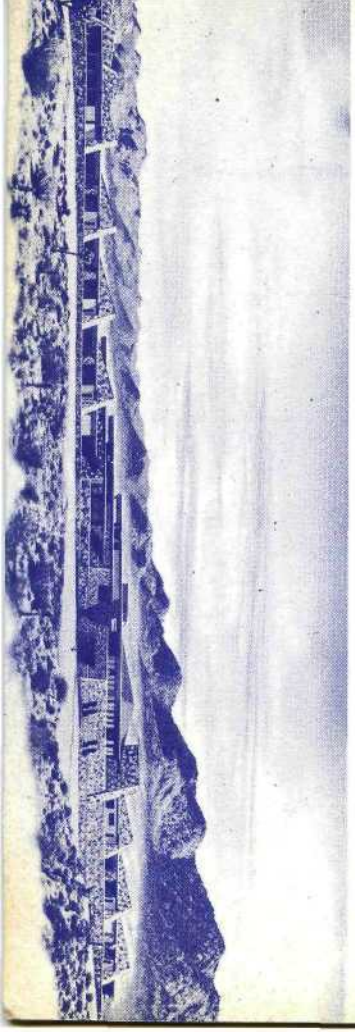

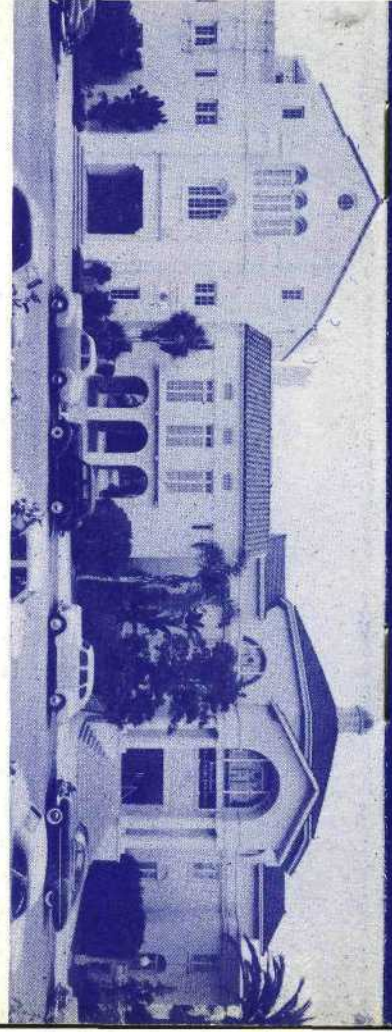

Top: Our Church in Los Angeles, Calif. Below: Caravansary of Joy at Our New City.

LIGHTING HUMAN LAMPS

LIBRARY OF VICTORIOUS LIVING

VOLUME 18

Seven Majestic Word Series—No. 3

What Is the True Order of Your Life?

By

Rev. Edwin J. Dingle

Ding Le Mei

(Founder of the Science of Mentalphysics)

LIBRARY OF VICTORIOUS LIVING

The purpose of the 50 little volumes that will make up the "Library of Victorious Living" is to present to you who read a perfectly simple and ultimate plan for living a highly successful life from every point of view. Each volume is an invitation to learn—as practically as you may learn anything whatever if you put your effort into it—how to discover your own true nature and your own illimitable powers.

Throughout your life, most likely, with much running to and fro, you may have been (as I was) eagerly seeking in books and teaching, in religion and philosophy, for Truth, for Happiness, for Freedom, for God —or for you knew not what. You may today be weary, fatigued, discouraged, almost destitute of hope. Many times you may have glimpsed the Truth, and then it disappeared, and left you still hungering. Hungry, you sought in vain the Bread of Life—thirsty, you sought but could not find The Stream. Your search, my friend, is now at an end, if you have eyes to see and ears to hear.

No matter what your religious beliefs—indeed, no matter what!—that which you have always sought IS WITHIN YOU. This is Life's most sacred secret. From a careful study of these little books, it is given to me to know, you will gain immeasurable spiritual benefit. As you read, it will be to your Higher Self that you will listen.

If you are ready, as you read and study you will hear the voice of your Higher Self speaking forth from your own heart the secret of Health and Happiness, Success and Abundance, Freedom and that Peace that passes knowledge. Be patient. Be zealous. Learn to surrender into the Joy of your own LORD within you.

THE AUTHOR.

The Science of Mentalphysics was founded in 1927

THIS IS THE EIGHTEENTH OF THE "FIFTY LITTLE BOOKS"

What Is the True Order of Your Life?

By Edwin J. Dingle,
Founder el the Science of Mentalphysics

INTRODUCTION: COMMENT ON THE INTERNATIONAL SITUATION—GLIMPSES OF RISE AND FALL OF NATIONS DURING LAST 6000 YEARS—DUTY OF EVERY AMERICAN

This is the eighteenth volume of the "Fifty Little Books" which make up the Library of Victorious Living, and the third in the "Majestic Words in the Mystery of Creation" series. These volumes are published as weekly lessons, and the serious reader is urged not to read them once and

*"MAJESTIC WORDS" SERIES (Vol. 16 to Vol. 21).

The titles of the Seven Magic Words in the "Mystery of Creation" are as follows—see pages 31 and 32:

VOL 16-"WHAT IS THE TRUE URGE OF YOUR LIFE?"
VOL. 17-"WHAT IS THE TRUE COMPENSATION OF YOUR LIFE?"
VOL 18-"WHAT IS THE TRUE ORDER OF YOUR LIFE?"
VOL. 19-"WHAT IS THE ONE MYSTERY OF YOUR LIFE?"
VOL. 20-"WHAT IS THE TRUE SOURCE OF YOUR LIFE?"
VOL. 21-"WHAT IS THE PURE GOLD OF YOUR LIFE?"

discard them as ordinary reading matter, but to study them each day for one whole week. It is sincerely believed that such study will work wonders in your life, and lead you to the way where you may make all your dreams come true.

In one of these recent lesson-lectures, "Can We Redeem Our Civilization" (vol. 13), I wrote a little upon the present chaos of human relations on the earth **versus** the Orderliness of the Universe. In part, this is what I wrote:

> "The 'international situation' today presents little to hearten the lover of humanity. Nations claim to plead for peace, but as fast as they possibly can they prepare for war, and the trend of human thinking is toward strife rather than an understanding of human problems. There is among the different nations a conceit of nationalism, with much blasting of bugles and waving of flags, songs of patriotism and hymns of hate. Different nations seem to have, or claim to have, their own God. Each nation justifies its own actions, excuses everything—the most diabolical massacres, destruction, and tragedies which can never be excused in even the law of any 'civilized'' government. Half-truths, untruths, persistent misrepresentation and propaganda make white black, and black white. When the final trumpet for war is sounded, the tenets of our vaunted civilization disappear, and men seem to revert to the temper of the jungle. Every man and woman of 50 years of age has seen in his and her lifetime millions of dead and more millions of maimed *and* wounded, millions of broken-hearted and defiled women, millions of starved children bereft of all protection—this the result of 'civilization' and its wars, about which the devil dances. For what? Who knows? For The Glory of God? For the honor of the nation? All so senseless, barbaric, completely in the disorder of human reason; all so diabolically against what men call God, whatever god their God may be. It is true that internationalism seems to be growing, and in certain places we thankfully do not look in vain for efforts towards Peace, though sacred agreements deteriorate into 'scraps of paper' at the firing of the first cannon. It is true we have our United Nations—may it long endure—but it has so far been proved to be only a mechanical frame into which its soul has not yet grown. The spirit of internationalism has proved itself to be only skin-deep, and men of true universal consciousness are indeed few and far between."
>
> "Well may we ask, 'Can We Redeem Our Civilization?' "

I have received letters from readers of these Little Books, asking me to write more upon present international conditions and the grave political problems which present themselves all over the world. I hesitate, however, to do so. I am not a politician, and do not hold politics, as such, in any high regard. I am a philosopher, and believe that spiritual philosophy in the larger sense of the term is the unseen foundation on which the structure of a civilization rests. It is the "soul" that slowly builds for itself a body. The world is not in the hands of blind inconsequence, and the logic of history makes plain to the philosophers of the world why and how Communism, for example, was born—indeed, why it is already (and probably will increasingly become) such a shockingly powerful antagonist to all that mankind has by slow evolution so patiently built. Because Communism, and all that it stands for (not in its promises, but in its practices), works throughout the world **against** the building of an international Brotherhood of Man, it cannot but burn itself away and atrophy from within. This view, I am aware, offers scant comfort right now to all politically-minded or high-principled men and women, when the forces of Communism, military and other, seem to be unconquerable. But if we read history aright, observing the rise and fall of civilizations in the past, we see that those which devoted their

energies to politics, super-patriotism, and war on other nations sooner or later destroyed themselves either from within or from without. It has happened many times. It will happen again. (Long before Western Europe had emerged from the stone age, the civilizations of Egypt, Babylon, Assyria, Crete and Chaldea had reached a highly advanced state. But history shows us how they crumbled.)

And Russia will go the same way. She will be seen to be her own greatest enemy, and Communism—an anachronism of human thinking—will inevitably pass ultimately into the limbo of things forgotten.

Perhaps you may have read the whole of the history of the last 6,000 years—showing the trends and tendencies, rises and downfalls of many nations—in a passage by Dr. Alexander Irvine. He showed that if we confine our attention to the last 6,000 years of our history, and represent one hundred years by a minute of the clock, we find that Egypt and Babylon are holding the center of the stage when the hands are at twelve midnight. At 12:05 Crete was at the front; at 12:10, Assyria; at 12:15, Chaldea. By 12:20, China, India and Medea had come upon the scene, if we accept the European estimate of the antiquity of Chinese and Indian civilizations. At 12:25, Persia is leading, and at half-past twelve we are in Greece. At 2:35, Alexander is wiping several empires off the map, and at 12:40 Rome is ruling, roughly 500 years before the beginnings of the powerful European nations. Every minute after midnight (each minute a hundred years) an empire or kingdom was driven off the map, as another came in, and a

few seconds before one o'clock came the First World War. Thus civilization after civilization.

It seems that the very earth itself rebels when a nation, rising to great power, does not build a body to fit the cry of the soul of her people. Look at Rome. The thinkers among her people warned Rome of her spiritual decadence, but the multitude listened not to the still small voice of the soul of the nation, and so the grandeur that was Rome became extinct. Chronic war in ancient Greece brought her to her end. Empire after empire ignominiously perished as a result of its ambition to impose its dominion on the whole globe, and civilization after civilization declined on account of spiritual bankruptcy.

Incidentally, why have the Asiatic civilizations survived over many centuries? Is it not because of the life-giving character of human and spiritual values? They certainly had their wars and warrior kings, they have been "bled white" with war, but, though Asiatic economic standards are so different from our own, is it not fair to say that their love of the higher life has refused to surround the adventures of war with that glamor which persists in Occidental countries? What the future is to bring, judging from present happenings in Asia, who can tell?

Lord Acton, a philosophical British statesman once said, in his "Study of History," that "we can found no philosophy on the observation of four hundred years, excluding three thousand."

Of course, with the Chinese Communists engaged in war with ourselves in Korea, we get a totally different picture

today. But I am one who believes that the Chinese people will some day, when Communism as such shall have deceived them sufficiently, turn back again to spiritual values. I may be wrong, but this is my belief. At all events, the laws of history are pitiless. They leave no choice. Those who take the sword shall perish by the sword. When a civilization triumphs, it is more by the might of the Spirit than by physical power, and when it fails—we can see it around the world today—it is through lack of spiritual vigor and vitality. We Americans must always remember this. At close view it seems that we Americans have an opportunity to establish an epoch of peace and brotherhood on this earth, such as has not in history come to any other nation, if we except Britain. "As many as are led by the spirit of God, these are the sons of God." Every religion represents the soul of the people, the inner law of its being and aspiration. We Americans, if we are to transform the world, must be constantly transforming ourselves by the orderly Spirit and Law of the Universe. Every American, from the President down, can participate in the process of creating a better world, by understanding the purpose of the Universe and learning how to identify himself with its Laws, which alone will give freedom to ourselves and to all nations. Self-finding is the essence of all perfection, in you and in me as individuals, also in nations, no matter how contrary their ideals of civilization may seem to be. Any line of conduct which is destructive of the human race or promotes discord, as does Communism, is not moral, and thus must finally be-

come ineffectual and effete. Peace and prosperity all over the earth can only come by human beings living in Universal LAW.

What a task the United States faces today—and must face for generations—if Americans are to bring peace and prosperity to all peoples! My personal belief is that our religious idealism, true spirituality, is the most hopeful political instrument for peace. We cannot reconcile conflicting international interests and hopes so long as we stand entirely on duties and rights. Treaties and diplomatic understandings may restrain passions—though this is by no means certain—but they do not remove fear. It may sound nonsensical to say this today, when the two great world ideologies are so seemingly irretrievably unbalanced, but what all nations—ourselves included—must learn is a love of humanity for humanity's sake as a practical proposition for maintenance of peace. I know it sounds ridiculous; but history shows that THERE IS NO OTHER WAY. "On earth one family" is the answer . . . but how tremendous are the differences in modes of thinking and living between nations can scarcely be exaggerated. We see great contrarieties in the unity on this earth that we call the Human Family. All live and move and have their being, however, in the ONE LAW OF LIFE. The Law of Life is ORDER. When Man everywhere shall have learned how to live in and by the order of the LAW, the millennium shall have come—then, and not till then.

Therefore, "I have no need to hope in order to undertake; nor to succeed in order to persevere!"

Perseverance, however, has **to be learned!**

PART ONE: "WHEN MAN EVERYWHERE SHALL HAVE LEARNED HOW TO LIVE IN AND BY 'THE LAW,' THE MILLENIUM SHALL HAVE COME"—ORDER OF THE UNIVERSE IS OUR EXAMPLE

* * * * * *

The Third Majestic Word . . . REVERENCE, The Order of Life

* * * * * *

Now, my dear friend, the condition of the world is such that we do not know what a day may bring forth to seriously affect your personal life and mine. We cannot estimate the dangers that beset us. Therefore, in this third lesson-volume of the "Majestic Word" series, I shall endeavor to show that peace in the world can only be maintained by a system of world-wide EDUCATION INTO A UNIVERSAL CONSCIOUSNESS. This is not a strictly economic problem: it is essentially a SPIRITUAL problem for every thinking person, irrespective of his particular religion, race, creed, or color.

(a) Note About the Author as Teacher

When, many years ago, I was guided to extend my own progress by becoming what "it is written" I should be, I

prayed for guidance into simplicity of teaching. For many years I had been preparing myself. For more than two decades of my life in India, China and other parts of Asia (though at the time I did not know it) was a preparation for these present days. My journey to Tibet, and residence in my Temple, was to me the inimitable blue-print period. Then, many years afterwards—to be accurate, in 1927—I was guided and inspired to become the founder of the Science of Mentalphysics, and to prepare its teaching in a long series of Documentary Lessons. I prayed, as I say, for guidance into simplicity of teaching. I saw how most seekers missed the mark and did not spiritually find themselves unless they learned complete surrender into the way and the order of the Creator of the Universe, and how, even if this should come about without **true knowledge of God's Way and His Universe and Man's relation to it,** the seeker's progress was not safely enhanced. **The one essentiality among seekers as I saw it then, and, after many years of teaching, as I increasingly see it today, is how men and women everywhere may begin their ascension to perfection of what is called God's Law in their own life-expression.**

And so I prayed that simplicity would be revealed to me, and almost instantaneously there flowed into my mind the seven magic words that constitute the basis of this "Majestic Word" series — namely: JOY — GRATITUDE — REVERENCE (forming our first triangle), BREATH—SOUND —LIGHT (our second triangle), and SILENCE.

(b) The Foundation of Your Spiritual Life

Nothing can possibly be simpler to understand than JOY—"Be Happy!" Equally simple is GRATITUDE—"Be Grateful!" When we are happy and we feel grateful, a state of consciousness which leads us into REVERENCE, we stand in Reverence! "The majesty of God revere; fear Him, and you have nothing else to fear!"

Joy, Gratitude and Reverence are the first three duties of every thinking person, no matter what his religion, creed or color—three laws that are basic and immovable. In all these years I not only have had no justification for altering my early convictions, but have had abundant evidence that JOY, GRATITUDE and REVERENCE are the foundation upon which the whole super-structure of Man's spiritual life can alone be erected. These LAWS are for me in my study or classroom—**for you** in your business—for you in the factory—for you in your home—for you on the farm—for you in the Presidential office—for you, whether you be old or young, rich or poor, no matter what your nationality or the place in which you live. Of these LAWS, it may be said, "As above, so below."

In Vol. 16 and Vol. 17 I have already dealt with **Joy** as "The True URGE of Your Life" and **Gratitude** as "The COMPENSATION of Your Life"; and in this volume I am to write about **Reverence** as "The True ORDER of Your Life."

(c) Reverence Leads to Ever-Expanding Wisdom

Reverence, of course, is the first element of all religion —it is the symmetry and rhythm of the soul of the universe.)

Reverence is the holy motivating principle of Order.

Reverence in our hearts dedicates all our action to the one great Law of God.

Reverence hallows our consciousness, so that we hear Love's voice everywhere beckoning to us, and, though the way be hard and long, we sing ourselves in love into the order of God's Way.

Reverence is the foundation of love, and love is the center of all order everywhere.

Reverence is the magic custodian that keeps us within the hallowed limits of Life's order, and enshrouds us in comforts and virtues not known beyond it.

Reverence is Wisdom's eternal emissary. Without reverence, wisdom can never come into recognition, for wisdom, shining eternally through all the works of God, ever goes forth to make her dwelling place among the children of men, but findeth not without Reverence to guide her.

As a reverent man you know that it is reverence for God and God's Law that stirs up within you irrepressible desires to know Life's secrets, and that, through the JOY you feel in being a part of Life, and the GRATITUDE that follows even lowly accomplishment, REVERENCE leads you to ever-expanding wisdom. REVERENCE enables you to peer beyond all the chaos of things as they appear in the political

world today to the perfect noble order which is God's First Law. And through Reverence you see yourself established in that noble Order of God which assures for you health of your body, sanity and power of your mind, repose and security of your soul.

(d) Is Your Life Orderly, or Chaotic?

To him who knows no Reverence, there can be no meaning of the good Order of the Universe . . . he will be wrong in his judgments, never conscientious in his actions, loose with the words he uses, inconsiderate of other people, and ignorant of the good things that lie about him and within him. In short, his life will be not in order, therefore chaotic.

I feel as I write that you who read will not need to be exhorted to Reverence, for you know that the more you grow to know, the only thing you come to know, is how little you know; and because of the constantly outpressing divine nature of the Universe itself upon your consciousness, you perforce must stand in Reverence before the entirely unknowable but ever usable wisdom of what men call God.

Then, again, you know in the deeps of your soul, and also in your mind, that **God is All,** that **God is Everywhere,** that **There is Nothing But God,** and that **Man Is God in the Form in which he now finds himself, his only purpose of Life being to do that part of what men call God's Will with which he is entrusted.** You are in God and God is in you, and there is not one possible single pin-point of vacuum between that which seems to be you and what seems to be God. Whether you know it in the true and the real sense that you are GOD IN ACTION is, however, quite a different matter. But I am quite sure that you will agree with me that you are able intellectually to realize those transcending truths, and at certain rare intuitive moments of your life you are able to feel those transcending truths to be true within you. Moreover, it is possible that on rarer occasions still, you feel yourself so entirely uplifted that the work of your hands and your mind proves to you that there is something infinitely beyond what you ordinarily seem to be that works through you . . . and it can, of course, be only GOD. It cannot but be God. If **this** truth fails to engender Reverence in the human heart, the man is already lost.

(e) "Our" Life Is Watching IT At Work

The sacred art of living—that which Man all over the world must learn if peace and universal abundance and prosperity are to be recognized as Man's birthright on this earth—is in complete surrender and adoration, to allow GOD—That Which IS—to shine ever through us.

Finally, Man has to learn—you and I have to learn—that we are the watcher, IT is the worker, USING US TO DO ITS WILL through what to the proud and uninitiated seems to be his own work.

The only language you have to portray is your reverence and your silence. If through a single day all men would

stand in reverence, in their own silence contemplating every living thing in reverence, all human misery and woe would begin to pass away completely before such Divine Light as such a sincere devotional attitude would inevitably create. That would mean that Man would have found God's presence in the only place it is available to him, in the light of his own mind and in the love of his own heart —God's Order WITHIN HIM. And if you and I can receive into our souls the re-baptism of reverence for All That Is, we shall in true perception become regenerated in the Order of God's Way—which is true blessedness not alone for today, but for all the days hereafter. "Look to this day, for yesterday is already a dream, and tomorrow is only a vision; but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope."

Not practical? My friend, think for a moment. Let your imagination stir you to visualize what a human family it would be if all that all men think, and feel, and do, were founded on mutual reverence. Just imagine if science, industry, commerce, finance, education and all Man's activities nationally and internationally were held in REVERENCE, and that the basic thought in all men's minds were to REVERENCE every other living thing—what a world it would be!

(f) Art of Knowing Order Is Never to See Disorder

"Can't be done?" My friend, it MUST be done; else world civilizations will crumble within the lifetime of many

who will read these lines. This, in my opinion, is the world emergency of today; and because there are human beings who are able to visualize thus the coming of Heaven down to earth is PROOF THAT IT CAN BE DONE.

When all men can see in all other men, and in everything that lives, the order of the Eternal Universe, then shall reverence have come to the universal divine heart in Man, transforming his uncertain home of earth into his Eternal Heaven, adding all divine things unto all men, and causing to disappear every phase of suffering and discontent . . . then Humanity shall have become reborn into its own divinity, and Heaven shall have come down. Whatever else < we fail to learn, let us learn ever humbly and with abiding Gratitude in our hearts to "stand in reverence," submerging "our" selves into the alchemy of what we learn truly to be God's Life, as the dewdrop loses itself in the ocean.

The art of knowing ORDER is NEVER TO SEE DISORDER!

(g) The Grandeur of the Feeling That Reverence Engenders

Now, this subject is quite beyond me . . . what do I mean? It is quite beyond me to **explain** it; it is beyond you to **explain** it, but it is not beyond us to understand it. I could, without doubt, give you what would appear to be a somewhat learned dissertation on Reverence and its various meanings, but what would that avail? You know what your own individual ideas and thoughts and feelings are when you use the word "reverence"; you also know

that there are many varying degrees of those great uprising emotions that come when you know Reverence. You may take a flower and look upon it, and feel a certain reverence for it which, as you hold it in your hands, causes you to feel its beautiful mystery. You may look at a great overpowering sunrise or sunset, and if you are wise, you shall be lost in reverence before the unspeakable beauty that you look upon. You may gaze into the eyes of your beloved, and feel a different kind or degree of reverence. But all this you do not need me to explain to you; YOU KNOW. You know because it has come out of your own experience. As you grow in knowledge, an automatic gratitude rises within you because you recognize that you know more than you used to know.

On the other hand, this feeling compels you in reverence to see how **little** you know, how infinite is that which can be known, and how infinitesimal is that which you have already come to know! When engaging in self-analysis of that nature, there is something within you, is there not, that causes you indomitably to feel that you have the capacity within you to know even all that can be known? Many times—as a matter of fact, I think **always**—when we become conscious of true knowledge within us pertaining to some great realization, we always **feel** that we know more than we know. We certainly feel that we know more than we have learned. The point that I am trying to make, and it is clear to see, is that the knowledge is within us, the realization is within us, the feeling, the Truth, the being of ALL is within us; and **it is within us that we feel it.**

(h) There Is a Livingness in Order

I do not know whether we should hold our thoughts today more upon Reverence as such, or to WHAT THE FEELING OF REVERENCE ENGENDERS WITHIN US and to the action that is its natural outcome. It seems to me that the latter may be more profitable, but I can dismiss it in just a few words, because the more we feel Reverence for any one thing whatsoever, or any number of things, or for the whole Universe so far as we understand it, the more we see in all of God's Universe **transcendental order**—all is in its place. This is the Will of God, and we exist to **do that Will,** or the particular part of it with which we are entrusted—that is, our own life.

I am not speaking of Order in the sense of. tidiness and fussiness. Take some people's homes . . . you go in and you feel that you mustn't step, you mustn't move, because everything is in place and it must not be touched. You go into other people's homes, and you may find things helter-skelter, but there is a certain order of liveableness in that home—there is a "livingness" about it.

PART TWO: REVERENCE IS NATURAL TO THE THINKER-IT BRINGS US INTO COMPLETE ORDER, ADAPTATION, SYNCHRONIZATION, HARMONY AND RHYTHM IN OUR EVERYDAY LIFE

And so it is, it seems to me, that wherever we look we see in this home of ours, on this earth, not only a "liveable-

ness," but in everything that we contemplate we see true livingness.

We see that everything that lives has the power within itself of complete order, complete adaptation, complete synchronization, complete harmony, complete rhythm, complete "belonging."

(i) Order Through Knowledge Is True Power

You notice that when you think of ORDER—you may think of the order of the firmament, you may think of the order of the three hundred and sixty-five days in the year, you may contemplate the order of a star, you may contemplate the order of a blade of grass, you may contemplate the order of life of a human being, you may contemplate your own feeble thought, you may contemplate the great passion and fire of the Eternal Spirit within you. No matter what you contemplate, it seems to me that you will inevitably not only be led to, but be absorbed in Reverence for the Order of **All Life.** As you thus feel Reverence for All That Is, you also feel deep down within you that it is right that you should be reverent, and that you should **feel and express reverence,** because the Tightness of such a feeling is in the **Order** of All Life.

I feel that it is possible . . . as a matter of fact, how can it be otherwise than possible, compulsory, imperative, for any person who thinks, even for the shortest time, to look upon anything whatsoever in Life, from the atom to the sun, from the amoeba to Man, without feeling a great and

deep devotion toward the Eternal Intelligence that has caused Its Principle to manifest in All That Is?

It does not matter whether a man be a great scientist or whether he be a mere dullard; it is conceivable that the mere dullard may, within himself, feel even a greater satisfaction of heart than the great scientist as he contemplates the order of the things around about and within him. The satisfaction that comes to the heart of the scientist, however, is a different and enduring satisfaction. It is something that has become knowable to him. It seems to me that it is greater to have that perfect knowledge that compels us into Order than merely to have that superficial or incomplete knowledge which always breeds superstition.

Better to admire and understand **Order through knowledge than otherwise.**

(j) Get to KNOW—Knowledge Is Doing

And that is my plea: to get to **know,** so that our knowledge shall make our reverence more complete and the complete ORDER OF THE UNIVERSE more understandable. None of us knows very much, but we have within us the potentiality of knowing all.

When I say "knowing all," I mean, of course, **being** all.

It is so common today with uninitiated human beings to try to "show off." They get a little knowledge, they may read a book, and presto! they must tell everybody about it—they **know!** Well, they don't know; they have merely read a book. Knowledge comes alone through the slow

grinding of us between the Wheels of experience, and when we have been ground exceedingly fine, then we may say, if we wish (but the tendency is never to declare it when we reach that stage) that we **know.**

But when we have reached that height, we know that it is quite superfluous for us to make such a declaration, because **being knowers,** we become **doers** — and we are known by our works.

When you see a man **doing** a thing and he does it to the full degree of his own understanding of Tightness and order, you, knowing perhaps more than he knows, are able to be a correct judge of whether he really knows or not. **Knowing is doing!** It is true, of course, that in all channels that lead us or purport to lead us to Truth we encounter constantly paradox after paradox. In the realm of Reality, in the realm of Truth, in the realm of the Silence, in the realm of Immateriality, **things** do not exist. Ideas alone exist within the Silence, and things in the outer material life are truly never what they seem to be. God descends from wisdom to ideas. Man? The best that he can hope for is to ascend finally to God through ideas—upwards. BUT HE HAS TO LEARN HOW!

(k) Right Doing Is True Expression of God's Will

True knowledge is power! You hear that every day—"Knowledge is power." Knowledge, however, is of very little value to you unless you organize it in Order and use it—and that means doing. The purpose of your and my

being on this planet, the purpose of our being wherever we may be is undeniable, it is categorical, it is unchangeable: **You and I exist to do the Will of God!** To do the "Will of God" is to express, in its absolute completion and to its full maturity, that which **we individually conceive** to be God's Will. You take a hundred men or a hundred women, and they can only conceive individually God's Will within their consciousness to the degree that they are evolutionarily developed, through experience of doing, to conceive it. Therefore, the great probability is that you would not find—if it were possible to declare it or formulate it—any two of the hundred people, who would hold identical ideas and opinions of what God's Will is. To the degree that we are evolved through experience of doing—not through experience of reading, not through experience of sitting down and twiddling our thumbs, but **to the degree of our own doing, do we know God's Will.** We only know God's Will in our own Silence!

It is alone through Reverence, a divine fairy of our spiritual being, that we learn how to be still. When I stand in reverence before a great painting, perhaps, or before a lovely child or a beautiful woman, or anything else, it seems to me that that which is ordinarily myself—my feeling, my mind, what seems to be mine—just slips away, and I am, as we say, "held spellbound" in the thing before which I stand in reverence. And if, at the very apex of my adoration, I analyze my thoughts, I can see that I cease to be what I ordinarily am, and am raised to the excellence

of my understanding of the thing before which I stand in reverence.

Is it in that picture, that beautiful woman, that wonderful child? No, it is **within me!**

(l) Doing God's Will We Become What IT Is

I admire flowers, so do you—where are they? Are the flowers in the garden or in the vase? No, the flowers are **within me.**

For people like ourselves who claim gratefully that we are on the Path, we should never lose sight of the fact that **"we"** are nothing. Not until we come to see that we are naught, and IT — the Great Mathematical Mind of Life (God)—ALL—can we make any progress, although I admit that it is hard to see it and when we see it at first it seems unjust that it should be so. The man who is writing to you . . . who is he? what is he? " I " am nothing! Why, one single breath is all that I am, and **nothing more!** Take that one single breath from me, so to say, and I would not be. Therefore, for people like us, Our feelings of adoration, of reverence, are completely natural . . . don't pat yourself on the back because you can admire a beautiful sunset or anything else. It is perfectly natural to do so; it is inherent, it is axiomatic, the beauty that we admire dwells within us because it is a part of us. My love is me; your love is you. You **are** Love, you **are** Wisdom, you **are** Life, you **are** Beauty, you **are** all the words that you care to use to express in varying degree the One Eternal

Thing, and it is the One Eternal Thing that we all are, and before which we should ever stand in Reverence.

Through doing ITS WILL we gradually and increasingly **become** what It is.

(m) A Simple Lesson In Right Doing

Where do we go when our eyes are opened and we stand in reverence? What happens? We do not perhaps realize it, but every possible phase of force or power and wisdom in the Universe is instantaneously set in motion for the express purpose of bringing us Light, just as the turning on of your desk lamp will bring you light. The whole Universe "jumps into action," so to speak, when we stand in reverence, and carries out our duty as reverence dictates.

Have you ever worked with a magnet, have you ever taken a magnet and suspended a steel bar in the air by it? **How?** I don't know, but I can do it; so can a child. So it is that when we come, through reverence, rightly to stand before THAT which we see, then everything in the Universe comes into absolute action, feeling, rhythm, to the whole of its force, in absolute contact with us. Then what takes place? If you retain and sustain the feeling of reverence, shutting your mouth, opening your eyes, opening your ears, opening your heart, being the watcher, daring to be silent within yourself—then what takes place? **To the exact degree** of your capability to receive ALL Light, ALL Wisdom, ALL Love, ALL Joy, ALL Life, it is yours—that is Universal Justice. "Oh, the other fellow, he knows so

much more than I know! . . . I'm not making the progress that Mrs. So-and-So is making . . ." Shut your mouth—waste not thy force! **Take** it! All of it is yours if you can use it, and there is literally no limit, because it is self-multiplying, it is self-creating, it is self-purifying, it is self-sustaining.

(n) Imagine What The Earth Will Some Day Be!

Can you imagine a condition in your own consciousness (that of which you are the ruler) that with every breath, with every thought, every hope, every sensation, every feeling you quite automatically look with reverence upon every living thing? No matter what people may do, no matter what they say, no matter how they may throw mud at you or scandalize you or rip you up the back—it would not matter! . . . You would still unerringly look constantly in reverence upon them. He whose devotion is true remains at peace.

Can you imagine what a state of consciousness that would be? . . . you can only imagine it, of course—it is impossible to describe it. But you feel right at this instant much the same as I feel. To the degree that we understand each other we feel precisely alike, and then there is no need for words—Love needs no talk.

Then carry in your own imagination the idea of what this earth is one day going to be when every man and woman who thinks, who **can** think—which means every man and woman that can **watch,** watching what they finally come to know to be God's Way—will stand in reverence before the whole human race, friend and enemy alike, when no matter where we find anything whatsoever, we look upon that embodiment of Life in reverence. **Of course, it is almost stupefying in its staggering imaginative immensity, but that is what the human race shall some day become.**

(o) Eternal Vigilance The Price of Victory

But who of himself can hold himself reverently for long before all that lives? None can do it of himself. The author of Reverence is God, the author of all Order. Reverence is perfect at its source. To make reverence our very own, so that we **feel** reverence in all that we look upon, we must learn how to "surrender to God" . . . we must, with childlike trust, link ourselves to everything that is. **"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."** In what may be called the moral and spiritual sphere, everything depends on whether or not the individual is "right with God," as the religionist says. When we are "right with God," we "stand in reverence," and thus we know the perfect peace of implicit trust. In a word, we must **train** and **discipline** ourselves into reverence; eternal vigilance is the price of victory in this holy duty.

But do we desire such a state of consciousness, so that we may constantly look in reverence upon every living thing?

Do men want to look upon me in reverence? I'm not worthy of it—but do you, in your heart, feel that, no matter what your friend or enemy does, you can always feel that you can put the stamp of the whole of your own spirit upon him; and if he errs seven times in a day, can you forgive him seven times? If you see him wrong nine times and see him right once, can you instantaneously dismiss from your mind the nine times and emulate the once? Can I? Difficult to do! But that is what we have got to learn. "Terrible thing! . . . I think he deserves it!"—common expression . . . comes pretty near to home, doesn't it?

Would it pay by habit and practice to unremittingly look in reverence upon everything that we can possibly comprehend in consciousness? Probably in many ways it "would not pay," but by **the standard of our being,** the standard of the Eternal Spirit within us, of course, it would pay.

(p) Do Men Desire Such A State of Consciousness?

It seems to me, then, that if we decide that it **does** pay us . . . what am I talking about? This is foolish talk; we don't want to do anything in Life because it **pays** us—we want to do something in Life for the sake of others—we want to do everything in Life because of the service that we give (FOR THE ONLY THING THAT WE CAN HOLD IS WHAT WE GIVE.) The things that we give away are all that we possess! Fit your reasoning into the words that I am using.

Do we believe in God? Do we believe that ALL is God?

Have we grown to a point in understanding where we know that there is nothing but God? I look upon you—you are God in Human Form, the sole purpose of Your Being to do that part of God's Will with which you are entrusted. **It is not difficult for me to stand in reverence before you!** Moreover, I have never found it difficult to be patient with and to love those before whom I can stand in reverence, nor have you. Do I love my own child? Obviously! Do I love **all** children? **Can** I ever within my own spirit hope that I can love all people as I love my own? Can I love my enemies as I love my friends? Can I love those who would crucify me? Well, I think that it may be possible, because it **has been done.** The Greatest Teacher of all showed us that it was possible, and proved it in the **only** way that is conclusive; **he did it!** Friend, that is what we, too, are making for and which enforces **Reverence** in our consciousness for Every Living Thing. And we have a Power within us that will communicate itself, that will make itself known, that will **reveal itself. "Blessed are the pure in heart** . . . (blessed are they who stand in reverence) . . . **for they shall see God."**

(q) Know That Reverence Must Be Cultivated

There is no necessity for us to read books about it and make our head ache about it—Reverence reveals itself and makes itself known, it is universal to life, it is the miracle of God within us.

Then, with that, the art of standing in reverence before

every living thing is, like everything else, something that we must develop, something that we must practice.

For we must always remember that Reverence, like our imagination, must be cultivated. Let a man, through his imagination, cultivate reverence for every living thing, and his world will be a world of glory. He may be poor, and his work in the world monotonous, but Life to him will exhibit eternally her royal splendor. Let negation enter into the imagination, and it will pollute and defile all. **The nobility of reverence makes us live in a royal world.** As we stand in reverence, so will all life return to us its reverence. Remember that! We always get what we give, and that is all that we do get—WHAT WE GIVE . . . that is all to which we can ever attain, WHAT WE GIVE!

213 South Hobart Boulevard,
Los Angeles 4, California, U.S.A.