

LIFE'S RESPONSE TO CONSCIOUSNESS

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Life's Response to Consciousness by Miriam I. Wylie

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MIRIAM I. WYLIE

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PREFACE

THE object of the following pages is to give a reasonable explanation of some of the problems of life, and to explain how, by an understanding of the law that underlies response to both vibration and to consciousness, we may more intelligently cope with conditions.

Philosophy and religion have revealed to both Occident and Orient the omnipresent life and knowledge, with the power to express itself in a material universe, but it has been left to science to explain how a mental attitude can produce a material phenomenon.

If we are to use thought power to any permanent advantage we must understand the interpenetration of mind and what is called matter, and we must understand that matter is life in a less evolved

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form, but a life that can and does respond to a dominant vibration.

The Law of Continuity is a valuable help in studying the universe, and as man is a part of the universe, he may study himself as scientifically as he would any other expression of the universal life. He can learn to know himself in relation to the universal Mind, and he may continue the workings of that same law into the study of the cells that make his body, and learn their relation to his individual mind.

If an understanding of these added responsibilities should give a new impetus to life, and make its possibilities a joy, the purpose of this message will have been fulfilled.

MIRIAM ISBEL WYLIE.

MILL VALLEY, CAL., July 24, 1911.

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CHAPTER I

THE UNIVERSAL LIFE AND MIND

SINCE the dawn of history men have fought and died for truth, and yet, in the twentieth century, we are in doubt of what truth is. The principal reason for so much confusion is the lack of discrimination between Absolute truth and relative truth.

Absolute truth belongs to the realm of the Infinite, and not to the mind of man. The Infinite and all that it expresses is not under the law of causation; it is the Cause itself, and not the effect of a cause. The effort to understand is an effort of the mind, and the mind works in sequences, recogniz-