other characteristic from their accustomed food.

Case after case might be mentioned and cited to show the operation of the Will in plant-life. But wonderful as are many of these cases, the mere action of the Will as shown in the *growing* of the plant is just as wonderful. Just imagine a tiny seed, and see it sprout and draw to itself the nourishment from water, air, light and soil, then upward until it becomes a great tree with bark, limbs, branches, leaves, blossoms, fruit and all. Think of this miracle, and consider what must be the power and nature of that Will that causes it.

The growing plant manifests sufficient strength to crack great stones, and lift great slabs of pavement, as may be noticed by examining the sidewalks of suburban towns and parks. An English paper prints a report of four enormous mushrooms having lifted a huge slab of paving stone in a crowded street overnight. Think of this exhibition of Energy and Power. This wonderful faculty of exerting force and motion and energy is fundamental in the Will, for indeed every physical change

and growth is the result of motion, and motion arises only from force and pressure. Whose force, energy, power and motion? The Will's!

On all sides of us we may see this constant and steady urge and pressure behind living forces, and inorganic forms as well—always a manifestation of Energy and Power. And all this Power is in the Will—and the Will is but the manifestation of the All-Power—the Absolute. Remember this.

And this power manifests itself not only in the matter of growth and ordinary movements, but also in some other ways that seem quite mysterious to even modern Science. How is it that certain birds are able to fly directly against a strong wind, without visible movement of their wings? How do the buzzards float in the air, and make speed without a motion of the wing? What is the explanation of the movements of certain microscopic creatures who lack organs of movement? Listen to this instance related by the scientist Benet. He states that the Polycystids have a most peculiar manner of moving—a sort of sliding motion, to the right or left, upward, backward, sideways, stopping and starting, fast or slow, as it wills. It has no locomotive organs, and no movement can be seen to take place in the body from within or without. It simply slides. How?

Passing on to the higher animal life—how do eggs grow into chickens? What is the power in the germ of the egg? Can the germ think, and plan, and move, and grow into a chicken? Or is the Will at work there? And what is true in this case, is true of the birth and growth of all animal life—all animal life develops from a single germ cell. How, and Why?

There is a mental energy resident in the germ cell—of this there can be no doubt. And that mental energy is the Creative Will ever manifesting. Listen to these words from Huxley, the eminent scientist. He says:

"The student of Nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of his admiration is the development of a plant or of an animal from its embryo. Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and so purposelike in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamanderine proportions, in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than the achromatic lens would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.

"As life advances and the young amphibian ranges the waters, the terror of his insect contemporaries, not only are the nutritious particles supplied by its prey (by the addition of which to its frame growth takes place) laid down, each in its proper spot, and in due proportion to the rest, as to reproduce the form, the color, and the size, characteristic of the parental stock; but even the wonderful powers of reproducing lost parts possessed by these animals are controlled by the same governing tendency. Cut off the legs, the tail, the jaws, separately or all together, and as Spallanzani showed long ago, these parts not only grow again, but the new limb is formed on the same type as those which were lost. The new jaw, or leg, is a newt's, and never by any accident more like that of a frog's."

In this passage from Huxley one may see the actual working of the Creative Will of the Universe,—moving behind the curtain—and a very thin curtain at that. And this wonderful work

is going on all around us, all the time. Miracles are being accomplished every second—they are so common that we fail to regard them.

And in our bodies is the Will at work? Most certainly. What built you up from single cell to maturity? Did you do it with your intellect? Has not every bit of it been done without your conscious knowledge? It is only when things go wrong, owing to the violation of some law, that you become aware of your internal organs. And, yet, stomach and liver, and heart and the rest have been performing their work steadily—working away day and night, building up, repairing, nourishing, growing you into a man or woman, and keeping you sound and strong. Are you doing this with your reason or with your personal will? No, it is the great Creative Will of the Universe, Universe,—the expression of the purpose and power of the One, working in and through you. It is the One Life manifesting in you through its Creative Will.

And not only is this all. The Creative Will is all around us in every force, energy and principle. The force that we call mental power is the principle of the Will directed by our individual minds. In this statement we have a hint of the great mystery of Mental Force and Power, and the so-called Psychic Phenomena. It also gives us a key to Mental Healing. This is not the place to go into detail regarding these phases—but think over it a bit. This Will Power of the Universe, in all of its forms and phases, from Electricity to Thought-power, is always at the disposal of Man, within limits, and subject always to the laws of the Creative Will of the Universe. Those who acquire an understanding of the laws of any force may use it. And any force may be used or misused.

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