

Dissolve Your Difficulties!

PERHAPS YOU have read or heard a spiritual idea and then responded, "I sense something important here. What is the deeper meaning? How can I find the gold hidden among all the shiny pebbles?"

That first response is a good one, for the wish to know is a long step toward actually knowing. But what next? How can we understand that which we may not presently understand?

There are ways. They open miraculously before the receptive mind, the truly humble spirit, and before the enthusiastic inquirer.

LET US SAY you are reading the wisdom of that rare combination of emperor and philosopher, Marcus Aurelius. You come to the passage, "What need is there of fear, since it

Editor's Note: We were delighted to receive this article written especially for D.M. by the writer of "The Mystic Path to Cosmic Power" and other dynamic books you well know. We hope this is just the first of many such contributions.

is in your power to inquire what ought to be done?"

Perhaps this counsel connects with something personal in your life. It might be a business problem or a social relationship in which you are uncertain as to the right procedure. So what do we do? Where is our start?

Well, we must first be clearly aware that our usual attempts to solve the problem do not work. Like yesterday's weather report, they offer no accurate guidance for today's journey. So we forget yesterday, disconnecting ourselves from both its successes and failures. We do not permit the memory of past experiences to impose itself upon our now-thinking. We let the present be free, spontaneous, clear of all self-concern, free of any demand for this or that kind of result. We live in and think from the present moment only.

Do you see where you now stand? You stand free of mechanical and habitual responses to this present challenge.

Memory, which is mechanical, can no longer produce the same unhappy results previously experienced, for your personal newness *must* produce new results. It is like a superior apple tree which must obey its own nature and supply superior apples.

Experiment with this method for gaining understanding of whatever may not be understood at present. Start by deciding to no longer go along with habitual and familiar responses that fail to meet a problem correctly. Abandonment of the old always makes room for the new, just as an empty room is receptive to new furniture. This is a definite and richly rewarding spiritual law that always works in your favor. Begin today to sense this newness; then, there will be no stopping of your enthusiasm, but there will be the ending of fear.

WE CAN TAKE another situation involving a man we will call Paul. Paul finds himself hurt over the loss of someone who had been comfortably close to him. The other person has gone away, leaving Paul lonely, confused, and pained by every memory of their former happiness together.

Staggered by the blow, but refusing to go down, Paul goes to work with spiritual principles. He recalls the teaching, "Understanding dissolves suf-

fering, just as sunlight dissolves dew." How can he win a new and refreshing understanding of this fact?

Paul must first realize that *the difficulty must be dissolved, not escaped*. This is important, for many people often mistake one for the other. This is illustrated by five thirsty men who are temporarily lost in the desert. Four of them try to escape their tension by blaming each other for their discomfort. The fifth man uses his energies to climb to a hilltop where he sights a pure stream — which was there all the time.

So Paul's first lesson is to refuse to be distracted by useless reactions to his present situation. Instead, he must climb to a higher viewpoint, for this will reveal refreshing reactions.

Next, Paul must remember something which has been hidden deeply in his consciousness from the day he was born. He must remember that *the loss of anything* — whether a person or an object or an advantage — *does not mean the loss of himself*. Paul must not fall into an error made by many people, who wrongly identify with a loss.

Paul must not identify with the departed person. This principle is so important it must be emphasized. But what does it mean? It means that Paul must not invest his sense of self, his

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feeling of identity, in this other person. It was this impulsive wrong move that made him feel "lost" when the other person went away.

Actually the solution is found in the very problem itself. Paul can now see how he tried to build an identity, a false identity, through habitual association with the other person. He had misinterpreted the excitement of the companionship for true life, when in fact it was merely a false affirmation of the person he mistakenly thought was "Paul".

With insight into all this, Paul is a new man. His old identification has fallen away and so has his pain, for the two either rise or fall together. Paul has now returned to his natural state, to his spiritual self. Instead of living tensely from an imaginary sense of self, he lives with his own essence in which there is no feeling of loss and no aching loneliness.

As did Paul, connect these principles with a situation you would like to correct. Watch how quickly you feel yourself to be on the path to lasting refreshment.

LOOK INTO ancient wisdoms or into modern teachings and you find this encouraging declaration: "All you need to do is to return to the wholeness which is yours by Nature, and yours for the asking."

All of us somehow sense we

have wandered away from our true nature, as detailed in the parable of the Prodigal Son. This sensing even creeps into daily language, as when we say, "I was absent-minded," or, "He forgot himself."

So an *understanding of what it means to be whole*, to be self-unified, is our next step toward life-refreshment. German author Berthold Auerbach offers the inspiration, "He who is one with himself is everything."

Suppose you have been invited to visit a large bakery, which supplies a variety of cakes for restaurants and grocery markets. Because you are unacquainted with its special methods for creating delicious desserts, you stroll around with great interest.

In one room, you see dozens of large sacks with labels indicating they have come from wheat-producing states, including Kansas and Nebraska. In the next room are smaller containers, which hold cinnamon, nutmeg, and other spices. A third room is filled with a wide variety of ingredients, such as sugar and vanilla, milk and chocolate. Wherever you stroll you see evidence of the baker's creative knowledge.

While you may not as yet understand everything about cake-creation, you do grasp the fundamental procedure that must be followed. The baker needs only to bring all the

scattered ingredients together in the correct manner. The unification of the ingredients will then certainly produce the desired result — a whole cake — which is both a practical and a pleasing product.

That can be our procedure when wanting spiritual and mental wholeness. Happily, man already possesses all the ingredients necessary to attain self-unity. He needs only to bring them together into a single and a unified self-product. He must bring emotion into harmony with thought. He can blend energy with right motive. He must see that outer

actions are not separated from and opposed to inner desires. Then, because he is one, he has won!

Just as neither the sugar nor the cinnamon can claim to be the whole cake, neither can any part of us claim to be the entire man. By realizing this, the erroneous claims of the parts fall away, shattering our psychic walls of self-separation. We now dwell within our original unity.

Connect every principle you have read with every challenge you may have. Then you will have new understanding and lasting refreshment.
