

The
Ideal

↔ *Made* ↔

Real



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CHAPTER 1

The Ideal Made Real

*T*o have ideals is not only simple but natural. It is just as natural for the mind to enter the ideal as it is to live. In fact, the ideal is an inseparable part of life; but to make the ideal real in every part of life is a problem, the solution of which appears to be anything but simple. To dream of the fair, the high, the beautiful, the perfect, the sublime — that everyone can do; but everyone has not learned how to make his dreams come true, nor realized in the practical world what he has discerned in the transcendental world.

The greatest philosophers and thinkers in history, with but few exceptions, have failed to apply their lofty ideas in practical living, not because they did not wish to but because they had not discovered the scientific relationship existing between the ideal world and the real world. The greatest thinker of the past century confessed that he did not know how to use in every day life the remarkable laws and principles that he had discovered in the ideal. He knew, however, that those laws and principles could be applied; that the ideal could be made real, and he stated that he positively knew that others would discover the law of realization, and that

methods would be found in the near future through which any ideal could be made real in practical life; and his prophecy has come true.

To understand the scientific relationship that exists between the real and the ideal, the mind must have both the power of interior insight and the power of scientific analysis, as well as the power of practical application; but we do not find, as a rule, the prophet and the scientist in the same mind. The man who has visions and the man who can do things do not usually dwell in the same personality; nevertheless, this is necessary. And every person can develop both the prophet and the scientist in himself. He can develop the power to see the ideal and also the power to make the ideal real.

The large mind, the broad mind, the deep mind, the lofty mind, the properly-developed mind can see both the outer and the inner side of things. Such a mind can see the ideal on high, and at the same time understand how to make real, tangible and practical what he has seen. The seeming gulf between the ideal and the real, between the soul's vision and the power of practical action is being bridged in thousands of minds today, and it is these minds who are gaining the power to make themselves and their own world as beautiful as the visions of the prophet; but the ideal life and the world beautiful are not for the few only. Everybody should learn how to find that path that leads from the imperfections of present conditions to the world of ideal conditions, the world of which we have all so frequently dreamed.

The problem is what beginners are to do with the beautiful thoughts and the tempting promises that are being scattered so widely at the present time. The average mind feels that the idealism of modern metaphysics has a substantial basis. He feels intuitively that it is true, and he discerns through the perceptions of his own soul that all these things that are claimed for applied metaphysics are possible. He inwardly knows that whatever the idealist declares can be done will be done, but the problem is how. The demand for simple methods is one of the greatest demands at the present time, methods that everyone can learn and that will enable any aspiring soul to begin at once to realize his ideals.

Such methods, however, are easily formulated, and will be found in abundance on the following pages. These methods are based upon eternal laws; they are as simple as the multiplication table and will produce results with the same unerring precision. Any person with a reasonable amount of intelligence can apply them, and those who have an abundance of perseverance can, through these methods, make real practically all the ideals that they may have at the present time. Those who are more highly developed will find in these methods the secret through which their attainments and achievements will constantly verge on the borderland of the marvelous. In fact, when the simple law that unites the ideal and the real is understood and applied, it matters not how lofty our minds and our visions may be; we can make them all come true.

To proceed, the principal obstacle must first be removed; and this obstacle is the tendency to lose faith whenever we fail to make real the ideal the very moment we expect to do so. This tendency is present to some degree in nearly every mind that is working for greater things, and it postpones the day of realization whenever it is permitted to exercise its power of retrogression. Many a person has fallen into chronic despondency after having had a glimpse of the ideal, because it was so very beautiful, so very desirable, in fact, the only one thing that could satisfy, and yet seemingly so far away and so impossible to reach.

But here is a place where we must exercise extraordinary faith. We must never recognize the gulf that seems to exist between our present state and the state we desire to reach. On the other hand, we must continue in the conviction that the gulf is only seeming and that we positively shall reach the ideal that appears in the splendors of what seems to be a distant future, though what actually is very near at hand.

Those who have more faith and more determination do not, as a rule, fall down when they meet this seeming gulf; they inwardly know that every ideal will some time be realized. It could not be otherwise, because what we see in the distance is invariably something that lies in the pathway of our own eternal progress, and

if we continue to move forward, we must inevitably reach it. But even to these, the ideal does at times appear to be very far away, and the time of waiting seems very long.

They are frequently on the verge of giving up and fears arise at intervals that many unpleasant experiences may, after all, be met before the great day of realization is gained; however, we cannot afford to entertain such fears for a moment nor to think that anything unpleasant can transpire during the period of transition; that is, the passing from the imperfections of present conditions to the joys and delights of an ideal life. We must remember that fear and despondency invariably retard our progress, no matter what our object in view may be, and that discouragement is very liable to cause a break in the engine that is to take our train to the fair city we so long have desired to reach.

The time of waiting may seem long during such moments when the mind is down, but so long as the mind is on the heights, the waiting time disappears, and the pleasure of pursuit comes to take its place. In this connection we should remember that the more frequently we permit the mind to fall down into fears and doubts the longer we shall have to wait for the realization of the ideal; and the more we live in the upper story of life the sooner we shall reach the goal in view. There are many who give up temporarily all efforts toward reaching their ideals, thinking it is impossible and that nothing is gained by trying, but such minds should realize that they are simply making their future progress more difficult by retarding their present progress. Such minds should realize the great fact that every ideal can be made real, because nothing is impossible.

To reach any desired goal, the doing of certain things is necessary, but if those things are not done now they will have to be done later; besides, when we give up in the present we always make the obstacles in our way much greater than they were before. Those things that are necessary to promote our progress become more difficult to do the longer we remain in what may be termed the "giving up" attitude, and the reason why is found in the fact that the mind that gives up becomes smaller and smaller; it loses ability,

capacity and power and becomes less and less competent to cope with the problems at hand. Whenever we give up we invariably fall down into a smaller mental state.

When we cease to move forwards, we begin to move backwards. We retard progression only when we cease to promote progression. On the other hand, so long as we continue to pursue the ideal we ascend into larger and larger mental states, and thus increase our power to make real the ideals that are before us. The belief that it is impossible to make real the ideal has no foundation whatever in truth. It is simply an illusion produced by fear and has no place in the exact science of life. When you discern an ideal you discover something that lies in your own onward path. Move forward and you simply cannot fail to reach it; but when you are to reach the coveted goal depends upon how rapidly you are moving now. Knowing this, and knowing that fear, doubt, discouragement and indifference invariably retard this forward movement, we shall find it most profitable to remove those mental states absolutely.

The true attitude is the attitude of positive conviction; that is, to live in the strong conviction that whatever we see before us in the ideal will positively be realized, sooner or later, if we only move forward, and we can make it sooner if we will move forward steadily, surely and rapidly during every moment of the great eternal now. To move forward steadily during the great eternal now is to realize now as much of the ideal as we care to appropriate now; no waiting therefore is necessary. To begin to move forward is to begin to make real the ideal, and we will realize in the now as much of the ideal as is necessary to make the now full and complete.

To move forward steadily during the great eternal now is to eternally become more than you are; and to become more than you are is to make yourself more and more like your ideal; and here is the great secret, because the principle is that you will realize your ideal when you become exactly like your ideal, and that you will realize as much of your ideal now as you develop in yourself now. The majority, however, feel that they can never become as perfect as their ideal; others, however, think that they can, and that they will

sometime, but that it will require ages, and they dwell constantly upon the unpleasant belief that they may in the meantime have to pass through years and years of ordinary and undesirable experience; but they are mistaken, and besides, are retarding their own progress every moment by entertaining such thoughts.

If all the time and all the energy that is wasted in longing and longing, yearning and yearning were employed in scientific, practical self-development, the average person would in a short time become as perfect as his ideal. He would thus realize his ideal, because we attract from the without what corresponds exactly to what is active in our own within. When we attain the ideal and the beautiful in our own natures, we shall meet the ideal and the beautiful wherever we may go in the world, and we will find the same things in the real that we dreamed of in the ideal.

When we see an ideal, we usually begin to long for it and hope that something remarkable may happen so as to bring it into our possession, and we thus continue to long and yearn and wait with periods of despondency intervening. We simply use up time and energy to no avail. When we see an ideal the proper course to pursue is to begin at once to develop that ideal in our own nature. We should never stop to wait and see whether it is coming true or not, and we should never stop to figure how much time it may require to reach our goal. The secret is, begin now to be like your ideals, and at the proper time that ideal will be made real.

The very moment you begin to rebuild yourself in the exact likeness of your ideal, you will begin to realize your ideal, because we invariably gain possession of that of which we become conscious; and to begin to develop the ideal in ourselves is to begin to become conscious of the ideal. To give thought to time is to stop and measure time in consciousness, and every stop in consciousness means retarded progress. Real progress is eternal; it is a forward movement that is continuous now, and in the realization of such a progress, no thought is ever given to time.

To live in the life of eternal progress is to gain ground every moment. It means the perpetual increase of everything that has

value, greatness and worth, and the mind that lives in such a life cannot possibly be discouraged or dissatisfied. Such a mind will not only live in the perpetual increase of everything that heart can wish for, but will also realize perpetually the greatest joy of all joys, the joy of going on. The discouraged mind is the mind that lives in the emptiness of life, but there can be no emptiness in that life that lives in the perpetual increase of all that is good and beautiful and ideal.

The only time that seems long is the time that is not well employed in continuous attainment, and the only waiting time, which seems the hardest time of all, is the time that is not fully consecrated to the highest purpose you have in view. When we understand that we all may have different ideals, we will find that we have an undeveloped correspondence in ourselves to every ideal that we may discern, and if we proceed to develop these corresponding parts there will be some ideals realized every day.

Today we may succeed in making real an ideal that we first discovered a year ago. Tomorrow we may reach a goal towards which we have been moving for years, and in a few days we may realize ideals that we have had in view during periods of time varying from a few weeks to several years; and if we are applying the principles that underlie the process of making real the ideal, we may at any time realize ideals of which we have dreamed for a life time. Consequently, when we approach this subject properly we shall daily come into the possession of something that is our own. All the beautiful things of which we have dreamed will be coming into our world and there will be new arrivals every day.

This is the life of the real idealist, and we cannot picture a life that is more complete and more satisfying; but it is not only complete in the present. It is constantly growing larger and more desirable, thus giving us daily a higher degree of satisfaction and joy. When we discern an ideal, that ideal has come within the circle of our own capacity for development, and the power to develop that ideal in ourselves is therefore at hand. The mind never discerns those ideals that are beyond the possibility of present development.