

# The Principle

Science of the Healthy Mind





## PREFACE

Ralph Waldo Trine was a prophet of the ages, a man in tune with the divine and willing to channel divine wisdom to impart to humanity. His work continues in the Science of the Healthy Mind Movement, as Trine continues to channel through the prophet, Jacob. The two volumes contained in this book are Trine's primary tomes, *What All the World's A-Seeking* and *In Tune with the Infinite*. It is in those two volumes that Trine penned the basic universal truths which form the bedrock of the Science of the Healthy Mind Movement.

The Science of the Healthy Mind Movement, led now by the Prophet Jacob, is ready to establish centers throughout the US and the world for the continuation of Trine's teaching in 13 Ascension Levels. Each of the Ascension Levels explicates the truths first given by Trine, and are to be taken in order from 1<sup>st</sup> to 13<sup>th</sup> to assist the member in reaching spiritual enlightenment and achieving ascension.

**The Science of the Healthy Mind Movement can only continue its mission by generous individuals interested in spiritual development and willing to donate buildings or property for the Science of the Healthy Mind Centers.** If you are such an individual, after reading this volume and meditating on which steps to take next, please do not hesitate to contact the Movement expressing your desire to donate buildings or property for the Movement.

You can contact the Movement below to offer your donation or to become a supporting member:

<https://healthymindscience.weebly.com>

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***WHAT ALL THE WORLD'S A-SEEKING***

Ralph Waldo Trine







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## PART 1

### THE PRINCIPLE

Would you find that wonderful life supernal, that life so abounding, so rich, and so free? Seek then the laws of the Spirit Eternal. With them bring your life into harmony.

How can I make life yield its fullest and best? How can I know the true secret of power? How can I attain to a true and lasting greatness? How can I fill the whole of life with a happiness, a peace, a joy, a satisfaction that is ever rich and abiding, that ever increases, never diminishes, that imparts to it a sparkle that never loses its luster, that ever fascinates, never wearies?

No questions, perhaps, in this form or in that have been asked oftener than these. Millions in the past have asked them. Millions are asking them to-day. They will be asked by millions yet unborn. Is there an answer, a true and safe one for the millions who are eagerly and longingly seeking for it in all parts of the world to-day, and for the millions yet unborn who will as eagerly strive to find it as the years come and go? Are you interested, my dear reader, in the answer? The fact that you have read even thus far in this little volume whose title has led you to take it up, indicates that you are, —that you are but one of the innumerable company already mentioned.

It is but another way of asking that great question that has come through all the ages—What is the *summum bonum* in life? and there have been countless numbers who gladly would have given all they possessed to have had the true and satisfactory answer. Can we then find this answer, true and satisfactory to ourselves, surely the brief time spent together must be counted as the most precious and valuable of life itself. *There is an answer*: follow closely, and that our findings may be the more conclusive, take issue with me at every step if you choose, but tell me finally if it is not true and satisfactory.

There is one great, one simple principle, which, if firmly laid hold of, and if made the great central principle in one's life, around which all others properly arrange and subordinate themselves, will make that life a grand success, truly great and genuinely happy, loved and

blessed by all in just the degree in which it is laid hold upon,—a principle which, if universally made thus, would wonderfully change this old world in which we live,—ay, that would transform it almost in a night, and it is for its coming that the world has long been waiting; that in place of the gloom and despair in almost countless numbers of lives would bring light and hope and contentment, and no longer would it be said as so truly to-day, that "man's inhumanity to man, makes countless thousands mourn"; that would bring to the life of the fashionable society woman, now spending her days and her nights in seeking for nothing but her own pleasure, such a flood of true and genuine pleasure and happiness and satisfaction as would make the poor, weak something she calls by this name so pale before it, that she would quickly see that she hasn't known what true pleasure is, and that what she has been mistaking for the real, the genuine, is but as a baser metal compared to the purest of gold, as a bit of cut glass compared to the rarest of diamonds, and that would make this same woman who scarcely deigns to notice the poor woman who washes her front steps, but who, were the facts known, may be living a much grander life, and consequently of much more value to the world than she herself, see that this poor woman is after all her sister, because child of the same Father; and that would make the humble life of this same poor woman beautiful and happy and sweet in its humility; that would give us a nation of statesmen in place of, with now and then an exception, a nation of politicians, each one bent upon his own personal aggrandizement at the expense of the general good; that would go far, ay, very far toward solving our great and hard-pressing social problems with which we are already face to face; that, in short, would make each man a prince among men, and each woman a queen among women.

I have seen the supreme happiness in lives where this principle has been caught and laid hold of, some, lives that seemed not to have much in them before, but which under its wonderful influences have been so transformed and so beautified, that have been made so sweet and so strong, so useful and so precious, that each day seems to them all too short, the same time that before, when they could scarcely see what was in life to make it worth the living, dragged wearily along. So there are countless numbers of people in the world with lives that seem not to have much in them, among the wealthy classes and among

the poorer, who might under the influence of this great, this simple principle, make them so precious, so rich, and so happy that time would seem only too short, and they would wonder why they have been so long running on the wrong track, for it is true that much the larger portion of the world to-day is on the wrong track in the pursuit of happiness; but almost all are there, let it be said, not through choice, but by reason of not knowing the right, the true one.

The fact that really great, true, and happy lives have been lived in the past and are being lived to-day gives us our starting-point. Time and again I have examined such lives in a most careful endeavor to find what has made them so, and have found that in *each and every* individual case this that we have now come to has been the great central principle upon which they have been built. I have also found that in numbers of lives where it has not been, but where almost every effort apart from it has been made to make them great, true, and happy, they have not been so; and also, that no life built upon it in sufficient degree, other things being equal, has failed in being thus.

Let us then to the answer, examine it closely, see if it will stand every test, if it is the true one, and if so, rejoice that we have found it, lay hold of it, build upon it, tell others of it. The last four words have already entered us at the open door. The idea has prevailed in the past, and this idea has dominated the world, that *self* is the great concern,—that if one would find success, greatness, happiness, he must give all attention to self, and to self alone. This has been the great mistake, this the fatal error, this the *direct* opposite of the right, the true as set forth in the great immutable law that—*we find our own lives in losing them in the service of others*, in longer form—the more of our lives we give to others, the fuller and the richer, the greater and the grander, the more beautiful and the happier our own lives become. It is as that great and sweet soul who when with us lived at Concord said,—that generous giving or losing of your life which saves it.

This is an expression of one of the greatest truths, of one of the greatest principles of practical ethics the world has thus far seen. In a single word, it is *service*,—not self but the other self. We shall soon see, however, that our love, our service, our helpfulness to others, invariably comes back to us, intensified sometimes a hundred or a

thousand or a thousand thousand-fold, and this by a great, immutable law.

The Master Teacher, he who so many years ago in that far-away Eastern land, now in the hill country, now in the lake country, as the people gathered round him, taught them those great, high-born, and tender truths of human life and destiny, the Christ Jesus, said identically this when he said and so continually repeated,—“He that is greatest among you shall be your servant”; and his whole life was but an embodiment of this principle or truth, with the result that the greatest name in the world to-day is his,—the name of him who as his life-work, healed the sick; clothed the naked; bound up the broken-hearted; sustained the weak, the faltering; befriended and aided the poor, the needy; condemned the proud, the vain, the selfish; and through it all taught the people to love justice and mercy and service, to live in their higher, their diviner selves,—in brief, to *live* his life, the Christ-life, and who has helped in making it possible for this greatest principle of practical ethics the world has thus far seen to be enunciated, to be laid hold of, to be lived by to-day. “He that is greatest among you shall be your servant,” or, he who would be truly great and recognized as such must find it in the capacity of a servant.

And what, let us ask, is a servant? One who renders service. To himself? Never. To others? Always. Freed of its associations and looked at in the light of its right and true meaning, than the word “servant” there is no greater in the language; and in this right use of the term, as we shall soon see, every life that has been really true, great, and happy has been that of a servant, and apart from this no such life *ever has been or ever can be lived*.

O you who are seeking for power, for place, for happiness, for contentment in the ordinary way, tarry for a moment, see that you are on the wrong track, grasp this great eternal truth, lay hold of it, and you will see that your advance along this very line will be manifold times more rapid. Are you seeking, then, to make for yourself a name? Unless you grasp this mighty truth and make your life accordingly, as the great clock of time ticks on and all things come to their proper level according to their merits, as all invariably, inevitably do, you will indeed be somewhat surprised to find how low, how very low your level is. Your name and your memory will be forgotten long ere

the minute-hand has passed even a single time across the great dial; while your fellow-man who has grasped this simple but this great and all-necessary truth, and who accordingly is forgetting himself in the service of others, who is making his life a part of a hundred or a thousand or a million lives, thus illimitably intensifying or multiplying his own, instead of living as you in what otherwise would be his own little, diminutive self, will find himself ascending higher and higher until he stands as one among the few, and will find a peace, a happiness, a satisfaction so rich and so beautiful, compared to which yours will be but a poor miserable something, and whose name and memory when his life here is finished, will live in the minds and hearts of his fellow-men and of mankind fixed and eternal as the stars.

A corollary of the great principle already enunciated might be formulated thus: *there is no such thing as finding true happiness by searching for it directly*. It must come, if it come at all, indirectly, or by the service, the love, and the happiness we give to others. So, *there is no such thing as finding true greatness by searching for it directly*. It always, without a single exception has come indirectly in this same way, and it is not at all probable that this great eternal law is going to be changed to suit any particular case or cases. Then recognize it, put your life into harmony with it, and reap the rewards of its observance, or fail to recognize it and pay the penalty accordingly; for the law itself will remain unchanged.

The men and women whose names we honor and celebrate are invariably those with lives founded primarily upon this great law. Note if you will, every *truly* great life in the world's history, among those living and among the so-called dead, and tell me if in *every* case that life is not a life spent in the service of others, either directly, or indirectly as when we say—he served his country. Whenever one seeks for reputation, for fame, for honor, for happiness directly and for his own sake, then that which is true and genuine never comes, at least to any degree worthy the name. It may seem to for a time, but a great law says that such a one gets so far and no farther. Sooner or later, generally sooner, there comes an end.

Human nature seems to run in this way, seems to be governed by a great paradoxical law which says, that whenever a man self-centered, thinking of, living for and in himself, is very desirous for place, for

preferment, for honor, the very fact of his being thus is of itself a sufficient indicator that he is too small to have them, and mankind refuses to accord them. While the one who forgets self, and who, losing sight of these things, makes it his chief aim in life to help, to aid, and to serve others, by this very fact makes it known that he is large enough, is great enough to have them, and his fellow-men instinctively bestow them upon him. This is a great law which many would profit by to recognize. That it is true is attested by the fact that the praise of mankind instinctively and universally goes out to a hero; but who ever heard of a hero who became such by doing something for himself? Always something he has done for others. By the fact that monuments and statues are gratefully erected to the memory of those who have helped and served their fellow-men, not to those who have lived to themselves alone.

I have seen many monuments and statues erected to the memories of philanthropists, but I never yet have seen one erected to a miser; many to generous-hearted, noble-hearted men, but never yet to one whose whole life was that of a sharp bargain-driver, and who clung with a sort of semi-idiotic grasp to all that came thus into his temporary possession. I have seen many erected to statesmen, —statesmen, — but never one to mere politicians; many to true orators, but never to mere demagogues; many to soldiers and leaders, but never to men who were not willing, when necessary, to risk all in the service of their country. No, you will find that the world's monuments and statues have been erected and its praises and honors have gone out to those who were large and great enough to forget themselves in the service of others, who have been servants, true servants of mankind, who have been true to the great law that we find our own lives in losing them in the service of others. Not honor for themselves, but service for others. But notice the strange, wonderful, beautiful transformation as it returns upon itself, —*honor for themselves, because of service to others.*

It would be a matter of exceeding great interest to verify the truth of what has just been said by looking at a number of those who are regarded as the world's great sons and daughters, —those to whom its honors, its praises, its homage go out, —to see why it is, upon what their lives have been founded that they have become so great and are



so honored. Of all this glorious company that would come up, we must be contented to look at but one or two.

There comes to my mind the name and figure of him the celebration of whose birthday I predict will soon be made a national holiday, — he than whom there is no greater, whose praises are sung and whose name and memory are honored and blessed by millions in all parts of the world to-day, and will be by millions yet unborn, our beloved and sainted Lincoln. And then I ask, why is this? Why is this? One sentence of his tells us what to look to for the answer. During that famous series of public debates in Illinois with Stephen A. Douglas in 1858, speaking at Freeport, Mr. Douglas at one place said, "I care not whether slavery in the Territories be voted up or whether it be voted down, it makes not a particle of difference with me." Mr. Lincoln, speaking from the fulness of his great and royal heart, in reply said, with emotion, "I am sorry to perceive that my friend Judge Douglas is so constituted that he does not feel the lash the least bit when it is laid upon another man's back." Thoughts upon self? Not for a moment. Upon others? Always. He at once recognized in those black men four million brothers for whom he had a service to perform.

It would seem almost grotesque to use the word *self-ish* in connection with this great name. He very early, and when still in a very humble and lowly station in life, either consciously or unconsciously grasped this great truth, and in making the great underlying principle of his life to serve, to help his fellow-men, he adopted just that course that has made him one of the greatest of the sons of men, our royal-hearted elder brother. He never spent time in asking what he could do to attain to greatness, to popularity, to power, what to perpetuate his name and memory. He simply asked how he could help, how he could be of service to his fellow-men, and continually did all his hands found to do.

He simply put his life into harmony with this great principle; and in so doing he adopted the best means, —the *only* means to secure that which countless numbers seek and strive for directly, and every time so woefully fail in finding.

There comes to my mind in this same connection another princely soul, one who loved all the world, one whom all the world loves and

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