

EXCERPTS FROM 'THE EDINBURGH LECTURES ON

MENTAL SCIENCE' by Thomas Troward

Spirit and Matter:

Distinction between Spirit and Matter:

The distinctive quality of Spirit is Thought. The 'livingness' of Life consists in intelligence - in the power of Thought.

The distinctive quality of Matter is Form. Matter must have some form and occupy some space.

When we think of life as existing in any form, we associate it with the idea of extension in space, but when we think of life as the fact of 'livingness' we do not associate it with any idea of extension.

Explanation: An elephant's extension in space is much greater than that of a mouse, yet the degree of 'livingness' is equal - the mouse being quite as much alive as the elephant.

The important point of this distinction is that if we can conceive of anything as entirely devoid of the element of extension in space, it must be present in its entire totality anywhere and everywhere - at every point of space simultaneously.

The scientific definition of time is that it is the period occupied by a body in passing from one given point in space to another, and, therefore, according to this definition, when there is no space there can be no time; and hence, that conception of spirit which realizes it as devoid of the element of space must realize it as being devoid of the element of time also. Therefore, we find that the conception of spirit as pure Thought, and not as concrete Form, is the conception of it as subsisting perfectly independently of the elements of time and space.

From this it follows that if the idea of anything is conceived as existing on this level, it can only represent that thing as being actually present here and now. In view of this, nothing can be remote from us either in time or space: either the idea is entirely dissipated or it exists as an actual present entity, and not as something that shall be in the future; for where there is no sequence in time, there can be no future.

Similarly, where there is no space, there can be no conception of anything as being at a distance from us. When the elements of time and space are eliminated, all our ideas of things must necessarily be subsisting in a universal here, and an everlasting now.

The opposite conception is that of things expressing themselves through conditions of time and space and thus establishing a variety of relations to other things, as of bulk, distance, and direction, or of sequence in time.

These two conceptions are respectively the conception of the abstract and the concrete, of the unconditioned and the conditioned, of the absolute and the relative, Thought and Form. They are not opposed to each other in the sense of incompatibility, but are each the complement of the other, and the only reality is in the combination of the two. Both are necessary to the formation of a substantial entity.

Excerpts from Edinburgh Lectures

The lower degree of self-recognition is that which only realizes itself as an entity separate from all other entities - as the ego distinguished from the non-ego. But the higher degree of self-recognition is that which, realizing its own spiritual nature, sees in all other forms the alter-ego - or that which is itself in a different mode of expression.

It is imperative that the Mental Scientist clearly understand that the power by which he produces results is this higher recognition of self-recognition. It is also imperative that he understand the difference between Form and Being. Form is the mode of the relative and the mark of subjection to conditions. Being is the truth of the absolute and is that which controls conditions.

Going back, step by step, to source we arrive at the conclusion that Spirit is the primary substance out of which every form of matter is made. Because of the grand natural order of the universe, we know this primary substance must be intelligent and must be law. Being primary intelligence it is all knowledge. From this we know that all advances consist in discovering new subtleties of connection in this magnificent universal order. We know that all already exists and only needs our recognition to bring it into practical use.

Recognizing the presence of a universal intelligence which permeates all things, we must also recognize a corresponding responsiveness hidden deep down in the nature of all things - ready to be called into action when appealed to. All mental treatment depends on this responsiveness of spirit in its lower degrees to higher degrees of itself. It is here that the difference between the mental scientist and the uninstructed person comes in; the former knows of this responsiveness and makes use of it, and the latter cannot use it because he does not know it.

The Mental Scientist has increased in intelligence from the point of being governed only by the Law of Averages of the cosmic intelligence to the point of wielding power to control his own conditions. As the efforts of Nature have always been upward, individual volition is the outcome of the cosmic evolutionary principle at the point where it reaches its highest level. At this stage the all-creating Life-principle reproduces itself in a form capable of recognizing the working of the evolutionary law which resulted in the production of a being with a mind capable of abstract reasoning and a brain fitted to be the physical instrument of such a mind. The place of such a being in the universal scheme must be to introduce the operation of that factor which, up to this point, has been conspicuous by its absence - the factor of individual volition.

The evolution which has brought us up to this standpoint has worked by a cosmic law of averages; it has been a process in which the individual has not taken a conscious part. But having reached this point, if man is to continue to progress, it can only be by his own conscious cooperation with the law which has brought him up to where he is able to realize that such a law exists. Now he must consciously participate in the great work, and this can only be by his own individual intelligence and effort. We must each grow for ourselves; no one can grow for us. This intelligent growth consists in our increasing recognition of the universal Law, by realizing that Nature obeys us precisely in proportion as we first obey Nature.

Excerpts from Edinburgh Lectures

Unity of Spirit:

We now have paved the way for understanding what is meant by "The unity of the spirit." Spirit is the universal substance underlying all form. It is limitless. It is infinite, and the mathematical truth is that infinite must have unity. Unity can neither be multiplied nor divided, for either operation destroys the unity. Therefore, to penetrate below the outward nature of the individual to that innermost principle of his being from which his individuality takes its rise, we can do so only by passing beyond the conception of individual existence into that of the unity of universal being.

The great fact to be recognized about a unity is that, because it is a single unit, wherever it is at all the whole of it must be. It is, therefore, a mathematical necessity that, because the life-principle is infinite, it is a single unit, and consequently, wherever it is at all, the whole of it must be present - at every point in space at the same moment. Spirit is thus omnipresent in its entirety at any point in space that we may choose to fix our thought upon.

Pure spirit continually subsists in the absolute, whether in a corporeal body or not; and from it all the phenomena of being flow, whether on the mental plane or the physical. The knowledge of this fact is the basis for all conscious spiritual operation. Therefore, in proportion to our increasing recognition of it, our power of producing outward visible results by the action of our thought will grow.

Pure spirit is the life-principle considered apart from the matrix in which it takes relation to time and space in a particular form. In this aspect it is pure intelligence undifferentiated into individuality. As pure intelligence it is infinite responsiveness and susceptibility. As devoid of relation to time and space it is devoid of individual personality. It is, therefore, in this aspect a purely impersonal element upon which, by reason of its inherent intelligence and susceptibility we can impress any recognition of personality that we will.

Subjective and Objective Mind:

From the phenomena of hypnosis the great truth which has been brought to light is that the human mind has a dual nature. Whether this be thought of as several minds, two separate minds or two parts of one mind makes little difference as, whatever, man exists as an individual unit - complete with mind in its completeness. For purposes of simplicity we shall refer to the dual action as though it proceeded from two minds: Outer mind, which may be called objective mind or conscious mind; and inner mind, which may be called subjective or sub-conscious mind. Long and careful experiments have fully established certain remarkable differences between the action of these two minds.

The subjective mind is only able to reason deductively and not inductively. The objective mind can reason both deductively and inductively.

Deductive reasoning shows why a third proposition must necessarily result if two others are assumed, but it does not help us to determine whether the two initial statements are true or not. To determine this is the province of inductive reasoning, which draws its conclusions from the observations of a series of facts.

The relation of the two modes of reasoning is that, first, by observing a sufficient number of instances, we inductively reach the conclusion that a certain principle is of general application. Then we enter upon the deductive process by assuming the truth of this principle and determining what result must follow in a particular case on the hypothesis of its truth.

Thus: Deductive reasoning proceeds on the assumption of the correctness of certain hypotheses or suppositions with which it sets out; it is not concerned with the truth or falsity of those suppositions, but only with the question as to what results must necessarily follow supposing them to be true.

Excerpts from Edinburgh Lectures

Subjective and Objective Mind (continued):

Inductive reasoning, on the other hand, is the process by which we compare a number of separate instances with one another until we see the common factor that gives rise to them all.

Induction proceeds from the comparison of facts.

Deduction proceeds by the application of universal principles.

The subjective mind follows only the deductive method. This has been proved by innumerable experiments on persons in the hypnotic state. These tests have shown that the subjective mind is utterly incapable of making the selection and comparison necessary to the inductive process, but will accept any suggestion, however, false, and in a strictly logical manner deduce the proper conclusions from it - working out every suggestion to the minutest fraction of the results which flow from it.

Thus it follows that the subjective mind is entirely under the control of the objective mind. With utmost fidelity it reproduces and works out to its final consequences whatever the objective mind impresses upon it. The facts of hypnotism show that ideas can be impressed on the subjective mind by the objective mind of another, as well as by that of its own individuality. This is a most important point, for on this is based the phenomena of healing, whether present or absent.

Perhaps the most important fact which hypnotic experiments have demonstrated is that the subjective mind is the builder of the body. The subjective entity in the patient is able to diagnose the character of the disease from which he is suffering and to point out suitable remedies - indicating a physiological knowledge exceeding that of the most highly trained physicians; in some instances it dispenses with material remedies and goes to work directly on the organism, so that complete restoration to health follows as the result of the suggestions of perfect soundness made by the operator to the patient while in the hypnotic state.

From these fully established facts we draw two conclusions: (1) that the subjective mind is in itself absolutely impersonal. (2) that it is the builder of the body, or in other words: it is the creative power in the individual. These two laws of the subjective mind form the foundation of the axiom that our body represents the aggregate of our beliefs.

For those who have not yet reached a more interior perception of the law of Nature, the healing agency of medicine is a most valuable aid to the alleviation of physical maladies. There is nothing unsound in the theory of medicine; it is the strictly logical correspondence with the measure of knowledge which those who rely on it are as yet able to assimilate, and it acts accurately in accordance with their belief in it. The error to be combated is not the belief that, in its own way, medicine is capable of doing good, but the belief that there is no higher or better way.

On the same principle, if we realize that the subjective mind is the builder of the body, and that the body is subject to no influences except those which reach it through the subjective mind, then what we have to do is impress this upon the subjective mind; habitually think of it as a fountain of perpetual life, which is continually renovating the body by building in strong and healthy material, completely independent of any influence whatsoever except the desires impressed upon our own subjective mind by our own thought.

Excerpts from Edinburgh Lectures

Further Considerations of Subj. and Obj. Mind:

An intelligent consideration of the phenomena of hypnotism will show us that what we call the hypnotic state is the normal state of the subjective mind: it always conceives of itself in accordance with some suggestion conveyed to it, either consciously or unconsciously to the mode of objective mind which governs it; and it gives rise to corresponding external results.

The creative power throughout Nature is Universal Mind. As the originating power it must first give rise to the various forms in which objective mind recognizes its own individuality before these individual minds can react upon it. Hence, as pure spirit or first cause, it cannot possibly be anything else than subjective mind. As subjective mind is the builder of the body it follows that the power of creating by growth from within is the essential characteristic of the subjective mind. Then we may say that wherever we find creative power at work, there we are in the presence of subjective mind, whether it be working on the grand scale of the cosmos, or on the miniature scale of the individual.

To set down a principle: the Universal, all-permeating Intelligence, which we are considering is purely subjective mind, and therefore follows the law of subjective mind: it is amenable to any suggestion, and will carry out any suggestion that is impressed upon it to its most rigorously logical consequences.

The subjective mind in ourselves is the same subjective mind which is at work throughout the universe giving rise to the infinitude of natural forms with which we are surrounded, and, in like manner, giving rise to ourselves also. Loosely, we may think of our individual subjective mind as our personal share in the universal mind. This, of course, does not imply the splitting up of the universal mind into fractions, but ~~is~~ a sharing in the one, unified Mind. This thought will help us to get over the great metaphysical difficulty which meets us in our endeavour to make conscious use of first cause, in other words, to create external results by the power of our own thought.

There can be only one First Cause - Universal Mind - but because it is universal it cannot, as universal, act on the plane of the individual and particular. To do so would be for It to cease to be universal and therefore cease to be the creative power we wish to employ; On the other hand, the fact that we are working for a specific definite object implies our intention to use this universal power in application to a particular purpose, and thus we find ourselves involved in the paradox of seeking to make the universal act on the plane of the particular. We want to effect a junction between the two extremes of the scale of Nature: the innermost creative spirit and a particular external form. Between these two there is a great gulf and the question is how to bridge it over.

Thinking of our individual subjective mind as our personal share in the universal subjective mind is the way to do it:

On the one hand it is in immediate connection with the Universal Mind, and on the other it is immediate connection with the individual objective, or intellectual mind - which is, in its turn, in immediate connection with the world of externalization, which is conditioned in time and space. Thus, the relation between the subjective and objective minds in the individual forms the bridge which is needed to connect the two extremities of the scale.

The individual subjective mind may be regarded as the organ of the Absolute in precisely the same way that the objective mind is the organ of the Relative.

Absolute: the idea of a thing which contemplates it as existing in itself and not in relation to something else - contemplates the essence of it.

Excerpts from Edinburgh Lectures

Relative: the idea of a thing which contemplates it as related to other things; circumscribed by a certain environment.

The Absolute is the region of causes. The Relative is the region of conditions.

Hence, if we wish to control conditions, this can only be done by our thought-power operating on the plane of the absolute, which it can do only through the medium of the subjective mind. The conscious use of the creative power of thought consists in the attainment of the power of Thinking in the Absolute, and this can only be attained by a clear conception of the interaction between our different mental functions.

For this purpose, the student cannot too strongly impress upon himself that subjective mind, on whatever scale, is intensely sensitive to suggestion, and, as creative power, works accurately to the externalization of that suggestion which is most deeply impressed upon it.

If then we would take any idea out of the realm of the relative, where it is limited and restricted by conditions imposed upon it through surrounding circumstances, and transfer it to the realm of the Absolute, where it is not thus limited, a right recognition of our mental constitution will enable us to do this by a clearly defined method.

The object of our desire is necessarily first conceived by us as bearing some relation to existing circumstances, which may, or may not, appear favourable to it. What we want to do is to eliminate the element of contingency and attain something which is certain in itself. To do this is to work upon the plane of the Absolute. For this purpose we must endeavour to impress upon our subjective mind the idea of that which we desire - quite apart from any conditions.

This separation from the elements of condition implies the elimination of the idea of time, and, consequently, we must think of the thing as already in actual existence. Unless we do this we are, consciously operating upon the plane of the Absolute, and are therefore not employing the creative power of our thought.

The simplest practical method of gaining the habit of thinking in this manner is to conceive the existence in the spiritual world of a spiritual prototype of every existing thing which is the root of the corresponding external existence. If we thus habituate ourselves to look on the spiritual prototype as the essential being of the thing, and the material form as the growth of this prototype into outward expression, then we shall see that the initial step to the production of any external fact must be the creation of its spiritual prototype. This prototype, being purely spiritual, can only be formed by the operation of thought, and in order to have substance on the spiritual plane it must be thought of as actually existing there.

This conception was put forth by Plato in his doctrine of archetypal ideas; by Swedenborg in his doctrine of correspondence; and by Jesus when he taught, "All things whatsoever ye pray and ask for, believe that ye have them and ye shall receive them." This is nothing else than a concise direction for making use of the creative power of thought by impressing upon the universal subjective mind the particular thing which we desire as an already existing fact. In following this direction we are thinking on the plane of the absolute and eliminating from our minds all consideration of conditions, which imply limitation and the possibility of adverse contingencies. We are thus planting a seed which, if left undisturbed, will infallibly germinate into external fruition.

Excerpts from the Edinburgh Lectures

if left undisturbed. The only difference is in the sort of prototype we form; thus, evil is brought to us by precisely the same law as good.

There is only one cause of all things. The difference between good and evil results simply from the direction in which this force is made to flow. It is a universal law that if we reverse the action of a cause we at the same time reverse the effect. If we recognize the power of thought to produce any results at all, we shall see that the law by which negative thought produces negative results is the same by which positive thought produces positive results.

The Law never changes. We are accustomed to realize the unchangeableness of natural law in our every day life, and it should therefore not be difficult to realize that the same unchangeableness of law which obtains on the visible side of nature obtains on the invisible side as well. The variable factor is, not the law, but our own volition. It is by combining this variable factor with the invariable one that we can produce the various results we desire.

The principle of growth is that of inherent vitality in the seed itself, and the operations of the gardener have their exact analogue in Mental Science. We do not put the self-expansive vitality into the seed, but we must sow it, and we may also, so to speak, water it by quiet concentrated contemplation of our desire as an actually accomplished fact. But we must carefully remove from such contemplation any idea of a strenuous effort on our part to make the seed grow. Our work is to keep out any negative thoughts of doubt or pressure and bring ourselves to a feeling of pleasure and restfulness in foreseeing the certain accomplishment of our desires.

This is that making our requests known to God 'with thanksgiving' and it has its reason in that perfect wholeness of the Law of Being which only needs our recognition of it to be used by us to any extent we wish.

Some people possess the power of visualization, or making mental pictures of things, in a greater degree than others, and by such this faculty may advantageously be employed to facilitate their realization of the working of the Law. But those who do not possess the faculty in any marked degree, need not be discouraged by their want of it, for visualization is not the only way of realizing that the Law is at work on the invisible plane. Those whose mental bias is towards the physical science should realize this Law of Growth as the creative force throughout all nature. Those who have a mathematical turn of mind may reflect that all solids are generated from the movement of a point, which, according to Euclid, is that which has no parts nor magnitude and is, therefore, as complete an abstraction as any spiritual nucleus could be.

We are dealing with the substance of things not seen, and we have to attain that habit of mind by which we shall see its reality and feel that we are mentally manipulating the only substance there ultimately is, and of which all visible things are only different modes. We must, therefore, regard our mental creations as spiritual realities, and then implicitly trust the Law of Growth to do the rest.

Receptivity:

We must understand what is meant by "undifferentiated spirit." It is not easy to explain, for it is more of a feeling than a thing to be identified. But we must and can grasp the idea of intelligence apart from individuality, and become accustomed to this idea in order to understand and use Mental Science. If we begin by repeating the thought that spirit is infinite, universal, and intelligent we can define spirit as the originating all-pervading Spirit - the grand impersonal principle of Life which gives rise to all the particular manifestations of Nature. Its absolute impersonality, in the sense of the entire absence of any consciousness of individual selfhood, is a point on which it is impossible to insist too strongly.



Excerpts from Edinburgh Lectures

The fact that we ourselves are centres of personal intelligence is proof that the infinite, from which these centres are concentrated, must be infinite intelligence. Thus, we cannot avoid attributing to it the two factors which constitute personality: intelligence and volition. We are, therefore, brought to the conclusion that this universally diffused essence, which we might think of as a sort of spiritual protoplasm, must possess all the qualities of personality without that conscious recognition of self which constitutes separate individuality. It may be best to think of the "personalness" of the Universal Mind to indicate its personal quality - apart from individuality. We must realize that this universal spirit permeates all space and all manifested substance, just as physical scientists tell us that the ether does; and that wherever it is, there it must carry with it all that it is in its own being. Then we shall see that we are in the midst of an ocean of undifferentiated yet intelligent Life - above, below, and all around; permeating ourselves and all other beings both mentally and corporeally.

To sum briefly: All Nature is pervaded by an interior personalness, infinite in its potentialities of intelligence, responsiveness, and power of expression, and only waiting to be called into activity by our recognition of it. By the terms of its nature, it can respond to us only as we recognize it.

If we are at an intellectual level where we can see nothing but chance governing the world, then this underlying Universal Mind will present to us nothing but accidental meeting of forces without intelligible order.

If we are sufficiently advanced to see that this kind of meeting or joining could only produce chaos and could not produce cosmos, then our conceptions expand to the idea of Universal Law, and we find this to be the nature of the underlying principle.

We have made immense advance when we recognize the existence of definite principles on which we can calculate with certainty when we know them. We cannot know all the laws of the universe for Nature is infinite, limitless, and exhaustless, but the laws are there and step by step, by experience gained often through failure, we learn many of them. Infraction of the Law of Nature brings about the law of punishment. We can never get beyond the range of cause and effect. The only way to escape the law of punishment is by knowledge.

If we know a law of Nature and work with it, we shall find it our unfailing friend - ever ready to serve us, and never rebuking us for past failures; but if we ignorantly or wilfully transgress it, it is our implacable enemy. Therefore, the only redemption from perpetual pain and servitude is by a self-expansion which can grasp infinitude itself. How is this to be accomplished? By our progress to that kind and degree of intelligence by which we realize the inherent personalness of the divine all-pervading Life, which is at once the Law ~~is~~ and the Substance of all that is. We must dissociate the Universal Personalness from every conception of individuality. the universal can never be the individual: that would be a contradiction in terms. But because the universal personalness is the root of all individual personalities, it finds its highest expression in response to those who realize its personal nature. It is this recognition that solves the seemingly insoluble paradox. The only way to attain that knowledge of the Infinite Law is to embody in ourselves a principle of knowledge commensurate with the infinitude of that which is to be known. This is accomplished by realizing that, infinite as the law itself, is a universal Intelligence in the midst of which we float as in a living ocean. Intelligence without individual personality, but which, in producing us, concentrates itself into the personal individualities which we are.

What should be the relation of such an intelligence toward us? Not one of favouritism: not any more than the Law can it respect one person above another, for itself is the root and support for each alike. Not one of refusal to our advances: for without individuality it can have no personal object of its own to conflict with ours, and



Excerpts from the Edinburgh Lectures

since it is itself the origin of all individual intelligence, it cannot be shut off by inability to understand. By the very terms of its being, therefore, this infinite, underlying, all-producing Mind must be ready immediately to respond to all who realize their true relation to it. As the very principle of Life itself it must be infinitely susceptible to feeling, and consequently it will reproduce with absolute accuracy whatever conception of itself we impress upon it; hence, if we realize the human mind as that stage in the evolution of the cosmic order at which an individuality has arisen capable of expressing, not merely the livingness, but also the personalness of the universal underlying spirit, then we see that its most perfect mode of self-expression must be by identifying itself with these individual personalities.

The identification is, of course, limited by the measure of the individual intelligence, meaning, not merely the intellectual perception of the sequence of cause and effect, but also that indescribable reciprocity of feeling by which we instinctively recognize something in another making them akin to ourselves. When we intelligently realize that the innermost principle of being, must be reason of its universality, have a common nature with our own, we have solved the paradox of universal knowledge - for we have realized our identity of being with the Universal Mind, which is commensurate with the Universal Law.

"Ye know all things" - on the spiritual plane. This knowledge is not in itself the specific knowledge of particular facts, but it is the undifferentiated principle of knowledge which we may differentiate in any direction that we choose. Although the action of the individual mind consists in differentiating the universal into particular applications, to differentiate the whole universal would be again a contradiction in terms. So, because we cannot exhaust the infinite, our possession of it must consist in our power to differentiate it as the occasion may require; the only limit being that which we ourselves assign to the manifestation.

In this way the recognition of the community of personality between ourselves and the universal undifferentiated Spirit, which is the root and substance of all things, solves the question of our release from the iron grasp of an inflexible Law: not by abrogating the Law, but by producing in us an intelligence equal in affinity with the universal Law itself, thus enabling us to apprehend and meet the requirements of the Law in each particular as it arises.

In this way the Cosmic Intelligence becomes individualized, and the individual intelligence becomes universalized. The two become one, and in proportion as this unity is realized and acted on, it will be found that the Law, which gives rise to all outward conditions, whether of body or of circumstances becomes more and more clearly understood and can be more freely made use of; so that by steady, intelligent endeavour to unfold upon these lines, we may reach degrees of power to which it is impossible to assign any limits.

The whole process is that of bringing the universal within the grasp of the individual by raising the individual to the level of the universal - and not vice-versa. It is a mathematical truism that you cannot contract the infinite, and that you can expand the individual. The laws of Nature cannot be altered in the least degree, but we can come into such a realization of our own relation to the universal principle of Law that underlies them as to be able to press all particular laws, whether of the visible or invisible side of Nature, into our service and so find ourselves masters of the situation.

This is to be accomplished by the knowledge of the personal element in Universal Spirit in its reciprocity to our own personality. Our recognition of this Spirit must, therefore, be twofold: as the principle of necessary sequence, order or Law, and also as the principle of Intelligence, responsive to our own recognition of it.

Excerpts from the Edinburgh Lectures

Universal and Individual Minds:

It may seem that much of the foregoing borders on theological speculation, but bear in mind that the Mental Scientist must regard even the most exalted spiritual phenomena from a purely scientific standpoint, which is that of the working of a universal natural Law. He must remember that it is not necessary to give a theological explanation to any law - whether it be on the personal or impersonal side of Nature.

We are dealing with a purely natural power which reappears at every point in different form, whether as person, animal, or thing. In each case what it becomes to any individual is exactly measured by that individual's recognition of it. To each and all it bears the relation of supporter of the race - and where the individual development is incapable of realizing anything more, this is the limit of the relation. But as the individual's power of recognition expands, he finds a reciprocal expansion on the part of this intelligent power which gradually develops into the consciousness of intimate companionship between the individualized mind and the unindividualized source of it. This is exactly the relationship we should expect to find between the individual and the cosmic mind - on the supposition that the cosmic mind is subjective mind.

As subjective mind it must reproduce exactly the conception of itself which the objective mind of the individual, acting through his own subjective mind, impresses upon it. At the same time, as creative mind, it builds up external facts in correspondence with this conception: each one externalizes in his outward circumstances precisely his idea of the Universal Mind; and the person who realizes that by the natural law of mind he can bring the Universal Mind into perfectly reciprocal action with his own, will on the one hand make it a source of infinite instruction, and on the other a source of infinite power. He will thus wisely alternate the personal and impersonal aspects respectively between his individual mind and the Universal Mind; when he is seeking for guidance or strength he will regard his own mind as the impersonal element - which is to receive personality from the superior wisdom and force of the Greater Mind. When he is to give out the stores thus accumulated, he must reverse the position and consider his own mind as the personal element, and the Universal Mind as the impersonal, which he can direct with certainty by impressing his own personal desire upon it. We need not be staggered by the greatness of this conclusion - it follows from the natural relation between the subjective and objective minds. The only question is whether we will limit our view to the lower level of the latter, or expand it so as to take in the limitless possibilities which the subjective mind presents to us.

The above affords the key to two very important subjects: the Law of Supply and the nature of Intuition. Students often find it easier to understand how the mind can influence the body, with which it is so intimately associated, than how it can influence circumstances. If the operation of thought-power were confined exclusively to the individual mind, this difficulty might arise, but the truth is this: the action of thoughtpower is not limited to a circumscribed individuality.

What the individual does is to give direction to something which is unlimited - to call into action a force infinitely greater than his own, which, because it is in itself impersonal - though intelligent - will receive the impress of his personality and can, therefore, make its influence felt far beyond the limits which bound the individual's objective perception of the circumstances with which he has to deal. It is for this reason that so much stress is laid upon the union of two apparent opposites in the Universal Mind: the union of intelligence with impersonality.

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The intelligence not only enables it to receive the impress of our thought, but also causes it to devise exactly the right means for bringing it into accomplishment. This is only the logical result of the hypothesis that we are dealing with infinite Intelligence which is also infinite Life. Life means Power; and infinite life, therefore, means infinite or limitless Power; and Limitless Power moved by Limitless Intelligence cannot be conceived of as ever stopping short of the accomplishment of its object. Therefore, given the intention on the part of the Universal Mind, there can be no doubt as to its ultimate accomplishment.

Then comes the question of intention. How do we know what the intention of the Universal Mind may be? Here comes in the element of impersonality. It has no intention, because it is impersonal. The Universal Mind works by a Law of Averages for the advancement of the race, and is in no way concerned with the particular wishes of the individual. If his wishes are in line with the forward movement of the everlasting principle, there is nowhere in Nature any power to restrict him in their fulfillment. If they are opposed to the general forward movement, then they will bring him into collision with it, and it will crush him.

From their relationship results the same principle which shows itself in the individual mind as Will and in Universal Mind as the Law of Tendency. The direction of this Tendency must always be life-givingness, because the universal mind is the undifferentiated Life-spirit of the universe. Therefore, the test is whether our particular intention is in this same lifeward direction - if it is, then we may be absolutely certain that there is no intention on the part of the Universal Mind to thwart the intention of our own individual mind. We are dealing with a purely impersonal force, and it will no more oppose us by specific plans of its own than will steam or electricity.

Combining then, these two aspects of the Universal Mind, its utter impersonality and its perfect intelligency, we find precisely the sort of natural force we are in want of: something which will undertake whatever we put into its hands without asking questions or bargaining for terms. Which, having undertaken our business will bring to bear on it an intelligence to which the united knowledge of the whole human race is as nothing - and a power equal to this intelligence.

To bring home the idea of the power we can employ and the method of employing it, the whole position may be stated thus: Your object is not to run the whole cosmos, but to draw particular benefits, physical, mental, moral, or financial into your own or someone else's life.

From this individual point of view, the universal creative power has no mind of its own, and therefore, you can make up its mind for it. When its mind is thus made up for it, it never abrogates its place as the creative power, but at once sets to work to carry out the purpose for which it has thus been concentrated; and unless this concentration is dissipated by the same agency (yourself) which first produced it, it will work on by the law of growth to complete manifestation on the outward plane.

In dealing with this great impersonal intelligence, we are dealing with the infinite, and we must fully realize infinitude as that which touches all points, and if it does there should be no difficulty in understanding that this intelligence can draw together the means requisite for its purpose - even from the ends of the world. Therefore, realizing the Law according to which the result can be produced, we must resolutely put aside all questioning as to the specific means which will be employed in any case.

To question this is to sow that very seed of doubt which it is our first object to eradicate, and our intellectual endeavour should, therefore, be directed - not to the attempt to foretell the various secondary causes which will eventually combine to produce the desired result, not laying down what particular causes should be

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necessary to bring it about, - but we should see the logical reasoning of the general law by which trains of secondary causes are set in motion. Employed in the first way, our intellect becomes the greatest hindrance to our success, for it only helps to increase our doubts. But employed in the latter way it affords the most material aid in maintaining that nucleus without which there is no centre from which the principle of growth can assert itself. Remember that the intellect can only deduce consequences from facts which it is able to state, and, consequently, cannot deduce any assurance from facts of whose existence it cannot yet have any knowledge through the medium of the outward senses. But, for the same reason, it can realize the existence of a Law by which the as yet unmanifested circumstances may be brought into manifestation.

Causes and Conditions:

Relative First Cause: Used to distinguish the action of the creative principle in the individual mind from Universal First Cause on the one hand, and from secondary causes on the other. Primary causation, in us, is the power to initiate a train of causation directed to an individual purpose. As the power of initiating a fresh sequence of cause and effect, it is first cause. As referring to an individual purpose it is relative. Therefore, it may be spoken of as "relative first cause" or the power of primary causation manifested by the individual.

A condition, whether positive or negative is never primary cause and the primary cause can never be either a negative or positive condition, for negation is the condition which arises from the absence of active causation. Evil being negative, or privation of good, has no substantive existence in itself. From this fact stem the denials which play an important part in Mental Science.

So long as we judge by information given us by the outward senses, we are working on the plane of secondary causation, and can see nothing but a succession of conditions. From this point of view, we are under the rule of an iron destiny from which there seems to be no escape. This is because the outward senses are only capable of dealing with the relations which one mode of limitation bears to another.

The only way of escape is to rise out of the region of secondary causes into that of primary causation, where the originating energy is to be found before it has yet passed into manifestation as a condition. This is the region of pure ideas - and it is found within ourselves.

If we realize that all visible things must have their origin in spirit, then the whole creation around us is the standing evidence that the starting point of all things is in thought-images, or ideas; for no other action than the formation of such images can be conceived of spirit prior to its manifestation in matter. Thus we have only to transfer this conception from the scale of cosmic spirit working on the plane of the universal to that of individualized spirit working on the plane of the particular to see that the formation of an ideal image by means of our thought is setting first cause into motion with regard to this specific object. There is no difference in kind between the operation of first cause in the universal and in the particular. There is only a difference of scale. The power itself is identical. We must therefore, always be very clear as to whether we are consciously using first cause or not. We are always using it - either consciously or subconsciously - impressing some fact upon Universal Mind, whether we are aware of it or not. All our existing limitations result from our habitually impressing on Universal Mind that idea of limitation which we have imbibed by restricting all possibility to the region of secondary causes.

Now that we know that conditions are never causes in themselves, but only subsequent links of a chain started on the plane of the pure ideal, what we have to do is to reverse our method of thinking and regard the ideal as the real, and the outward manifestation as a mere reflection which must change with every change of the object which casts it.

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For these reasons it is essential to know whether we are consciously making use of first cause with a definite purpose or not, and the criterion is this: If we regard the fulfilment of our purpose as contingent upon any circumstances, past, present, or future, we are not making use of first cause - we have descended to the level of secondary causation - which is the region of doubts, fears, and limitations - all of which we are impressing upon the universal subjective mind with the corresponding external conditions being built up as a result.

The region of secondary causes is the region of mere reflections; therefore, we must not think of our purpose as contingent on any conditions whatever, but know that by forming the idea of our purpose or desire in the absolute, and maintaining that idea, we shape the first cause into the desired form and can await results with cheerful expectancy.

Remember spirit's independence of time and space: an ideal, as such, cannot be formed in the future. It must either be formed here and now or not be formed at all. Therefore, picture yourself as already receiving that which you desire. See your desires as already accomplished on the spiritual plane; as the indispensable condition of fulfilment in the visible and concrete.

If the end is already secured, then the steps leading to it are secured also. We need give no thought as to how or when. The nucleus is formed and will attract to itself all necessary for the completed form and will present the completed form on the outward plane in due order.

In practice we must knowingly accept these facts: Law does for us by working through us. Our intelligence acts as the instrument of the Greater Intelligence. We must form the ideal conception of our object with the definite intention of impressing it upon the Universal Mind. We must then affirm that our knowledge of the Law is sufficient reason for a calm expectation of a corresponding result; that therefore, all necessary conditions will come to us in due order. Then we may turn to the affairs of our daily life with calm assurance that the initial conditions are either there already or will soon come into view. If we do not see them at once, let us rest content with the knowledge that the spiritual prototype is already in existence and wait till some circumstance pointing in the desired direction begins to show itself.

It may be a very small circumstance, but it is the direction and not the magnitude which is to be taken into consideration. As soon as we see it we should regard it as the first sprouting of the seed we have sown in the absolute, and we should do calmly, and without excitement, whatever the circumstances may seem to require. As we do this we shall find that this doing will lead to further circumstances in the same direction until we find ourselves conducted step by step to the accomplishment of our object.

Intuition:

We have seen that the subjective mind is amenable to suggestion by the objective mind; but there is also an action of the subjective mind upon the objective.

The individual's subjective mind is his own innermost self, and its first care is the maintenance of the individuality of which it is the foundation. Since it is pure spirit, it has its continual existence in that plane of being where all things subsist in the universal here and the everlasting now. Consequently, it can inform the lower mind of things removed from its ken either by distance or futurity.

As the absence of the conditions of time and space must logically concentrate all things into a present focus, we can assign no limit to the subjective mind's power

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of perception. This gives rise to the question: why does it not then keep the objective mind continually informed on all points? The answer is: It would - if the objective mind were sufficiently trained to recognize the indications given. To effect this training is one of the purposes of Mental Science.

When once we recognize the position of the subjective mind as the supporter of the whole individuality, we cannot doubt that much of what we take to be the spontaneous movement of the objective mind has its origin in the subjective mind prompting the objective mind in the right direction without our being consciously aware of it. But at times when the urgency of the case seems to demand it, or when, for some reason yet unknown, the objective mind is for a while more closely in tune with the subjective mind, the interior voice is heard strongly and persistently.

Intuition should be understood and followed - yet it must be distinguished from fancy. Perhaps the best advice is for each to follow and deduce from his own experiences. When, for example, in spite of all appearances pointing in the direction of a certain line of conduct, there is still a persistent feeling that it should not be followed, in the majority of instances it will be found that the argument of the objective mind was deficient of facts which were known to the subjective mind.

Another principle is that our very first impression of feeling on any subject is generally correct. This first conception is speedily lost as the objective mind begins to argue from outside appearances, and must, therefore, be very carefully observed and registered in the memory with a view to testing the various arguments which will subsequently arise on the objective plane.

It is impossible to reduce so interior an action as that of the intuition to the form of hard and fast rules, however, and probably the best plan for the student will be to include the whole subject of intuition in the general principle of the Law of Attraction, especially if he sees how this law interacts with that personal quality of universal spirit which we have studied.

Healing:

The principle universally laid down by all mental healers, in whatever various terms they may explain it, is this: the basis of all healing is a change in belief.

The sequence which brings this about is: The subjective mind is the creative faculty within us, and creates whatever the objective mind impresses upon it. The objective mind, or intellect, impresses its thought upon it and the thought is the expression of the belief. Hence, whatever the subjective mind creates is the reproduction, externally, of our beliefs. Thus, our whole object is to change our beliefs.

The wrong belief which externalizes as sickness is the belief that some secondary cause, which is really only a condition, is a primary cause. The knowledge of the Law shows that there is only one primary cause; and, in our own individuality, this is the factor which we call subjective or sub-conscious mind.

The only conception you can have of yourself in the absolute, or unconditioned, is as purely living Spirit - not hampered by conditions of any sort, and not subject, therefore, to illness. When this idea is firmly impressed on the sub-conscious mind, it will externalize it.

Because of strong hold we have on the false belief in sickness as a substantial entity or primary cause, instead of merely a negative condition resulting from the absence of a primary cause, sickness may not always be eradicated at a moment's notice. But with each succeeding treatment the sub-conscious mind takes stronger hold of the new belief until at last it accepts it and a cure is effected.

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In treating, the healer substitutes his own objective or conscious mentality, which is will joined to intellect, for that of the patient. In this way he finds entrance to the subconscious mind of the patient and impresses upon it the suggestion of perfect health.

This gives rise to the question: How can the healer substitute his own conscious mind for that of the patient? And the answer is: 'here is no hard and fast line of demarcation between personalities. The boundaries between one and another can be increased or reduced in rigidity according to will. In fact, they may be temporarily removed so completely than, for the time being, the two personalities become merged into one. The action which takes place between healer and patient depends on this principle.

The patient is asked by the healer to put himself in a receptive mental attitude, which means he is to exercise his volition for the purpose of removing the barrier of his own objective personality and thus affording entrance to the mental power of the healer. On his side, the healer does the same thing, only with this difference: while the patient withdraws the barrier on his side with the intention of admitting a flowing-in, the healer does so with the intention of allowing a flowing out. Thus, by joint action the barriers of both personalities are removed and the direction of the flow of volition is determined. This mutual removal of the external mental barrier between healer and patient is what is termed establishing a rapport between them, and here we find one most valuable practical application of a principle: that pure spirit is present in its entirety at every point simultaneously. As soon as the healer realizes that the barriers of external personality between himself and his patient have been removed, he can then speak to the sub-conscious mind of the patient as though it were his own; both being pure spirit the thought of their identity makes them identical, and both are concentrated into a single entity at a single point upon which the conscious mind of the healer can be brought to bear, according to the universal principle of the control of the subjective mind by the objective mind through suggestion.

We must withdraw our thought from the contemplation of symptoms and from the patient's corporeal personality and think of him as a purely spiritual individuality, and, as such, entirely free from subjection to any conditions, and consequently, as voluntarily externalizing the conditions most expressive of the vitality and intelligence which pure spirit is.

Thinking of him thus, we then make mental affirmation that he shall build up outwardly the correspondence of that perfect vitality which he knows himself to be inwardly. This suggestion, being impressed by the healer's conscious thought, while ~~the patient's~~ the patient's conscious thought is at the same time impressing the fact that he is receiving the active thought of the healer, the result is that the patient's sub-conscious mind becomes thoroughly imbued with the recognition of its own life-giving power, and according to the recognized law of subjective mentality proceeds to work out this suggestion into external manifestation, and thus health is substituted for sickness.

The above speaks of patients who are receptive to Mental Science. In cases where the patient is prejudiced or opposed, nothing is so effective as an absent treatment - especially while the patient is asleep. Then his whole system is naturally in a state of relaxation which prevents him offering any conscious opposition to the treatment. And, by the same rule, the healer also is able to treat even more effectively during his own sleep than while waking. Before going to sleep he firmly impresses on his subjective mind that it is to convey curative suggestions to the subjective mind of the patient, and then, by the general principles of the relation between subjective and objective mind, this suggestion is carried out during all the hours that the conscious individuality is wrapped in repose. This method is applicable to young children and to persons at a distance.



Excerpts from Edinburgh Lectures

The only real advantage to be gained by personal meeting of patient and healer is in the instruction that can be orally given, or when the patient is at that early stage of knowledge where the healer's visible presence conveys the suggestion that something is then being done which could not be done in his absence.

The student must always recollect that the sub-conscious mind does not have to work through the intellect or conscious mind to produce its curative effects. It is part of the all-pervading creative force of Nature, while the intellect is not creative but distributive.

The Will:

The common mistake which is made is that of attributing creative power to the will, or, perhaps, attributing the creative power to ourselves at all. The truth is that man never creates anything. His function is not to create, but to combine and distribute that which is already in being; and what we call our creations are new combinations of already existing material, whether mental or corporeal.

The will has much the same place in our mental machinery that the tool-holder has in a power lather: it is not the power, but it keeps the mental faculties in that position relatively to the power which enables it to do the desired work. If, using the word in its widest sense, we may say that the imagination is the creative function, we may call the will the centralizing principle. Its function is to keep the imagination centred in the right direction.

The whole train of causation is started by some emotion which gives rise to a desire. Next, the judgment determines whether we shall externalize this desire or not. When, the desire having been approved by the judgment, the will comes forward and directs the imagination to form the necessary spiritual prototype. The imagination, thus centred on a particular object creates the spiritual nucleus, which, in its turn acts as a centre round which the forces of attraction begin to work. Finally, the concrete results become perceptible to our external senses.

The business of will, then, is to retain the various faculties of our mind in that position where they are really doing the work we wish. This position may be generalized into the three following attitudes: Either we wish to act upon something, or be acted on by it, or to maintain a neutral position. In other words, we either intend to project a force, or receive a force, or keep a position of inactivity relatively to some particular object. The judgment determines which of these three positions we shall take up: the consciously active, the consciously receptive, or the consciously neutral. The function of the will is simply to maintain the position we have determined upon; and, if we maintain any given mental attitude, we may reckon with all certainty on the law of attraction drawing us to those correspondences which exteriorly symbolize the attitude in question.

Using the will should not imply a great exertion of nervous forces - this activity belongs in the lower mental plane. When transferred from there to the spiritual plan, the will power becomes simply a calm and peaceful determination to retain a certain mental attitude in spite of all temptations to the contrary, knowing, that by doing so, the desired result will certainly appear.

The man is summed up in his will. Whatever he does by his own will is his own act. Whatever he does without the consent of his will is not his own act but that of the power by which his will was coerced; but we must recognize that, on the mental plane, no other individuality can obtain control over our will unless we first allow it to do so. For this reason will must be brought under control of enlightened reason.

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When the will realizes its power to deal with first cause, it is no longer necessary for the operator to state to himself all the philosophy of its action every time he wishes to use it. Instead, knowing that the trained will is a tremendous spiritual force acting on the plane of first cause, he simply expresses his desire with the intention of operating on that plane, and knows that the desire thus expressed will in due time externalize itself as concrete fact.

In addition to the three attitudes just mentioned, there is another: Purpose. This brings up the subject of concentration. To concentrate means ~~fix~~ to gather up at a centre; and the centre of anything is that point in which all its forces are equally balanced. To concentrate, therefore, means first to bring our minds into a condition of equilibrium which will enable us to consciously direct the flow of spirit to a definitely recognized purpose; and then carefully to guard our thoughts from inducing a flow in the opposite direction.

We must always bear in mind that we are dealing with a wonderful potential energy which is not yet differentiated into any particular mode, and that by the action of our mind we can differentiate it into any specific mode of activity that we will; and by keeping our thought fixed on the fact that the inflow of this energy is taking place; and that by our mental attitude we are determining its direction, we shall gradually realize a corresponding externalization.

Proper concentration does not consist of strenuous effort but in shutting out all thoughts of a kind that would disperse the spiritual nucleus we are forming, and dwelling cheerfully on the knowledge that because the law is certain in its action, our desire is certain of accomplishment. Concentration is for the purpose of determining the quality we are going to give to the previously undifferentiated energy, rather than to arrange the specific circumstances of its manifestation. Creative energy itself will build up its own forms of expression quite naturally if we allow it. What we want is expansion - in health, wealth, love, or whatever. How we get them is of little importance.

As pure spirit, the subjective mind never rests; it is only the objective mind in its connection with the physical body that needs rest. One method of obtaining rest is to change the direction of thought, and instead of centering it upon something we intend to do, letting it dwell quietly upon what we are. Simply realize ourselves as part of the universal livingness, and thus gain a quiet centralization which, though maintained by a conscious act of the volition, is the very essence of rest.

From this standpoint we see that all is Life and all is Good, and that Nature, from her clearly visible surface to her most arcane depths, is one vast storehouse of life and good entirely devoted to our individual use. We have the key to all her treasures, and we can now apply our knowledge of the law of being without entering into all those details which are only needed for purposes of study, and doing so we find it results in our having acquired the consciousness of our oneness with the WHOLE.

This is the great secret, and when we have once fathomed it we can enjoy our possession of the whole, or of any part of it, because by our recognition we have made it, and can increasingly make it, our own.

In Touch with Sub-Conscious Mind:

We come into touch with the Absolute exactly in proportion as we withdraw ourselves from the relative: they vary inversely to each other.

For the purpose of getting into touch with our sub-conscious mind, we must endeavor to think of ourselves as pure being, as that entity which interiorly supports the outward manifestation, and doing so, we shall realize that the essential quality of pure being must be good.

In actual practice the process consists in first firming a clear conception in the objective mind of the idea we wish to convey to the subjective mind. Then, when this has been firmly grasped, endeavour to lose sight of all other facts connected with the external personality except the one in question. Then, mentally address the subjective mind as though it were an independent entity and impress upon it what you want it to do or to believe. One simple effective way of working is this: Say to the subjective mind:

"This is what I want you to do ( ) You will now step into my place and do it, bringing all your powers and intelligence to bear, and considering yourself to be none other than myself."

Having done this return to the realization of your own objective personality and leave the subjective mind to perform its task in full confidence that, by the law of its nature, it will do so if not hindered by a repetition of contrary messages from the objective mind.

If doubts tend to rise, ask yourself this question: Is there any reason why the laws which hold good for the individual subjective mind should not hold good for the Universal Mind also: The answer is that there is not. As has been shown, the Universal Mind must, by its very universality, be purely subjective, and what is the law of a part must also be the law of the whole. (The qualities of fire are the same whether the centres of combustion be great or small)

We have learned that the three great facts regarding subjective mind are: (1) Its creative power (2) its amenableness to suggestion, and (3) its inability to work by any other than the deductive method. The last is exceedingly important for it implies that the action of the subjective mind is in no way limited by precedent, whereas the inductive method works on principles inferred from an already existing pattern, and therefore, at the best only produces the old thing in a new shape. The deductive method, however, works according to the essence or spirit of the principle and does not depend on any previous concrete manifestations for its apprehension of it. This latter method of working must necessarily be that of the all-originating Mind, for since there could be no prior existing pattern from which it could learn the principles of construction, the want of a pattern would have prevented its creating anything - had its method been inductive instead of deductive.

It is the most important of all considerations with what character we invest the Universal Mind; for since our relation to it is purely subjective, it will infallibly bear to us exactly that character which we impress upon it. In other words, it will be to us exactly what we believe it to be. Thus the Bible passage: With the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward."

The spiritual kingdom is within us, and as we realize it there, so it becomes to us a reality. "As a man thinketh in his heart, so is." Jesus impressed upon his hearers the truth of the exact correspondence of the attitude of the unseen Power towards them with their own attitude towards it. We might think this way: that the position of the Universal Mind towards us is always the reflection of our own attitude.

Excerpts from the Edinburgh Lectures

We are dealing with the great principles of our subjective being, and our misuse of them in the past can never make them change their inherent law of action. If our method of using them in the past has brought us sorrow, fear, and trouble, we have only to reverse our usage. If we reverse the cause, the effects will be reversed also. We must reverse our mental attitude and then endeavor to live up to the new one. The sincere endeavour to act up to our new mental attitude is essential, for we cannot really think in one way and act in another; but our repeated failures to fully act as we would wish must not discourage us. It is the sincere intention that is the essential thing, and this will in time release us from the bondage of habits which at present seem almost insuperable.

The initial step, then, consists in determining to picture the Universal Mind as the ideal of all we could wish it to be both to ourselves and to others, together with the endeavour to reproduce this ideal, however imperfectly, in our own life. This step having been taken, we can then cheerfully look upon it as our ever-present Friend, providing all good, guarding from all danger, and guiding us with all counsel. Gradually we will find that Universal Mind will become more and more personal to us, and, in response to our desire, its inherent intelligence will make itself more and more clearly perceptible within as a power of perceiving truth far beyond any statement of it that we could formulate by merely intellectual investigation.

Whether we want greater health, wealth, peace, freedom, success, personality - whatever we desire or need to improve our lives, increase our happiness: think of Universal Mind as a great power devoted to the supplying of those needs. "Ask, and ye shall receive; seek and it shall be opened unto you."

But we must not ignore our responsibilities. Trained thought is more powerful than untrained; and, therefore, the more deeply we penetrate into Mental Science, the more carefully we must guard against all thoughts and words expressive of even the most modified form of ill-will. Gossip, tale-bearing, sneering laughter, are not in accord with the principles of Mental Science. Similarly: even our smallest thoughts of good carry with them a seed of good which will assuredly bear fruit in due time. Remember that your subject mind takes its colour from your settled mental habits. An occasional affirmation or denial will not be sufficient to change it. We must all cultivate that tone which we wish to see reproduced in our conditions - whether of body, mind, or circumstance.

The Soul:

The mind works under the influence of something which stimulates its faculties. This stimulus may come from either the external senses or from within by consciousness of something not perceptible on the physical plane. This latter source of stimulus to our mental faculties is an important branch of Mental Science because the mental action thus set up works just as accurately through the physical correspondences as those which start from the recognition of external facts; and, therefore, the control and right direction of these inner perceptions is a matter of the first moment.

The faculties most immediately concerned are the intuition and the imagination, but it is at first difficult to see how the intuition, which is entirely spontaneous, can be brought under the control of the will. Of course the spontaneity of the intuition cannot in any way be interfered with, for if it ceased to act spontaneously, it would cease to be the intuition.

The province of intuition is to capture ideas from the infinite and present them to the mind to be dealt with at its discretion. Experience has shown that the intuition can be trained so as to acquire increased sensitiveness in some particular direction and the choice of the general direction is determined by the will of the individual.

### Excerpts from the Edinburgh Lectures

It will be found that the intuition works most readily in respect to those subjects which most habitually occupy our thought.

Some people are actually conscious of the action of the upper portion of the brain during the influx of an intuition - the sensation being that of a sort of expansion in that brain area, which might be compared to the opening of a valve or door. Although some Oriental system advocate attempt to induce the inflow of intuitive ideas by the physiological expedient of trying to open this valve by the exercise of the will, this method is discouraged as likely to prove injurious to the brain.

In practice it will be found that the best way to cultivate the intuition in any particular direction is to meditate upon the abstract principles of that particular class of subjects rather than only to consider particular cases. The reason for this seems to be that particular cases have to do with specific phenomena - the law working under certain limiting conditions - whereas the principles of the law are not limited by local conditions. Thus, habitual meditation on the principles of the law set our intuition free to range in an infinitude where the ~~condition~~ conception of antecedent conditions does not limit it.

In its highest workings intuition becomes inspiration, and certain great records of fundamental truths and supreme mysteries which have come down to us from deep thinkers of old can only be accounted for on the supposition that their earnest thought on the Originating Spirit, coupled with a reverent worship of It, opened the door, through their intuitive faculty, to the most sublime inspirations regarding the supreme truths of the universe.

Very closely allied to the intuition is the faculty of imagination, our power of forming mental images upon which we dwell. Intuition grasps an idea from the Great Universal Mind, in which all things subsist as potentials, and presents it to the imagination in its essence rather than in a definite form. Then our image-building faculty gives it a clear and definite form which it presents before the mental vision, and which we then vivify by letting our thought dwell upon it, thus infusing our own personality into it, and so providing that personal element through which the specific action of the universal law relatively to the particular individual always takes place.

Whether our thought shall be allowed thus to dwell upon a particular mental image depends on our own will, and our exercise of our will depends on our belief in our power to use it so as to disperse or consolidate a given mental image; and finally our belief in our power to do this depends on our recognition of our relation to God, Who is the source of all power; for it is an invariable truth that our life will take its whole form, tone, and color from our conception of God, whether that conception be positive or negative.

### The Spirit:

The inherent nature of the Spirit consists in the eternal interaction of Love and Beauty as the Active and Passive polarity of Being. This is the Power for the working of which our soul faculties are specially adapted. When this purpose of the adaptation is recognized we begin to get some insight into the way in which our intuition, imagination, and will should be exercised. By training our thought to habitually dwell upon this dual-unity of the Originating Forces of Love and Beauty, the intuition is rendered more and more sensitive to ideas emanating from this supreme source, and the imagining faculty is trained in the formation of images corresponding to such ideas. On the physical side, the molecular structure of the brain and body becomes more and more perfectly adjusted to the generating of vibratory currents tending to the outward manifestation of the Originating Principle. Thus, the whole man is brought into unison with himself and with the Supreme Source of Life, so he is being day by day renewed after the image of Him that created him.