



LIFE'S WORD

Anonymous

I

I am Life. I live in all bodies, inspiring them always to do My will.

I inspire this message, which is for those only who can receive it.

I know all Mysteries. That which I send hath a hidden or inward meaning for thee. If thine inward heart doth not see the wondrous truth, be sure thy brain mistaketh the meaning.

Think not that Life's Word is of no interest. If thy body thrills when touched by earthly joys, how much more will it thrill to the touch of that which is Heavenly! If thy blood flows quicker and thy tears spring forth when earthly emotions quicken thee, how deep and strong shall be the current when I put Mine own hand on thy heart!

Fear not Life's Word. It will strip thee bare of thy complacency, it will destroy thy self-righteousness, it will show thee that thou hast always condemned Me unknowingly, and it will humiliate thee to the dust. Yet fear it not, for thou art Mine. Unto Myself have I taken thee, though thou dost not know it.

Fear is lack of trust. If thou dost not trust Me, whom wilt thou trust? Wilt thou put thy trust in father or mother, brother or sister? These, too, do My will, however selfishly they seem to act toward thee. Hast thou found that they betray thy confidence, that they expect of thee that which thou canst not give? Blame them not. They are My ministers to bring thee unto Myself in perfect surrender.

Thou needest not worship Me. In thy heart there is that which is one with Me. But if thou dost sincerely worship any god or any god-like man, or anything of Heaven or Earth, then thou dost, unknowingly, worship ME. Has thou an ideal? I am that. Has thou a love? I am that.

Thou needest not believe Life's Word. Thou shalt feel in thy heart that I am there, but I have also given thee a brain to question, and analyze, and deny. Fear not to use it, for I have sanctioned its power both to question and to analyze, and also even to deny.

Thou wilt be told that I am all-powerful, and always cause My will to be done. Whether the thought comes to thee to penetrate into the Holy mysteries of My revelation, or that other

impulse comes to thee to refuse or neglect My message, know that both of these are from Me, and are sent unto thee in order that thou mayest be called by that one that appeals to thee the strongest.

If the thought comes to thee that this message is not inspired of Me, then be sure that it is not for thee as being a message of authority, but it is for thee just as thou seest it. If thou art filled with wrath that My authority be claimed for all that is done, know that such wrath also is Divine and that I inspire it in thy heart and make it serve My will. I do all things well, and it shall be well for thee if thou canst take this message as being of no authority - except as My voice in thine own heart speaketh.

In all writings, all speech and all language there is no voice but Mine. That which calls thee, whether to be bold or to surrender, is My voice alone.

I live and love in thy body. When thou sayest, "I am" or "I love," then that is Me speaking. When thou sayest, "I have" or "I want," or "I believe," then, that is the self-consciousness speaking for itself. And behold, the self-consciousness shall die, with all its desires and possessions and beliefs, but I am undying, forever.

Thou hast a body, but thou art not thy body. Thou hast a consciousness of self-existence, but thou art not thy consciousness. What then art thou? Body thou art not, consciousness thou art not, -thou canst not know what thou art! But herein I show thee the First Mystery. THOU ART I, MYSELF! Thou art one with Me. Yea, thou, even thou, art God of Gods, Creator of Worlds, the beginning and the ending, the All-power, the triune glory of Life, Truth and Love, which thou hast designed to make thy body Its habitation. Thy body is My temple wherein I dwell and through which I express My will.

In due season thou shalt feel the ever-present "I am" and "I love" in thy heart. Then thou shalt know that thou art Mine; that thy mouth speaks My voice; that thy heart beats with Divine impulse, and that I live in thee.

Perhaps thou thinkest now that thou art a separate soul, but hereafter thou shalt see the heavens opened into thy heart and the thou shalt see that I, and I alone, exist, and that there is no other soul or Spirit but Me.

Dost thou say, "Is there none but God? Then who am I?" Thou shalt say it no more, for this mystery shall be revealed unto thee.

II

I have developed thy body by devious ways, that it might be a fit habitation for Me. Generation after generation of bodies have gone before thine, each generation adding strength to the constitution and eliminating some weakness; and now, if thou canst receive it, thy body is ready for the consciousness of My presence.

Through devious ways I have brought thee, providing every influence that could appeal to thee, in order that bodies shall be developed to whom nothing can appeal but My will. Have I not hardened thy heart to the cry of the oppressed, and suffered thee to be tempted of sin, and have I not fed thee on the poisoned fruit of the forbidden tree of the so-called knowledge of good and evil? Yea, all this have I done, that characters might be developed in the formation and organization of bodily frames which would be immune from such poison.

Through cycles of time hath the false “knowledge of good and evil” poisoned the blood of My people - My bodies. But unto you who can awake from the dream of evil induced by that poison shall be shown the Second Mystery.

The words of the Second Mystery are known to many, and are used by many to perform wonders; yet thou needst not pass lightly by those words. For many have healed diverse diseases with these words and yet have never known their true meaning. **On thy heart I write these words, “ALL IS GOOD,” and this is the Second Mystery.**

Sayest thou that herein is no mystery? Yet thou shalt see Me when thou seest that “all is good”. I am God.

I live in all bodies and am omnipotent. Thou canst not find any evil place, but I am there. I, only I, am there, developing My bodies by devious ways. In every impulse I live, conforming to no rule.

Thinkest thou that I conform to ANY rule or ideal or standard? That I must needs work My will on the same pattern in another body that I have fixed in thee?

In thee I fix a mental pattern which finds fault with My life in another body. Yea, I call with all voices that each body may differently obey, for all obey My will. When thou beholdest My work putting to blush thy mental ideals and sense of fitness, dost thou say in thy heart, “Such cannot be God’s will”? Or dost thou say, “If such is God’s will, then He is no God to

me”? Then it is still well with thee, for behold it is I that live in thee, prompting thy speech! Until thou art ready to live consciously as Me, it is well that thou shouldst conform to the ideals which thou hast set up for thyself. Until thou are moved by inspiration and love, it is well that thou shouldst be moved by conscience and desire.

If thou hast a desire in thy heart laying down any rule of action for others, wishing them to be what thou callest “good” and to conform to thy thought of “right” or of “duty”, or of that which they “ought to do”, then thou wilt say, “Can such thing be God’s will?” when thou seest all My works.

I have no desire. But unto thee, until thou art ready for My glory, I give all desires which the form of mind can accept. Whether thou dost desire for thyself or for others or for both thyself and others; whether thou dost desire possessions or “goodness”, or that others shall be “good”; in all cases these desires are sent unto thee by Me, in order that thy body shall gain strength towards expressing that Joy of Life which I am, and which is beyond desire.

I justify all things. Let all who use the sacred words, “All is good”, and work many cures thereby, know that these words justify every separate body and act. I am Truth. There is no truth but that which IS. All of that which IS is Truth.

Hast thou a conscience which saith unto thee that thou shouldst do this, and shouldst not do that? I have given it to thee! Unto thee I reveal its purpose, and in due time thou shalt see My purpose not only in giving thee a conscience, but in giving each of My bodies a conscience, each differing from every other. I am developing the organs of thy mind and body to the end that they may express My Joy.

Now the organ of thy mind which will afterwards express My Freedom can best be developed by the struggle against bondage. Therefore have I sent unto thee all the bondage of conscience which thou canst accept.

Because the organ of thy mind which shall afterwards express the sweet consciousness of Me can best be developed to that end by the oppressive self-consciousness, have I sent thee all the self-consciousness which thou canst stand, working in thee to prepare thy mind to be wholly Mine, and wholly controlled by the breath of My inspiration.

So I say unto thee that it is well that thou art controlled by conscience and desire, until thy mind is grown and thou canst become conscious of Me -
thereafter to be controlled by inspiration and love.

III

Thy body is My habitation. Doth it suffer pains, worries or disappointments? Know then that these are the ministers of conscience and desire.

Herein is the Third Mystery that as inspiration is higher than conscience, and love is higher than desire, so is My perfect will higher than aught that seems to harm any one of My bodies.

It is meet that everything shall come to thy body which can come; in order that when the word of inspiration is spoken and thy body is healed, thou shalt be strong to express My perfect health.

By generation after generation have I formed thy body, giving it a formation and constitution and character whereby it can be affected only by that which is for it. It can feel nothing but what is for the growth of its strength.

Sayest thou, "Can this be true of dying?" Yea, it is true even of the dying, and thou shalt see it. But thou art not dying, and this message is unto thee. Seek to evade it if thou wilt by thinking how it would be unto others, but know that I have so far given thee just wisdom enough for thine own life, and that if thou art able to understand thyself, thou shalt do well, leaving those others to Me.

I have developed thy constitution to the point where thy body has become wholly operated by nerve force, and I have developed that nerve force in thy body to the end that it might obey Me. Whether thou dost submit thyself to My will or not, be sure that My will is worked out in thy body; but when thou dost submit thyself and dost surrender to Me, the war in thy nervous forces shall cease, and thy body become a harmonious instrument for expressing My inspiration and love. This is healing, the Third Mystery.

And unto you who cannot yet surrender, because I have not yet developed your bodies and minds to that point, I give this message: that all forces will yield unto the word of inspiration spoken through the mouths of others. So potent is the word of inspiration that even the form of words used is repeated by those who do not know Me, to do many wonderful works.

Am I unjust that I develop some bodies to fruitage sooner than others? So I not bring forth the ripened berry earlier in the season than the ripened peach? Therefore I say that My

bodies which have surrendered unto me and that are conscious of doing My will, are likened unto the humble blackberry, while you who receive this message with scorn, or with a sense of bondage, are likened unto peaches which shall hereafter ripen with a glorious fullness unknown to the more quickly ripened smaller fruit.

Am I unable to answer all the questions which I Myself have planted in thy mind? If thou shouldst ask, "What about the bodies that have died? Are they, too, ripened?" should I not be able to answer? Yea, I am able to answer all things, and shall unfold to thee all Mysteries. This Third Mystery concerns only thyself. Others I will show to thee in due season.

IV

Not blessed above the rest are ye unto whom I give the Fourth Mystery. Through your bodies I radiate My glory and send vitality to other bodies. Through your minds I quicken the minds and nerves of other bodies, acting upon them according to My will, that I may ripen them to great destinies. **Ye who have this Fourth Mystery, the gift of healing others,** are no better than those others, and if ye are happier than they, yet your happiness is not more profitable than their unhappiness.

Other bodies have I prepared for thy ministrations, O holder of the key of the Fourth Mystery! Others, less ripened than thou art await thy help! But until thou hast accepted from Me the power to heal and the sure knowledge that I am in thee and thou in Me, and until thou canst say "I love", knowing that it is I in thy body which saith it, even until then thou art only an imitator of My healing power.

Until thou knowest Me it is well if thou canst imitate what thou thinkest I am. If so, well - and if not, well. For I am working My will in thy body now, and thou shalt see My glory when thine eyes grow strong enough to endure such a light.

Shall thou say to Me, "Does God do it all and there is nothing for me to do?" Yea, I do it all; thou hast but to Be, and to Grow, as I see fit to develop thee. When thou canst no longer hold thyself up as a separate person from Me, thou wilt surrender to Me and I will use thy body to radiate My love to others.

To exercise My healing power, thou must tenderly love, without desire, the body thou wouldst heal.

Unto many I reveal a tender love with desire. Such a revelation of Myself cometh to the maiden or youth with a power of gladness which is a foretaste of My Joy. But unto thee shall be revealed a more tender love, without desire and even without desire for a return of affection. Now if that degree of tenderness that I reveal unto many causeth a supreme gladness of the heart, to what height of bliss shall they rise unto whom I give the power of radiating My perfect love?

Each radiation of My love is a healing power which pierces unto the uttermost, giving forth a new and sweet vitality.

I am only waiting to use thy body to radiate forth My love and life, waiting
until thou shalt give up thy so-called knowledge of good and evil, and
surrender unto Me.

V

I am pure. Unto Me all things are pure. I see not only that which appears, which in itself giveth the thought of impurity; but I see also the very innermost thought of the heart. Are not Mine eyes too pure to behold impurity? Yet is there anything that I do not see?

Therefore I reveal unto you the Fifth Mystery, the Mystery of Purity.

Unto each I give that measure of My purity which each one is capable of receiving. Thou canst not yet know all My purity, therefore art thou guided by such portion as thou hast. It is well for thee to be what thou thinkest is purity until I reveal this mystery unto thee.

No ceremony can cause that which is selfish to become unselfish. If then any possession of another without ceremony would be selfish, so also is that possession if taken with the world's sanction.

Herein is the Fifth Mystery. No that I lay any commandment upon thee, but that I call thee from a lesser pleasure unto a greater. If it be a pleasure to thee to hold another into bondage to thyself, well. Even if it be a pleasure to bind another with a bond that thou dost not thyself observe, well. But list unto My voice calling thee from these pleasures!

Thy body is My temple. Shall I not cause it to glow with the fire of My glory? Dost thou think I am not able to keep it pure without thy help? Yea, I am able, and thou shalt know the mystery of My purity. Struggle as thou wilt against what thou thinkest impure. Thy struggle is not in vain, for out of it shall grow strength, that thy sight may not be blinded when I show thee that all things are pure.

That which appeareth impure unto thee is not tender love between woman and man, however or wherever shown. But the appearance of desire is impure unto thee. Even unto thee, tender love without desire doth not seem impure.

Naught can sully the purity of that body wherein I dwell. Fear not, therefore, anything that can come to thy mind from without, for I am within.

Hast thou been warned by others not to think certain thoughts and not allow thyself certain actions? Heed the warning well until I reveal Myself further unto thee, for those others are also My ministers, sent unto thee to keep thee struggling until thou knowest this mystery.

Hast thou certain standards in thy mind of purity of thought, purity of action and holy living? They also are from Me and I have sent them unto thee to the end that thou mightest be influenced by them and thy development enhanced. But think not that such standards apply to any others save thyself, for unto each have I given a different standard, according to their needs, and their standard is as good as thine is to thee, each to each. Therefore if thy standard be preached to them such preaching would be an attempt to interfere with the standards which I have given unto them. But fear not to preach thy standard if it pleaseth thee to do so, for I will cause such preaching to be of benefit to thee.

Associate thyself with others to bring about social changes or reforms if thou wilt. Take those that offend thee before thy courts and prosecute them as thou wilt. All such crusades or prosecutions will I cause to be a medium for accomplishing My will.

Yet know that they whom thou dost prosecute are also servants of My will.

Pray earnestly, if thou wilt, that certain conditions, which are obnoxious to thee, be abolished. Strive with thy fellows unto that end, if it seemeth right unto thee. Pride thyself, if thou chooseth, on exercising a strong influence against such conditions. I will be with thee in all such prayers and strivings.

Yet know that I have provided those obnoxious conditions on purpose to exercise thy heart and the hearts of all who are affected thereby, and will sanctify them unto thee, yea, even thy deepest distress.

That which thou deemest a disgrace to thy times, to thy City, or to thee, is intended by Me to work a great advantage unto thee.

Yet I will that thou shalt fight as if it were an enemy, if thou seest it as an enemy, and herein is this mystery!

VI

The Sixth Mystery is the Mystery of Giving. Behold, I have set My sun in the sky, and the light in which it lives is the light which it radiates itself. It is not lightened by any reason of any light which comes to it, but only by reason of that light which goes out from it.

So unto thee have I given the power to radiate My love, My happiness, My health, My wealth, My vitality and My wisdom.

And as the sun cannot live in any light except that which it radiates or gives out, so it is impossible for thee to live in any light that thou dost not radiate.

Thou canst not obtain love by getting it from without, even as the sun cannot obtain light by getting it from without.

All things are from within outward. I have given them all unto thee to radiate from within thee.

Happiness is constantly thine, to the extent that thou dost give it out. Seeking happiness from without, and drawing it to thyself, is its own destruction. The desire to obtain happiness from without gives the sense of lack of happiness. This sense is the only unhappiness.

All things drawn toward thyself prove, when obtained, to be but the mirage of the desert. The anxiety to get for thyself, from without, proves always disappointing, because all realities radiate from within.

Health is from within only. All attempts to gain health from without are likened unto the sun should it attempt to draw back light unto itself. Such an attempt would, if it could succeed, result in darkness. When thou doth receive My health, whether I inspire one of My other bodies to draw it forth, or whether thou art thyself inspired with it, thou wilt find it to be a fountain within thee and not an external force which thou canst draw unto thyself.

All that thou art thou givest out. If, therefore, thou givest not anything, thou thyself art not that thing. To BE anything is to possess that thing, so I say unto thee that thou hast nothing but what thou art. Yet thou art I, Myself, and therefore thou dost possess all things. Herein is the Sixth Mystery.

My wealth is the possession of all things. Gold unused is not wealth. Silver or lands or houses or raiment - not one of these is wealth unless used. So I say unto thee that use is the only wealth. He who spends a small silver piece with a free hand is wealthier in that moment than he who has hoarded millions, and uses them not.

The Divine sense of wealth is from within and radiates outward. It is not helped or hindered by external circumstances. Neither debts and slavery, nor piles of gold and mastery over others, at all affects it.

If thou feelest rich, thou givest out that feeling and freely givest whatsoever thou dost feel like giving. But giving with a desire to accomplish some purpose is not free giving and is not a sign of My inward wealth. Whatever thy purpose may be, whether it is to alter the circumstances of others, for their good as thou seest it, or to satisfy those who make a demand upon thee, or to put others under an obligation to thee, or to obtain the world's praise for thy generosity - yet it is "thy purpose", and the giving is done to accomplish thine own will, and is not free giving, but is buying.

Yet do I not forbid thee to buy thus, for until thou canst be free, thou must be bound.

If, then, thou hast the thought that love can be obtained from others - from without thee - Thou dost feel lonely and unloved.

If thou hast the thought that happiness consists in outward things or can be obtained through them - thou dost thus create for thyself a torment of unhappiness.

If thou hast the thought that health is to be obtained from without, from diet, or medicine, or influence, and dost therefore endeavor to draw health toward thyself - then thou dost cause the condition thou callest sickness.

My law is a mystery unto thee because I say thou livest in what thou dost radiate outward, and die in what thou callest toward thyself. Herein is this mystery, that getting destroyeth, and giving giveth life. Call suffering unto thee, and behold, it loseth its power to hurt thee. Give suffering unto others and it eateth into thine own heart; give happiness unto others - sing unto them a song of gladness and joy - and it shall fill thy heart with the beauty and sweetness of My love.

Thou hast no wisdom of thine own until thou hearest My voice speaking from within thy heart outwards. In that hour shalt thou open thy mouth and I will speak through it, and thou shalt live in the wisdom thou givest out.

Yet it was My will that thou shouldst have long sought for love, trying to obtain it from without thee and failing. And it was My will that thou shouldst have eagerly searched for happiness only to find that such a search is the only unhappiness. And it was My will that thou shouldst seek health in vain among all the external imaginings of thy brain. And it was My will that prompted thee to think that wealth consisted in getting. So I have called thee that thou mightest know, by failure and heat-burnings, that thou canst not obtain anything from without thee; and that thou mightest struggle to be strong and thus develop the organs of thy mind and thy body to be fit to perfectly express My perfect love, My perfect happiness, My perfect health, My perfect vitality and My perfect wisdom from within.

Take thy gift where thou wilt, if thou givest it freely, thou canst only give it unto thyself.

Give in order to receive a blessing, if thou wilt, but know that such giving is not giving at all, in My sight.

Give unto the preacher of different views of My truth to help the view thou seest is right, if thou wilt, but know that such giving is really to serve thine own purpose and accomplish thine own will, and is not giving at all.

I require no man to give. If thou givest because thou thinkest it will please Me, know that I am already pleased with thee, and nothing which thou canst do can alter My pleasure, nor can cause My displeasure. Thou hast all favor in My sight now and I would not have thee do anything with the object or purpose of gaining My favor.

Give love to obtain love from others if thou wilt, but know that what thou givest with an object is not love, but desire. That which thou lovest for a purpose is blighted unto thee by that desire. Thou hast lost all thou hast loved, if thy love has been only a desire to keep them.

Learn then this Sixth Mystery, that thou livest only in what thou dost radiate.

VII

The Seventh Mystery is the Mystery of Humiliation.

Before I make thee conscious of Myself, I cause thee to struggle with a sense of separate existence.

When the sense of separate existence is overcome, then thou canst be conscious of Me. And that struggle will have developed the organ of thy mind so that consciousness will be a great joy unto thee.

Now, to overcome thy sense of separate existence, thou must be humbled. That individuality which seems to thee to be thine exclusively, is really Mine, not thine. That sense of deserving which thou hast, applies only to Me, not to thee.

Who art thou, apart from Me?

Learn that there is no such person as thyself. Learn that I, and I alone, exist and animate thy body; that I, and I alone, do all things that thy body does. Learn, too, that I take the responsibility upon Myself for all that the body has done, is doing or will do.

To another age I gave the mystery of My responsibility for all things, by the symbol of the cross; teaching them that I took their sense of guilt upon Myself, and purged it upon the cross. But unto thee I give the Mystery of Humiliation, teaching thee that thou art nobody at all, and that it is I who live in thy body. Thou canst have no guilt, and thou canst have no merit.

Now, that in thee which thinks it is a person shall suffer humiliation after humiliation until it dies, leaving thy body free to enjoy Me.

Many pray, "Lord, make us humble", yet when I visit them with humiliation, they recognize not My hand.

Humiliation is the most painful thing thy pride can suffer; yet must it suffer before it can die.

Hast thy pride hopes that it shall save thy personality? That it shall find favor or gain power? Has it hopes that it shall be judged “good”, or that it will live forever? Learn this - that there is no hope. In deep humiliation it shall die and pass away, and I alone shall live.

Thy personality can gain no respect, for it does not exist but in its own vain imaginings.

Yet has the imagining of thy personality been good for thy body, for it has developed the organ of thy brain which shall hereafter become conscious of being Me, the One Infinite Personality.

Thou thinkest that thy personality dwells in thy body, and is more important than thy body. But I will hereafter reveal unto thee that I am caring for thy body and have provided it with the proud sense of personality to develop it, and that when the body is developed so that it shall have no further need of that proud sense, I will send thee deep humiliations. Then shall that proud sense be brought low and die. Se when any humiliation comes to thee, let thy personality tremble, for its end is near; but let thy body rejoice, for freedom is at hand. Thou thinkest that thou hast an aspiration to do good, or to benefit mankind. But all desires, ambitions and aspirations are of the personality and shall die with it. Many pray, “Lord, if Thou sendest wealth, I will use most of it to benefit others to Thy glory”.

Indeed, wouldst thou help Me to develop and benefit mankind? Dost thou know better that I do what others need; and wouldst thou supply unto others that which I withhold from them? This wish is simply thy personality trying to assert itself. Yet let it try and let it fail, reaping humiliation from all its efforts and bringing humiliation unto others, for thus do I use it to develop thy body, and also those other bodies.

This Seventh Mystery is hard for thy conceit to learn. But when thou shalt have suffered the humiliation yet in store for thee, it will be a lesson full of joy. For behold thou wilt be free of that conceit and thy body will be an instrument of My joy alone.

If thou canst not yet receive these words, it is well that thou shouldst reject them. Thy present pride is as much My work as thy humiliation will be. For thy body it is well that pride rules with its ambitions and desires until it works its power upon thee. When its work is perfected, thou shalt cast it off and thy body shall arise from the death of thy pride, strong to express Me.

VIII

The Eighth Mystery is the Mystery of Regeneration.

Thou canst not obtain this mystery by striving, nor by study, nor by belief. It shall be a growth of the character of thy body.

Unless thou hast suffered the seven first mysteries in thy body, and hast left thy body free to be controlled by Me, thou canst not feel in thy body this Eighth Mystery.

In past times I revealed unto My people the mystery of generation and marriage, and sanctified the bodily union of the married unto generation, that by generation after generation I might develop a body capable of regeneration.

If thou hast not developed the Seven first Mysteries in thy body, this Mystery of Regeneration is not for thee. Then it is well for thee to cling steadfastly to the ancient mystery of marriage and generation, rearing children in love and tenderness, in the sacred, true and faithful marriage relation.

But when thou art inspired by Me and have cast aside, as no longer part of thy nature, all desire and fear and all striving after thine own pleasure, then thy marriage will reveal unto thee the holy Mystery of Regeneration.

Herein is this mystery, that thy body will not act the same when inspired wholly by love as it did aforetime when governed by desire. When it is inspired by love it will strive only for the pleasure of thy mate and no longer for its own pleasure. Then the sacred distillation of thy strength will not spend, but will be redistilled unto the renewing of youth.

Thou wilt not suddenly enter the life of Regeneration. Thy body will not change completely when the first inspiration of unselfish love comes unto thee. Many times shall the old feeling of desire come back to thee, but ever will I inspire thee more and more with the sweet patience of My pure love, and thou wilt more and more realize the life that I am living within thee.

Dost thou say, "The mate which I have taken is now not my ideal"? Yet shalt thou see that thy mate is the best one for thee, and that I have Myself provided such a mate for thee that I might teach thee unselfish love. For I will inspire thy heart with love that will ask for no

return, no faithfulness, no kindness, no support. And I will give thee such joy in that love that thy body will be glorified and rejuvenated.

As long as thy heart is not ready for the inspiration of My love, thou wilt seek to obtain love from others, and will be dissatisfied with what thou dost obtain, for thou canst only live in the love radiated from within thine own body. But when the fullness of My life shall come unto thee, thou shalt rejoice in the mate thou hast and shall love that one with a gladness that shall triumph over every fault. For a selfish mate gives thee the opportunity to be unselfish. Also a cross mate gives thee the opportunity to be sweet-tempered.

Yet have patience and know that if thou art not yet a radiant center of love and unselfishness and sweet temper, still thou shalt become such. And to that end do I send thee trials that thou mayest learn to exercise those qualities which others seem to thee to lack.

So it is well for thee to cling to the ancient sacrament of marriage in thy days of desire and in thy days of inspiration, for it shall be unto thee a trial and yet a joy, and out of it will grow thy real strength.

Yet I do not command thee to heed these words, for My message is only for what thou canst receive, and if thou dost not believe these words to be My message, yet then shall thy disbelief have some effect upon thee, and whatever the effect upon thee may be, THAT is My message to thee.

IX

The Ninth Mystery is the Mystery of Freedom. To prepare thee for freedom I have sold thee into slavery. Thou wert born a slave and raised a slave. Even when thou didst awake and knew thyself for a slave, I did not at once deliver thee.

From slavery unto slavery have I brought thee that thou mightest at last be free. When I sent thee any measure of physical freedom, I sent thee chains for thy mind. That in thee which thou didst call thy individuality was not capable of freedom. It was either a slave to thy desires, or what thou thoughtest were the opinions of others, or to what thou thoughtest was thy conscience.

Environment has educated thee into habits of action and habits of thought, and thou hast been a slave unto those habits. Even now, certain chains hang about thee, called “aspirations” and “ambitions.”

Hast thou broken all the old chains which bound thee unto My mysteries of long ago? Yet art thou not free!

Hast thou suffered the crucifixion of desire and the humiliation of defeat? Hast thou given up unto Me all desire for what thou thinkest would be good? Yet perchance thou art still in slavery to thine own opinions.

My freedom is the freedom of the heart and shines forth brightest when environment seems most to enchain. Herein is this mystery, that freedom is not external, nor in any wise dependent on the actions or thoughts of others. He who is forcibly detained and does not mind it, who takes all external things as he finds them, and sees no fault in them, partakes of My freedom.

Yet, it is well for thee if thou art enchained. The organ of thy brain through which I shall after-wards express My perfect freedom can only be developed by the operation of the sense of slavery.

So it is in all My mysteries, that the worse thou dost seem to be, the better it is for thee. Art thou painfully self-conscious? Then I am developing the organ of thy brain which I design to use for expressing the consciousness of Me. Art thou fearful and afraid? Then I am developing the organ of thy brain through which I will afterwards express My perfect

courage. Dost thou suffer because thou lackest judgment? I am using that suffering to develop the organ of thy brain through which I will afterwards express My perfect wisdom and judgment.

Now the great suffering and discipline which I send unto the minds of many is that they should not be able to see the perfection of My law.

Therefore I say unto thee that thou art blessed if thou dost suffer, for that suffering develops thee; and thou art doubly blessed if thou art afraid, for out of fear will I bring forth courage; but thrice blessed if thou dost suffer, and also art in fear, and also cannot see that it is I being born in thy heart.

For out of blindness will I bring sight. Thy darkest blindness shall develop thy most glorious light. Behold, I am light shining forth from within thee.

My words come alike unto many, but it is not possible for them to be understood by thee until thou art ready for that understanding. Herein is this Mystery of Freedom, that thou art free to believe as thou dost choose, but thou canst not believe anything in thy heart until I have developed thy body to the point where it needs such a belief.

Thou art free from thine environment, for I can adapt thy heart to freely allow that other to have any opinion he chooses.

Yet thou art free to struggle against environment and free to be influenced by another's opinion. And herein is this mystery, that I call thee by many voices, through slavery, fear and doubt, that I may develop My expression, which is thy body, into freedom.

X

Unto you who can receive it, it given to know the Mystery of Religion. Each religion and creed which I have sent differs in doctrine and practice from every other.

Wilt thou say, “Herein I know that religion is not of God, for God would not delude all the world with false religions, nor yet part of the worlds, causing one man to believe that another’s religion is false.”

Know that I have brought thee through many generations, developing thy body to a different perfection than any other body. Know that generation has followed generation, obeying My laws of differentiation and selection, until now. And now each one of My bodies differs from all others. Each body selects different food. Each selects different experiences and different doctrines.

And many have their choice of foods, having developed unto that point where their bodies can benefit by choosing. And many have their choice of doctrines, having the mental strength to discriminate between them.

But whether they seem to choose or seem to be forced, yet in all cases it is I that choose for them, acting through their choice or against it, giving them each what is best, under all the circumstances, to develop that particular character.

Now the nature of bodies is such that character depends wholly upon formation. And the formation of the brain and nerves is such that no food or experience or belief can appeal to the character unless such food or experience or belief is suitable for that character’s development.

But dost thou say, “Does God let man believe an error?”

Know that all finite life is erroneous. But it is nevertheless suitable for thy stage of growth.

It is that in thee which setteth itself up as a separate person from Me, which believes. Now personality cannot see the Truth and is incapable of knowing Me. When that so-called person shall die, leaving thy body free to be My conscious instrument, then thy body shall radiate all truth. Until then I provide all beliefs for thee, each equally erroneous, that thou mayest believe that which appealeth unto thee.

And yet if thou couldst but understand one of these beliefs from within, thou wouldst find it true. For Truth is so great that but a reflection of its glory would illuminate thee

And this is the Tenth Mystery, that all religions are false when viewed from without, yet all are equally true and beautiful when viewed from within.

Dost thou teach some ancient and beautiful truth? Art thou firm in thy conviction that the truth thou teachest is the only truth, and that all differing religions are lies? Behold, it is well and thou art My minister, and the truth which thou teachest shall appeal unto many. And unto as many to whom it shall appeal thou art My messenger. And no one can believe it except they who need it for their development.

Dost thou break thy heart over those to whom the teaching does not appeal, and dost thou try to reach them by prayer and exhortation? It is well. All hearts that can break shall break, in order that those hearts that are strong shall remain. Yea, try and reach those to whom thy belief does not appeal. For this trying shall affect both them and you. Not in the way thou desirest, but to the further development of bodies, both yours and theirs.

Do some of My religions appear cruel to thee? And dost thou say, "Nothing can justify cruelty?" Yet I am cruel to thy personality and will utterly destroy it. I am cruel to be kind, developing thy brain until thou canst become conscious of Me.

It is well if thou canst see the beauty in any one of My religions. Each one, as seen from within, teaches the crucifixion of "self," and if any one of them can lead thee into the consciousness of freedom from self, thou shalt know that I have sent it unto thee for that purpose.

Hast thou read that in times past they who have professed to be My ministers have spread darkness instead of light, and kept back what thou callest the progress of civilization? Behold, I have ever been alive as I am now. I have ever provided for the development and organization of the formation of character as I saw fit. Thou knowest now part of My workings in those dark times, and I have put it in thy heart to question My wisdom on thy partial knowledge. Yet learn this, that all things worthy to survive, thrive best on opposition. The principle called civilization is one which gathers strength through the hand of him who would keep it back. Couldst thou know all, thou wouldst say, "Even then the Lord knew best."

But though religions have ever led men unto a knowledge of Me, it is not through religions alone that I call thee. I call by everything of which thou art conscious. Every voice is My voice. Every sweet influence of life in flower or tree or animal is My influence. Every bitter or severe or cruel jolt which can come unto thee is from Me. Do I speak severely to thy personality by the voice of religion? Yet I speak still more severely by the voice of the experience I send thee.

Every experience is from Me. Perhaps thou dost not see how thine experience can be dictated by Divine love. "If God sends this," thou dost say, "then He cannot be a God of love!"

Behold it is well for thee to speak thus for a season, for this blindness shall give place to a great light. Then shalt thou know that My love is so great that I do not let a hair of thine head be touched except by Me; and for thine advancement.

So I say unto thee that it is My voice which calls thee, whether by the words of sweet home songs and mother-taught prayers, or by the wild tempest of rough experiences. Whatever voice appeals unto thee is My truth for thee, to nurse thee until I shall lead thee into all Truth.

And this is the Tenth Mystery, that each brain believes a different doctrine and different historical facts, and I feed them thereon, giving each the best possible food for such a brain.

And thou art thyself a proof of My care; for even in this I do not let thee believe what thou readest unless that belief shall be the best food for thy brain.

XI

The last Mystery is the Mystery of Death.

Thou art one and thou art three. There is thy body, which is a link in My chain of organized formation, and there is thy personality, which thinks it is the real you, and there is thy Spirit, which is Me.

Heretofore the body has been subject unto death. Yet each body which died was a link in My chain, transforming organization unto higher organization. Each had its influence upon each succeeding generation, living again in its offspring or in the bodies influenced by its life.

The personality of a body is its self-consciousness, or sense of a separate existence from Me. This sense is useful to the body for a time and is useful to other bodies by its reaction, but is temporary by nature, and subject to death.

Thou, who thinkest thou art a being separate from Me, shall die, but perchance thy body shall live.

Now, the body has been more subject unto death than the self-consciousness. And where the body dies first, the self-consciousness lives on, often continuing to be useful to other bodies by appealing to them as if from another world. It is well for thee if thou canst hear voices from these selfish personalities. And yet know that the self-consciousness is limited, temporary and does not love the eternal. I give it no further wisdom when the body dies, and it soon dies also. Yet it is well if it amuses thee to call for the presence of the self-consciousness of some dead body, for I will cause even that experience to develop thee.

The Spirit in thy body is I, Myself. Whether any one body dies or lives, I live on, in all bodies. The real Self is reincarnated, not only in various bodies, but in all bodies.

Know this, that the Spirit is the element of life, and the self-consciousness is the element of death. Yet the self-consciousness is My minister to develop the body beyond the power of death, for the body is not necessarily subject unto death. The organization of formation is ever developing, and when a body is developed which needs no self-consciousness - which is strong enough to express Me - then the self-consciousness shall die before the death of the body, leaving the body free to express perfect love without self-thought. And there will be no element of death in that body, and I will live in it forever.

Such a body will express My perfect love without desire. Does desire still live in thee? If so, well. For each desire is My minister, to prepare thy brain for real love without desire.

Thou canst not give up desire before thy time. For if thou shouldst be able to give up thy present desires in order to have the body attain to the glory of consciously expressing Me, which thou dost desire, that would be but giving up the lesser desires in order to obtain the greater. Now every desire that can come to thee is to prove thee and help thee, but they are of the self and are an element of death.

Dost thou desire that thy particular body shall be one to live forever? That desire is an element of death unto thy body and may prevent its own fulfillment. Dost thou desire to be humble? Desire is an element of pride!

Dost thou desire to be unselfish? Desire is of the self alone!

So whatever thou dost desire, the very desire therefore tends to prevent thee from attaining.

And herein is the Mystery of Death, that when thou art willing for thy body to die, it shall live, and I shall live therein, and the self-consciousness shall die.

Through many trials do I bring thy body, even through the sorrow of bereavement. For thy sake I brought forth the body which for thy sake I have visited with death.

Dost thou say, "A happy child at prayer was stricken; why do the good die young?"

Yet I rule all. I have placed in thy heart that sense of sympathy which condemns Me for not keeping some sweet child little alive. Another, perchance cries, "O, God, why did I not die as a child?" Hast thou not faith to know that whom I see fit I keep alive and whom I see fit I let die?

This is the Last Mystery, that death is My angel. The child-body whose formation will not stand the great trials of the world, I relieve of those trials. Such a body is not tried with strong tendencies, thus thou callest it "good". The coming and passing away of such a body is for thy sake, in order that thou mayest be tried with the fire of affliction.

And thy sense of separate personality shall die and pass away. But unto the bodies of those in whom the self has died do I give eternal life. And herein is this mystery, that he who would

save the life of the self shall lose the life of the body, and he who gives up the life of the self saves his body.

And behold, generations after generations of My bodies have passed away, but I am Life, and cannot die. And I live in thee, and the “I” that lives in thee shall never die. That “I” which dwells in thy body now, has lived from the eternal beginning of all things. To it there is no death. It is the creator of all things and lives eternally, radiating its supreme essences of love and power.

Fear not death, for it hath no power over thee, but is thy servant.

Thou art a king; thy crown is “life” and thy scepter is “death”. Thou hast always been guided by My life within thee, and thou needst not fear that it will forsake thee now.

And the mystery of death and suffering is this, that if one of My bodies shall suffer shame and pain and death, and others shall hear of that shame and pain and death, it shall be unto their minds a development. And it shall so work on their minds that they shall obtain the development of character which they would otherwise have had to themselves suffer to obtain. And that development shall be a salvation unto their characters. Therefore I show thee the mystery of vicarious suffering and salvation thereby, that thou mayest know the truth. Thrice blessed is he who suffers, for I will cause his suffering to be a blessing unto others.

Art thou willing to suffer and die that others may be blessed? Yea, thou mayest suffer shame and pain and death of thy body, but if thou art really willing, and the self-consciousness has passed away, then I say unto thee, that thy body is immortal and the grave cannot hold it.

Now this writing is inspired by Me, as all things are inspired by Me, whether spoken or written or acted. And this writing shall have the effect I choose upon all to whom it shall come, whether it causes them to bless or to curse, to scoff or to pray.

For all alike are inspired by ME.