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A quarterly devoted to Practical Idealism, and
Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

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BOOKS AND MAGAZINES.

Stray Thoughts.

It is a pity that New Thought conferences were not more common than they are, as it enables so many sides to be seen, and a common line to be laid down. From the nature of it there can be no fixed cast-iron policy, otherwise there would be no spontaneity, and spontaneity is the essence of thought. There can be principles, of course, and it would be a good thing if the leading workers of the movement could get together and endeavour to decide whether the limitations which psychologists have always maintained related to the human mind could not be indubitably proved now to have been transcended, and if a line were drawn, where it should be.

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Growth along mental lines is necessarily slow, and results are not very obvious till after some years in some cases, so that the youth of the movement does not permit that experience of which older movements have the advantage. Up to now the more or less ephemeral side of manifestation has been the one with which humanity has been familiar, and results should easily be traced in this case. The more recondite the causes at work in the production of manifestation, or life, or consciousness, the more difficulty in dealing with them. The world seems to have busied itself with the results, and to have left the causes alone on this account. Now we are beginning to get peeps here and there of the cosmic process, of the forces at work which are producing what we see around us, and we are getting in a position to take a hand in the game ourselves. We are cramped by a want of other senses to aid us in the work. It is like a blind man trying to accomplish the same work which a man with sight can do easily. The former is handicapped, and he has to resort to makeshifts to obtain his results. Our five senses are having a sixth added to them in some cases, and this sixth sense will be the property of every human being in due course. In the meantime let each student raise the five to the highest possible point, and by so doing he will find, with the aid of meditation and concentration the sixth beginning to manifest. I hope in a future number to give some aids to achieve this result.

Books & Magazines.

(The books named can generally be obtained at the office of this journal.)

Publishers should state price of books when sending.

The Pathway of Roses. This, the latest work of Mr. Christian D. Larson, surpasses, if that is possible, his previous works for lucidity and practicability. The writer has essayed the difficult task of bringing down the spiritual to a level where the ordinary mortal can grasp it. The term has been abused so much, so much meaningless matter has been written regarding it, and vagueness has appeared so inseparable, and everyone has thought of it as something having a very misty connection with everyday life. Now it is the kernel of it. The work is inspiring, lofty, carries the mind to a height it would rarely reach, and by making it behold life from a higher platform ennobles the everyday life, and makes it a veritable pathway of roses. 400 pp, beautifully bound silk cloth, 6s. 9d. The Progress Co., Progress Building, Chicago, Ill., U.S.A.

Your Forces, and How to Use Them, is by the same writer, and same publishers. Many books have been written with this title, but the palm must be awarded to the present volume on account of its explicit instructions. It is just what its title states. It is the most up-to-date psychology so far written, exaggeration is avoided, and every statement made can be borne out by experience. Many would give much to know just what the subconsciousness is, and Mr. Larson makes it clear. Character building, concentration, imagination, and the higher forces in man receive adequate treatment, with the result that a delightful book has been produced. Price 6s. 9d. post free, 275 pp., cloth.

Race Improvement is a 12-page magazine of human culture—devoted to eugenics, practically, aiming at making bodies beautiful temples, minds lovely pictures, "lives fragrant as flowers to bloom, fair as the lily of the valley." Dr. Saleeby, whose name is well known over this side of the Atlantic, has an article on "Parenthood and Race Culture," in which he declares that modern education is a curse to childhood and a menace to the future. "Education can educate only what heredity gives." Parker H. Sercome, a well known writer on New Thought, has a virile tilt at tradition, and shows how Luther Burbank succeeds by disregarding it. Anyone interested in eugenics, and all thinking people should be, should subscribe to this magazine, which is 2s. 8d. free one year. (John L. Wilson, Elk City, Kansas.)

BIOSOPHIAN BREATHING.

(BY W. F. KEELER).

We are taught to breath for health, to enlarge the lung capacity and to oxygenize the blood. We are taught by the Hindoos to so breath that we may develop spirituality and spiritual illumination. Right use of breathing can do all of these things.

Health comes from the expression and demonstration of spirit through the body. Illumination and spiritual insight comes from consciously reaching the deeper spiritual Self. In either case we bridge these two great realms of life.

Breathing is a physical function which above all physical means may bridge the inner and outer realms of one's being. The truth of this lies in that mind is the centre of being and mind demonstrates, in two phases the subjective or inner, and ordinary conscious, the objective



swing it freely towards the left, at the same time turning the body slightly around towards the left.

3. Stand with feet together, arms hanging at the sides. Inhale breath slowly, at the same time lifting the arms so that when the lungs are fully inflated the backs of the hands shall touch above the head.

Then, without holding the breath, slowly exhale, at the same time lowering the hands.

4. Stand with feet together. Now, without changing position otherwise, raise the right foot straight up and kick gently forward, allowing the foot then to fall limply on the floor. Repeat the movement, raising the left foot instead of the right.

The following exercises cover nearly all the most important parts of the body. All need not be taken, but such as appeal to the individual. Some are especially useful for one purpose and some for another, and reference to these will be made later on. There will be no harm, however, in taking all, as after practising them a few times it will be found that they can be run through very rapidly, involving neither much time nor fatigue.

They are best taken first thing in a morning, before dressing, when there are few restrictions in the way of clothing, and they can be repeated just before retiring.

EXERCISE 1.

Stand erect, feet together, weight thrown forward. Now slowly raise the hands over the head, palms forward. Take full breath, and holding same, stretch firmly upwards, as though trying to reach the ceiling.

EXERCISE 2.

Stand erect, feet together, weight forward. Now take full breath, slowly extend the hands out at the sides and stretch as though trying to push the hands further from each other.

EXERCISE 3.

Stand with feet together. Now raise arms upward, clasp hands together, take breath and stretch firmly upward, swaying the body gently back and forth and from side to side.

EXERCISE 4.

Stand erect, feet together, weight forward. Now slowly raise right arm and stretch firmly upward toward the ceiling, inclining body slightly toward the left. Return to position. Raise left arm and stretch in the same manner.

EXERCISE 5.

Stand with feet together, raise the hands straight above the head. Then gently bend the body forward until head and hands are pointing straight forward and a little downward. Now take full breath and stretch vigorously, as though trying to reach some object just beyond the reach.

EXERCISE 6.

Stand erect, feet together, weight forward, arms extended at sides, palms upward. Now slowly pass hands downward and backward as far as possible, bringing them close to the body, then up in front, over the head, back as far as possible, down, forward, up and so on, sweeping the arms round in a wide circle.

EXERCISE 7.

Stand erect, feet together. Now, raise hands upward in front of the body until directly over the head, palms forward. Then bend the body forward, without bending the knees, and sweep hands forward and downward toward the floor.

EXERCISE 8.

Stand erect, arms hanging at sides. Now turn the face over the right shoulder and allow the body to follow slowly, pivoting the entire body to the right as far as possible. Then slowly return to position, and, without pausing, turn the body, as on a pivot, around to the left, until the face is looking directly behind you. Do all this very slowly and gently, trying each time to reach farther and farther around. This is one of the most valuable exercises I know. Properly practised it brings into activity all the most important muscles of the body.

EXERCISE 9.

Stand erect, feet together, weight forward, chest lifted, head back, arms hanging easily at the side. Now inhale through the nose, slowly and gently, at the same time raising the arms so that, when the lungs are fully inflated, the arms shall be at their greatest height. Then, without holding the breath, gently exhale, allowing the arms to sink, and timing their movements so that when the exhalation is complete, the arms shall be hanging easily at the sides.

EXERCISE 10.

Stand erect, weight forward, hands at the sides of the waist, palms downward. Now, inhale very gently, and if muscular ease has been preserved you will note that the first perceptible movement is that the waist gently expands, separating the hands. When this is plainly felt, exhale at once and repeat.

EXERCISE 11.

Stand erect, hands upon abdomen. Now slowly and gently incline body forward, at the same time inhaling breath, and note that as you bend forward the abdomen is distended by the inhaled air. Then, without holding breath, rise to the erect position, at the same time gently exhaling breath.

EXERCISE 12.

Stand erect, hands upon abdomen. Take full breath and hold the same to the sound of "K." Now, still holding the breath, force the air into the upper part of the chest, then gently bend forward toward the floor, head and hands hanging limply downward as far as possible, without bending the knees.

EXERCISE 13.

Stand erect, feet slightly apart. Now, allow the arms to swing directly back and forth, gently. Gradually increase the movement by bending the knees as the arms go forward until they rise as high as the shoulders. The one point in this exercise is to make the swing as large and free as possible with the least outlay of muscular exertion.

EXERCISE 14.

Stand easily, feet slightly apart, arms and head hanging limply. Now gently turn the body around as on a pivot, first to the right, then to the left, arms swinging loosely as they will.

The exact manner of performing this movement is unimportant so long as the muscular exertion is reduced to a minimum. In other words, it does not in the least matter how it is done, so that it is done most easily.

EXERCISE 15.

Same as the preceding, save that the weight is shifted from one foot to the other as the body is pivoted from side to side.

EXERCISE 16.

Lie upon the back on the floor. Relax all the muscles and take a few deep, gentle breaths. Now very gently raise the right leg, pass it over the left, and so, very slowly and gently, roll the body over on the left side, then allow the body to roll further upon its front. After a few

moments roll gently back to original position, using only just enough force to turn the body over, and pausing occasionally to make sure that you are not making too much effort.

We have already alluded to the importance which a straight spine means in health, and it now remains to give the promised exercise to bring this about.

First let us test whether the spine is really straight; if it is, then when the subject stands with his back against the edge of an open door, the back of the neck, the small of the back and the buttocks will touch the door. Usually it will be found that the small of the back curves away from the straight edge of the door, leaving a space of from one to four inches.

What we have to do to remedy this defect is first to straighten the curved spinal column, then develop the muscles which hold it in its place.

EXERCISE I.

Stand erect, feet together, head and chest lifted, weight thrown forward. Now take breath slowly, at the same time turning the face upward and raising the arms straight up, palms turned towards the ceiling. Then stretch firmly upward with head, hands and body for about ten seconds. Lastly, exhale breath gently and return to position.

In this exercise it is essential that the weight should be swayed forward as far as possible. This forces the knees back, lifts the chest, and forces the spine into a position approximating the normal.

EXERCISE 2.

Stand erect, feet together, chest and head up, body swayed forward, with weight on the balls of the feet. Now inhale full breath gently, at the same time raising the arms and clasping the hands above the head. Then, still holding the clasped arms up, sway them from side to side, but more the arms than the body, pulling each side of the body as it were.

These are all the exercises we shall need till we come to the subject of breathing.

LESSON III.

We now pass to the subject of food, and it may well give pause, for as regards the physical side of life it has more to do with the health than anything else. A man is what he eats. Therefore if he eats foul food, food which is in a state of decay, he builds his body of those elements. It is to be noted that all animal food from the moment that the life leaves it undergoes the putrefactive process. When, therefore animal food is used it should be just after death.

All food may be divided into two broad classes, those in which proteids predominate and those which are rich in carbohydrates. The former are body-building and are represented by the pulses, such as peas, beans: the other class of food is heat and energy producing, and the starchy foods fats and oils. Phosphates and salts are obtained from both classes, and some foods have little else. It used to be thought that four ounces of proteids per diem were necessary, but Horace Fletcher and Professor Chittenden have shown that half this amount is quite sufficient to supply the bodily needs. In fact, less than one half of the food usually absorbed will keep us in health and every atom over that is a distinct tax upon the energy of that system, and is a prolific cause of disease. It is not too much to say that nearly one-third the energy we create is uselessly expended by dealing with excessive food, so that by eating the proper quantity of food alone will give us the third of extra vitality we seek.

Reference was made some pages back to the adaptive power of the body. It is here that we shall appreciate that peculiarity, as we can feed it upon ideal foods, and not only thereby promote health, but at the same time get the maximum of enjoyment out of what we eat, as the writer holds that it should be the aim to extract pleasure out of eating. There is no virtue in being ascetic : while we possess a body it is our duty to find out what it requires and see that it has it. On the other hand, there is no need to pamper it, and it will take a little time to know what is really requisite for it. When we say we are fond of a particular dish it will usually be found that we ourselves have cultivated the taste, because we can find in a family that the different members will have preference for some special dishes which neither parent likes, showing that the taste is a purely acquired one. Remember it is never too late to acquire a taste, and that we can acquire a taste for anything we desire. All desires originate in the desire-nature, as the Hindus call it, not the physical body itself : a Westerner would call it the mind, but this is scarcely correct.

Primarily, then, we require food to make good the waste, but not for the purpose of gaining strength, as is usually supposed. If food had the strength it is supposed to have, then invalids who manage to eat a good meal and digest it into the bargain should have their normal strength. So when a person is wasting away by disease and is fed on "nourishing" food he gets thinner and thinner. To-day we have people who have gone sixty days and more without an atom of food and done their work as well. The need for food exists in the mind as much as anywhere, and if a man gets it into his head that he needs five meals a day to keep his strength up, as he says, his strength will diminish on fewer meals. If, however, he really believes half that number will suffice he will find it sufficient. The poor body does its best to get rid of the surplus food, which is set upon by all the spare energy and burnt up or added to the weight of the individual in the shape of fat, or filth, as it ought to be called. No more than an ounce of digestion-ash ought to pass out of the body daily, and all over that quantity is so much tax on the vital power—an actual waste of life-force.

We most of us eat at stated times because it is customary so to do. It would look unsocial to pass over a meal when the rest of the family were eating, so we eat whether we are hungry or not. This must be altered. We must never eat unless the demand comes from nature. There is a false hunger which springs from an artificial appetite of the body habit. We have referred to automatism and rhythm. If we give the body six meals a day for a time it will demand those six. If we give it two it will murmur for a while and will then cheerfully accommodate itself to the new regime, and with the smaller demand made upon it the vitality will go to those parts of the system weakened by heredity or wrong mode of living, and repair the damage. The reason so many people suffer for years with certain complaints is that they never have a ha'porth of vitality they can spare to let the weakness or disease be attended to, and that is why, as already said, a fever is a friend, as by laying a man up and depriving him of appetite the vitality need no longer dance attendance on the stomach to go through the drudgery of disposing of the food material.

To wait till the appetite comes, then, as an animal does, may mean passing one or several days without food. Plenty of distilled water may be sipped in the interval. Two or three quarts a day will not be too much, and there need be no fear that it will throw a lot of extra work on the kidneys. It will cleanse them, and much of

it will be absorbed into the blood. The filth in the system will be rendered more liquid and pass through the skin in the form of perspiration or through the lungs and bowels. The Japs are great water drinkers and many of them when shot to bits in the late war were soon all right through not having disease to fight as well as wounds. Last thing at night half a lemon squeezed into a cup of hot water with a little sugar will do excellent work.

Seeing that we are composed of what we eat, and that after the free use of internal baths and supplying the system with plenty of pure water to irrigate and cleanse it, it will be obvious that we have arrived at a point where a fresh start may be made. Now is the time to determine that no more useless material shall clog the system, and also that the most overworked part of the whole organism—the stomach—shall receive some attention, and its arduous exertions lessened.

Everyone will fight shy of the notion of lessening the food, for to leave off when hungry is certainly not a pleasant thing to contemplate, though people are often advised to do so. The secret of it is here; chew your food more thoroughly and you will not require so much. The craving for food will disappear, and the extra mastication involved will mean a more thorough insalivating action on the food, so that when it reaches the stomach it will be half digested. Every mouthful of food must be reduced to a creamy mass; in fact, no particle of food must be permitted to leave the mouth until every vestige of taste has been extracted. It is more important to chew well what is eaten than select one's food. It is a physiological law that no food can be digested unless there is gastric juice, and this juice often runs dry, the supply being limited. It is thus suicidal to eat when there is no gastric juice, yet this is commonly done. Here we have another reason why rest should be given the stomach, for this is all that is needed.

Choose hard foods for every meal, or part of the food. Everyone nowadays eats mushy, sloppy food. As a result no one practically in our isles has a set of sound teeth after thirty, though among Norwegians, French, Germans, and other European races the author has noticed excellent teeth. Once there is no work for an organ, or part of the frame, Nature allows the part to fall into decay. So we have weak jaws, overcrowded mouths, as far as teeth are concerned, and throat diseases, which are concerned with teeth and the eating habits.

Horace Fletcher's book ought to be read by all, for he has satisfied medical men that his contentions with regard to well chewed food are correct, and it would be impossible for anyone, simply absolutely impossible, to suffer from indigestion if he chewed his food as advised, and obeyed the call to hunger.

There is no need to cast aside all one's favourite foods, but one can commence to use fewer sloppy messes, and reduce the amount of soup eaten. Instead of preceding a meal it ought, if taken at all, to follow it, as the stomach being deluged with liquids at the commencement of a meal finds it doubly difficult to deal with. To prove how satisfying a small quantity of food when properly masticated, let the student take three ounces of Grape Nuts and eat slowly, chewing each mouthful till it is of the consistency of cream. Before he has completed the above amount he will find his hunger satisfied, and not only that, will find in all probability that the saliva he has at his command is insufficient for the purpose. This is because the sloppy messes he has been in the habit of eating, or drinking at the same time he ate, have rendered the saliva unnecessary, and the glands do not secrete as much as they

ought to do. Now if we would have the perfect health we must be as bountifully provided with saliva as is the dog, whose mouth will water at a bone he cannot get at. It is possible that the six mouthfuls of dry food cannot be chewed to a paste satisfactorily, and if this is the case the habit of having hard food at every meal is imperative. Not only will the teeth be prevented from decaying and the gums strengthened, but the jaws will be strengthened, the flow of saliva more copious, the food all digested before it enters the stomach, a relish for food undreamt of, a heightening of taste, so that the simplest foods are inexpressibly sweet, whereas before the epicure required the most elaborate dishes and highly seasoned foods to enjoy his meals.

Foods which have the name of being indigestible may be taken with impunity by this method, so that there is no need to practise much self-denial. If porridge is liked eat a hard crust or slice of well toasted bread—Zweibach—with it.

With regard to quantity no two people will be alike, the temperament, habit, occupation and mode of life all affecting the question. One thing is clear, that ninety-nine people out of a hundred in normal health eat nearly twice as much as they need. Begin, therefore, by reducing all foods to cream, and this simple act, as has been said before, will automatically lessen the intake. Then lessen the amount of condiments, such as pepper, salt, mustard, vinegar, pickles, not because these might be injurious to the system, though as a matter of fact they are, but because they disguise the taste of whatever food they are used with. Salt is a useful article for doctoring up stale fish and meat, which the sensitive palate would at once detect without this accompaniment. The author has frequently detected various flavours in foods which half-a-dozen other people failed to detect on account of having specialised, or rendered more sensitive the taste-buds of the mouth. Further, the putting aside of condiments will be necessary to lead a man to the exact kind of food he ought to eat. Physiology will tell you that man is omnivorous, and he may be to-day, but it is purely an acquired habit, and therefore to be cast aside as soon as he learns what his true food is.

LESSON VII.

Eat what you like and like what you eat is generally sound, that is to say, do not be a martyr in regard to diet; vegetarians and others have been and ruined their health in consequence. Your present tastes are not to be considered as ideal, however. While we have the whole field of foods to choose from we shall naturally make a wise selection. First it has been shown that flesh foods are not necessary: that they clog the system, and therefore give the system more to do; they contain more uric acid than any other class of food, and this product is the root of all rheumatic and gouty complaints. If you have been accustomed to meat every day use it every other day, using a dry crust or hard food with the meal. Then substitute fish for the meat once a week for a few months, also using eggs and cheese pretty freely. If you naturally lean towards sweets all the better as it will be no hardship to cast aside the fleshpots. After a time dishes may be simpler as at the same time they are being lessened in quantity. This régime will be found to make the digestion very strong, so that anything short of leather can be easily assimilated. The increased flow of saliva, the keener appetite, the longer period between meals, will all tend to extract more nutriment, give less work for the organs, and consequently the accession of force and vim will be a revelation to the always ailing type.

As no two people have the same taste it would be impossible to give dietary tables here. Model dietaries can be supplied to students with the equivalents of food values in non-flesh foods. These dishes may be used for a time, and then the ideal diet can be gradually introduced.

The objection to cooked food is not only that it is unnatural, but that it destroys the taste for uncooked, which after all is man's proper sustenance. Nature has provided no other animal with cooked food, and no other animal pays so high a penalty for it as man. The great evil contained in cookery is that **IT DESTROYS THE LIFE** in food. Take a grain of wheat that is thousands of years old and plant it and it will sprout—it has been done with the grain found in the hands of mummies. Time does not deprive it of the spark of Vitality which is stored up in its kernel, but boil it and plant it and nothing will come of the experiment. Remember **STORED LIFE CAN BE PASSED FROM FOODS TO MAN!** Also remember **DEAD FOOD BRINGS DEATH.** We shall deal more fully with this in a later section of this system, all matter in nature (and this includes foods, of course) is in a state of rapid vibration. This vibration has one type for vitality and another for death or diseases. Thus a man building up himself of the cells of death-constituted matter, or of cells whose note is disharmony, sets up disharmony in his physical vehicle. If man doubts this let him eat some pork infested with trichinae, or tape-worm, and note the result. Disharmony is a certain rate of vibration, and it is known by the name of poison. How many deaths occur yearly from eating pork pies, mussels, oysters, decayed meat and other products, the vibrations of which have undergone a subtle change because of coming in contact with other vibrations not in harmony with each other. Certain foods, in life, draw to and absorb properties which are deadly to other organisms, so we have rabbits which can partake of poisonous herbs with impunity, though sometimes man falls a victim to eating them in turn. Shell-fish, too, can annex deadly properties without endangering their own existence, but which prove fatal to other types of life, and also to types which feed upon the shell-fish.

After a few months of the carefully selected foods the attitude of the body (or the taste, which is much the same thing, and which is really **YOU**, if you did but know it, seeing that you identify yourself with your tastes till a much later period of your evolution) will gradually alter. We hear it said that the use of tomatoes is an acquired taste; so are many foods an acquired taste, and this is hopeful, because it shows us that we select whatever foods we like in course of time. You will now be able to get the body to like any foods you may select. The digestion having been improved by the methods recommended it will be possible to take foods which at one time might have given some trouble to the digestive organs. Nuts and fruit may be varied so as to form at once a nutritious and appetising dietary. Those whose teeth are bad will find that a hand nut-mill, procured from any ironmonger will surmount this difficulty. Begin with the nut you like best, about $1\frac{1}{2}$ oz. in weight without shell, chewing thoroughly, and extracting every particle of nourishment. Dessicated almond is very palatable, and this may be bought at any grocer's. Whatever fruit is in season may be taken. Two apples or two or three oranges and $\frac{1}{4}$ lb. dried fruit such as dates, figs, prunes, raisins, currants (the value of which as a food has only been known recently) will be found to make a satisfying meal. If the meal is breakfast half this amount should be taken; for the midday meal or "tea" the quantities

are about right, and at the latter repast a cup of tea or weak coffee may be taken for the first year or so. Tea from which the tannin has been removed may be obtained now (The Digestive Tea Co., Manchester, sell a choice tea of this type) and even those with weak digestion can use it without any ill effect. Coffee without caffeine may now be had, and substitutes for coffee, consisting of crusts ground and flavoured with coffee are not bad, but do not approach pure coffee, which has its good properties, if not abused.

It will be found that these dishes being concentrated will require smaller quantities, but let the appetite be the judge generally. Messrs. Bilson, Grey's Inn Road, London, W. C., will send price lists of fresh and dried foods and specialities in nuts and fruits, which will give a very wide variety.

LESSON VIII.

Our breathing is automatic, and as a result it is unconscious. When a thing is done unconsciously it is done imperfectly as a rule, for this reason: it is done carelessly or inadequately at first and it remains so. Hence hardly a single individual breathes properly. The Hindu is taught that God and breath are practically the same; the Deity is named the Great Breath, and the coming into manifestation of the cosmos is said to be an outbreathing, while the end of a universe, or a system of worlds is called an inbreathing. It is also pictured as the positive and negative sides of force.

This automatic breathing must be laid aside if we wish to switch ourselves on to the great life-currents of the universe. Reference has already been made to rhythm, and its importance will be obvious. In breathing rhythm is not paid sufficient attention to. We must now try and ally ourselves with this Great Breath, or the Breath of Nature.

Commence in a morning, after rising, and before the physical exercises are begun. Stand perfectly erect and puff out the breath in short jerks. This will empty the lungs. Now inhale slowly, but do not strain, and fill the lungs from the bottom. Then fill the chest, putting the shoulders back and down, head erect, and chin upwards slightly. This is the easiest way to take what the Hindus call the full breath. Hold the breath a couple of seconds without making any effort one way or the other. Then expel slowly but without strain. Now breathe in the ordinary manner for a minute and repeat the above. It will take a day or two to get into this way of breathing, but it will become habitual, and as you are walking along the street and your mind is not otherwise engaged you can practise the exercise, filling the lungs in eight or ten steps, walking eight, then exhaling the breath eight. A week or two thus will enable the proper breaths to be taken. When practising indoors have the window open if possible, or use a well ventilated room for the purpose.

LESSON IX.

The above breathing exercises are not finished, but we cannot follow the practice further until the following ideas have been assimilated.

In the oldest writings with which the world is familiar it is clearly stated that man is the result of what he has thought. He is, in fact, solidified thought. It is a law of Nature that the higher controls the lower, or that the more highly organised is superior to the more simple organisation. Thus man, through his possessing a brain has the ability of carrying out more complex acts than an animal. The earth when finished by the hand of Nature consisted of land and water.

To be continued.

Ponders on objects of the sense, there springs
Attraction ; from attraction grows desire,
Desire flames to fierce passion, passion breeds
Recklessness ; then the memory—all betrayed—
Lets noble purpose go, and saps the mind,
Till purpose, mind, and man are all undone.
But, if one deals with objects of the sense
Not loving and not hating, making them
Serve his free soul which rests serenely lord,
Lo ! such a man comes to tranquillity, shall rise
The end and healing of his pains earthly,
Since the will governed sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself ; which lacked,
Now grows serenity ? and, wanting that,
Whence shall he hope for happiness ?—

LESSON III.

The student may now understand why it is that most of the great ethical movements of the present day place character-building in the foremost rank. All life is motion ; motion is vibration ; these vibrations differ in rate, and each rate means a different characteristic, or expression of consciousness. Knowledge from within comes only when the vibrations set up by ordinary thinking, have been clarified of their grosser materials, for it must be understood that vibrations must have something to vibrate to : in other words, wherever there is motion there is matter, however fine that matter may be, and the four ethers which are postulated by mysticism, of which science knows nothing as yet, are all grades of very subtle matter.

Now practical Yoga consists, to a large extent, of altering the rates of vibration in the body, for by so doing the mind may become aware of the finer vibrations which interpenetrate the others. When a human being is looked at by clairvoyant vision he is seen much in the same way as dissolving views, as, where one scene gradually disappears, the feature of its successor may be faintly perceived, only in the case of the human being these cross-vibrations are always manifest, though changing in tint from time to time. The student will gain a clearer conception of the aura surrounding man, by some beautiful plates reproduced from "Man Visible and Invisible" in Bibby's Quarterly Journal, price 6d. for the summer 1903. From these it will be seen that an ovoid cloud of brilliant flashing colours envelopes man among underlying clouds or veils of other colours playing incessantly. Now these are the vibrations referred to above, and by refining these the coarser ones drop out, so to speak, and the man is free from the lower aspects of kama or desire, which is the root of all action and the one which the yogi aims at extirpating by the practices which are given below.

There is perhaps no task presenting more difficulties to the Westerner than the stilling of the mind, and yet we can expect no success in Yoga until this is accomplished. As thought is a substance it permeates all space on the earth plane, but is densest where humanity is rankest, as in big cities, especially if placed at a low altitude. If possible, then, select some room which will only be used by yourself. Keep all food and anything which emits any odour out, as these attract elementals and other entities. Let no one enter this room but yourself, and keep it well ventilated and of suitable warmth.

Now sit cross-legged in Eastern fashion on the floor with the spine

perfectly erect, as there will be a play of vital force between the earth and the occult centres of the body, which use the spine as a medium. Place the hands palms downwards on the knees and breath with regularity, taking long deep breaths. And now begin to still the mind. There are two ways of doing this, one by killing thought and the other by substituting another. The former is a more difficult one for a neophyte and therefore need not be attempted at the present stage.

To break the train of thought which usually occupies the mind—that is thinking on mundane affairs—take the verse given in the last Lesson. Remember, quoting from this excerpt: “that that man alone is wise who keeps the mastery of himself” ! It is too much a habit to read and not to think, and the student should get out of this tendency and never read more than five minutes at a stretch and think twice as long. If this is done he will find that the knowledge in the book will become his own—part of himself—and the extract given from the Bhagavad Gītā will well repay study, for within it is a whole world of philosophy.

The extract, then, will furnish a double purpose: it will fill the mind with its own sublime conceptions, stilling it and preventing obtruding thoughts from presenting themselves at the door of the mind, and, secondly, it will generate actual thought-growth. It is now well known that minds which go along one line of study or thought become atrophied on other lines; the case of Charles Darwin is one in point. The great naturalist regretted in his later years that through the intense pursuit of science he was unable to appreciate the beauties of literature and poetry. As a muscle rarely or never used wears away so any portion of the mind unused tends to atrophy. The above instructions will tend to re-establish the line of communication, as it were, between the higher and lower self. Note the sentence beginning:—

He who shall draw

As the wise tortoise draws its four feet safe
Under its shield, his five frail senses back
Under the spirit's buckler from the world
Which else assails them, such a one, My Prince!
Hath Wisdom's mark!

Real growth can only be attained by *daily* meditation as above. It is no use meditating sporadically; it is the persistent turning of the thoughts inward which leads to inward growth, and the better to achieve this object let this Lesson be read over slowly and carefully several times. It will be found on examining the “passage” given in the last lesson that there are several complete thoughts. One of these thoughts should be taken daily, and five to ten minutes' meditation devoted to it. If this is done conscientiously until the next Lesson there should be actual growth made, and the student will be prepared to assimilate the instructions which will follow.

LESSON IV.

Perhaps one of the strangest attitudes of the Orientalists, viewed from the Western standpoint, is the working without result—that is, without seeking results. Here is the one thing that spurs men to action—in whatever manner that action may express itself, whether it is the inventor who works for the love of inventing, the artist who works for the love of art, the statesman who works for fame, the business man who works to build up a successful business, the preacher who works to raise the thoughts of his fellow-creatures, the student who works that he may attain high intellectuality, or for the pleasure of the pursuit of knowledge—all work for some end, though

it may be very diverse. The idea seems unthinkable, for where would be the stimulus? No, there must be a goal in view. Working for results appears as logical as it is possible to imagine, otherwise we have no incentive.

Let us see what Krishna Himself has to say on the subject in the *Gita* (Sir Edwin Arnold's translation). First action is necessary; it is thus enjoined.

"Thus action is Brama, who is One,
The only all pervading at all times,
Present in sacrifice. He that abstains
To help the rolling wheels of this great world
Glutting his idle sense, lives a lost life,
Shameful and vain

By works alone
Janak the ancient sages reached blessedness !
Moreover, for the upholding of thy kind
Action thou shouldst embrace."

These lines are quoted here because it is too often assumed that Orientalism or Yoga means shutting oneself away from the world and becoming an ascetic, which Westerners rightly condemn.

Arjuna is not quite clear as to what path to follow however, for he addresses Krishna as follows :—

Arjuna. Yet, Krishna ! at the one time thou dost laud
Surcease of works, and, at another time,
Service through work. Of these twain plainly tell
Which is the better way ?

Krishna. To cease from works
Is well, and to do works in holiness
Is well ; and both conduct to bliss supreme ;
But of these twain the better way is his
Who working piously refraineth not.

There is no need to quote at greater length here. The idea for the student to fix in his mind is that there can be no action without reaction—the great law of Karma, on which Buddhism is based. It will be seen, then, that Yoga is no abstruse philosophy for the word-spinner only ; it brings happiness to himself and links up his consciousness as far as Atman, or soul, though our English terms are not suited to the connotations to go with them, the word soul alone being one on which no two people agree.

Primarily, the personality must be put into the background. If one glanced for a moment at the derivation of the word "person" from the Latin, "persona" a mask, it would be obvious that what we call personality is *not* ourselves, but a mere mask, shell, sheath, as the Bramins term it. The real man is obscured, and it is the goal of Yoga to reunite the lower and the higher selves, but so long as man works for results this cannot be accomplished, because the earth is the plane of the lower self, not the higher. Man is actually unconscious, or dead to reality, as Dr. Franz Hartmann says :—"Unconsciousness, ignorance, and death are therefore synonymous terms, and every one is dead in proportion as he is ignorant. If he is ignorant of a fact, he is dead relatively to it, although he may be fully alive in many other respects. We cannot be conscious of everything at once, and therefore, as our impressions and thoughts change, our consciousness and relation to certain things change, and we continually die relatively to some things and begin to live relatively to others. There can be no absolute death, because death means cessation of existence, and an existence that is no more ceases to be. In other words : *We* do not exist, but the *One Life*

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exists and manifests itself in our forms, and even if our forms dissolve, the *One Life* continues to exist and to evolve other forms. There can be no cessation of absolute consciousness as long as there is absolute existence, because the Absolute does not cease to exist in relation to itself, and must therefore have the consciousness of its own existence. The sense of *I am* remains ever the same, because it rests in The Absolute, but it may exist without any relation to things, and be entirely unconscious of any other existence but that of its own. Relative death or unconsciousness occur every moment, and we are not aware of its occurrence. We meet hundreds of corpses in the streets, which are entirely dead and unconscious in regard to certain things of which we are conscious, and in regard to which we are alive; and we may be dead in regard to many things to which others are alive and conscious. Only simultaneously occurring omniscience in regard to everything that exists would be absolute life without any admixture of death, but such a state is an impossibility as long as man is bound to a personality and form, standing in relation to other personalities, and has therefore only a relative existence and consciousness."

So long as we work for results we set in motion fresh causes, and it is a law of nature that causes set going on a particular plane must have their effect on that plane. Now if no material aim be sought, and all work is done as duty, then all action becomes a fulfilling of the law, not for the lower self, but because action must be performed, as we do not attach ourselves to the result of the action. In this way, we pay off "old scores," discharge our debts to nature for past mistakes, known fully to the Higher Self, but not to the brain consciousness, which, it is hoped, will be seen now to be but a speck of our consciousness. No desire which is strongly entertained can remain unfulfilled, therefore so long as desire remains so long will man work for fruit. Hence if a so-called spiritually-minded man or woman's motives be analyzed it will usually be found that some exalted state, or heaven is sought—quite a personal desire, and this heaven will be assuredly gained, but it is one in which only the lower nature can revel: the higher remains untouched. Students of the Gîtâ and the Upanishads will find plenty of evidence of this.

How can this, working without caring what the result may be so long as we know that we do our duty, be gained? By indifference, resting on the good Law, knowing that whatever we get is exactly what we have earned for ourselves, and that therefore no amount of bemoaning or grumbling can alter it in the slightest. Accepting everything cheerfully, saying, "It is well," the attitude to life and its troubles will broaden out in a wonderful way: it will not make us callous but, on the contrary, give us an insight into the natures of others, we shall see in our neighbours men struggling like ourselves for the shadow, and toleration will be taught us.

Now try and cultivate this indifference to results, not neglecting the slightest duty, whether unpleasant or difficult, and watch your feelings, your attitudes, when you can obtain a few moments of quietness, without which the practice of Yoga is impracticable.

LESSON V.

"Om! The way of chanting will we now declare—sounds, rhythm, length, strength, balance, and the union of sounds. The lesson thus on chanting is thus declared."

Thus opens the Taïttiriyaopaniṣad, and it is proposed to point out the effect of sound in this lesson.

On the proper manner in which a mantram, or prayer, or invo-

To be continued.

more substantial does the figure become. The factors, people, things, surroundings thought into being materialise later, or the man gravitates to the conditions he has called into objectivity by his forceful thought,

Some notion of this power may be gained by recalling the boy and rope illusion which is so common in India among the itinerant conjurors. The boy appears to climb up a rope thrown into the air. This is done out in the open air, without a ton of machinery which the Egyptian Hall would require to accomplish the same illusion. It can be performed anywhere, and all who look on see the same thing. Of course, it is purely subjective, but nevertheless it looks very real. Sometimes real things are materialised through a knowledge of nature's finer forces: it is possible by an act of will and intense concentration to create actual matter. It is also possible by a strong power of visualising to create an image of an object which will be visible to others. All the magicians of ancient times were familiar with this feat, and the modern hypnotist makes use of it very largely. People who are not in the hypnotic state, but with all their senses about them, have been subject to this glamour. I have mentioned in one of my pamphlets the case of a well-known London magnetic healer, a man with whom I have come in personal contact, and who has an immense amount of magnetism. He would stand at his window, and concentrating his attention on a spot on the pavement outside, create a coin with an appearance of reality to such an extent that people would pause as they passed and stoop to pick up the imaginary metal. This little experiment gives some idea of what can be done, and the old tales of witchcraft team with similar incidents. Nearly all the cases, many of which were well authenticated, in which the witch has assumed the form of some animal, the hare being a common one, were nothing more or less than the power to create in the ether. Anent this it is interesting to note that witchcraft has not yet disappeared from our midst. Only the other day an article appeared in a well-known English weekly magazine under the heading of the "Black Art," and a week or two later in the correspondence column was the following:

The Black Art—"Gerard" (Guernsey) writes: "I was very interested in an article entitled 'The Black Art,' which appeared in your issue of July 29th. There, you speak of this so-called 'black art' as being practised only amongst 'dwellers in misty glens.' May I correct this, and say that in a certain group of islands this 'art' is in daily practice. What happened a hundred years ago, according to preserved traditions and folk-lore, is happening to-day. Sane children are turned into idiots. Men and women, as well as children, are suddenly stricken blind. They also become suddenly helpless in every limb, without any bones being out of place. While, again, others will be taken with violent pains, which in certain cases have been known to cause death. Doctors have been known to own themselves powerless to aid and baffled at the 'why' and 'wherefore' of the case. Again, 'evil wishes' or 'spells' are put upon the business prospects, love affairs, fruit crops, and, in fact, any and everything likely to succeed in the 'disliked' person's life. True, the natives of these unnamed isles descend from ancestors literally steeped in superstition and strange beliefs. But does even this fact account for an idiot suddenly becoming sane? a dying man or woman well? a fruit or vegetable crop which had suddenly become unfit for market as suddenly resuming its previous condition? No! not any amount of education or learned talk can reason away these strange happenings."

I hold no brief either for witchcraft or occultism, but what can one

say in face of the above? It is no use to pooh-pooh the thing : the evidence is there, and in some places to-day in the West witchcraft is practised and some peculiar results obtained from time to time. A few days after reading the above extract I was glancing through an almanack for the current year emanating from one of the isles in question, and under the heading of "Un Tour d'un Sorcier" was an account of a farmer whose cows had suffered from some mysterious disease for some time, and the ordinary remedies were of no avail. One by one his cattle kept dropping off, so one night the farmer determined to investigate the cause of the mystery, and, armed with a gun, he laid in wait patiently. In the small hours of the morning he saw, through the aid of the moon's rays, a large black dog commence dancing in front of the cattle. After a time the cows commenced to dance also in a similar fashion. The farmer shot the animal, which disappeared, in the shoulder. In the morning his neighbour was found wounded in the same place, he attributing the wound to having fallen on some sharp stones as he was returning late the previous night. The farmer lost no more cattle, nor had he any outbreak of any kind amongst them. Here was another example of the old theory of repercussion, many instances of which will be familiar to occult students, and which it is hoped science will, sometime, seriously investigate.

Magic, then, can be brought to man's aid and made to serve a useful part in the creation of his environment. If a man is dissatisfied with it he must change it. Naturally the present being the outcome of growth, so the future must be the same. Even Magic is dependent on laws, albeit those laws are more recondite. All material at the base is thought, or mental, which is much the same thing in the present connection, and as the world was thought into being, so man's circumstances can be similarly thought into being. Instead of its being unconscious, or the outcome of unconscious thought and action it may be "made to order," so to speak. Science is very busily engaged just now in investigating the laws of the atom, an investigation which has extended over some few years. It will be found that Creation is not so difficult a thing as has been imagined, and science has already created life, though very low down. Circumstances have invariably been the outcome of your own thoughts or those of others, in the past, in the recesses of the subconscious, and the pattern woven has always been of your own designing.

Creative power cannot be used until one has transcended the usual beliefs ; that is to say a man cannot intelligently employ a power, of the existence of which he is unconscious. Nor can he cause it to operate in any given direction by merely believing he possesses it. It is like all Nature's forces : it must be guided with intelligence ; its laws must be known. The strange thing is that with so magnificent a record as man has for his deeds, his inventions, his triumphs over difficulties which baffled his predecessors in the past, he should have remained ignorant of the greatest knowledge which he could possess—the knowledge of the self.

LESSON IV. INDIVIDUALITY.

To find the key (or one of them) to the New Magic, every man should see in himself something different from his fellow man. There are men with whom we mingle every day of whom it might truly be said they differed from other men only in personal peculiarities. In mind they would be the same : the action taken by one would be

taken by the great majority. It is on account of this fact that success in advertising is due. A shrewd business man or advertising expert knows human nature so well that he can predict that out of a given number of people a certain proportion will reply to the advertisement. Like insurance companies' estimates they strike a very near average. If the action of human beings could not be predetermined, then all advertising schemes would be doomed to failure. When an individual appears the world obeys him; admires him; worships him. To-day it is said that what England lacks more than anything else is leaders. The great difference between two men is not a matter of height, features, complexion, or manners, but a something which isolates them from their fellows. That which differentiates them from other men is their individuality. They do not parade it—they may be more self-effacing, yet one knows when coming into contact with them that they are not as the majority.

It would be a great mistake to assume that one should aim at being different from anyone else merely for the sake of so differing. One is not aiming at producing a freak, or a peculiar personality, therefore the abstention from alcohol, meat, tobacco, coffee, eating one or two meals a day and posing as an occultist or some other -ist, or an advocate of free-love or polygamy is not to be advocated. Notoriety is not a desideratum: rather is it to be shunned as one would the plague.

The point to aim at is to awaken the interior life, to reach into the inner recesses of the mind where the source of real life is. So long as a man is content to express himself through his personality so long must he renounce all hope to being an individual, or of advancing in a real sense. He may make money, build up a good business, make friends, and consider himself successful, but there it will end. He has only developed his personality, and his atmosphere cannot scent those things which alone bring real happiness or satisfaction. So long as man does not use all the powers he possesses full, so long does he fail to express himself. He is only a partial representation, he has not learnt how to "know" himself. There are worlds around him to which he is as much a stranger as is the world of music to the stone deaf, or the external universe to the sightless. Yes, if *all* the five senses were cut off from a man he would not be so destitute as he would be with no individuality. Every human being of our day with the exception of the congenital idiot of some savage races fast dying out, has the germ of individuality, and the work of the next few thousand years will be the slow development of it. Only the other day Prof. George E. Hale, of Mount Wilson (California) discovered 60,000 new worlds, and some of them, which have never been seen before by man, are declared to be ten times larger than our sun. Thus there is no need to suppose that we have reached the end of our tether, that everything is discovered, or that the race is going backward. A study of the human brain reveals the fact that there are large unused areas, waiting for man to develop himself so that he can use them. So long as war is possible—to take but one instance—we have a long way to travel, and there need be no fear that we shall exhaust our possibilities. The fact is we have only begun to realise them, and many have not yet reached this point.

To realise a possibility is one step, and a big one, towards the attainment of the goal. Once the idea takes possession of the mind that the process of unfoldment is absolutely illimitable, that the law of advancement has no boundary, then the evocation of individuality begins. When we know we possess a faculty it is quite natural to be

curious about its functions and what can be done to bring it from latency into activity. Then it is that the mind begins to cast about for ways and means to achieve the end in view.

The great wealth which the subconscious holds is so vast and varied that each man mines from it something different from his neighbour. Thus as no two men see the same fact with the same eyes, and while one thing suggests an invention to one man, to another it suggests something different, or nothing at all. The deeper we penetrate into the interior mind the more diversity we find, for at the back of the mind lies all inventive ability and originality, and these alone are responsible for all we see in the universe. The more we delve into the mind's inner-consciousness the more power we create to go further and to unraffle the problems which defy our present consciousness.

All individuality belongs to the upper storey of the brain; personality to the lower, and as we live in the lower nearly all the time our work is to transfer our consciousness more and more to the upper mind. This cannot be done all at once, but anyone can so transfer his consciousness for a short time, and later it will be easy to keep it there for longer periods. Here it will be found that there is a calmness pervading the mind which permits quiet and constructive thinking. We then induce a set of vibrations which will receive others belonging to the higher thought, and the blending of these will produce states in which individuality will come to the surface. The real man will emerge, and as it is encouraged, will more and more dominate the personality. In this way will the individuality be born, and grow stronger and stronger until from being the evanescent, fleeting state of mind, it becomes the permanent, and the personality becomes subordinate.

The law of change is the law of life, hence all things are in a constant state of altering imperceptibly. Man is no exception to the rule, and the various notes in the gamut are run over in a definite order. This order generally occupies the same period or duration, and every seven years witnesses the more definite changes. In this way men age to order, so to speak, because it is expected of them. They accept as perfectly natural that certain changes shall take place in their body, that faculties will deteriorate, that the zenith will be passed and a gradual decline of all the forces occur. And Nature performs a kind office in her ministrations, for when a thing ceases to be of use it is only a hindrance, something in the way, so that by putting this law into operation throughout the entire universe the balance of things is held. As the useless is swept away the useful is allowed to develop unchecked, the scavenging process constantly restoring equilibrium.

While change is thus inevitable man has the direction of it in his own hands. If left to Nature she will do the best she can, but it may run counter to the man's wishes at the moment. Not knowing the law, however, he is compelled to submit with as good a grace as possible. The same law which hurries him out of existence just as easily turns him into a bye-path. The force is there, and it must act, but it can be guided, and expend itself in a useful manner, if man wishes. Man can assist in this process of transmutation, and to do so he must determine within himself what he will have. If he is content with poverty, ill-health, environment in which he feels like a fish out of water, it is well; if he would like to alter these things he may do. It is a process in which he may assist, and assist very materially. Nature has been preparing him for it for ages, but he is slow in taking the hint. The root of transmutation she has placed in him—desire. With the weapon, or tool, whichever he likes to regard it as, he may make the changes he seeks.

To be continued.

or outer. Both these phases of mind express then the physical. Both relate to the breathing function, and breathing is the one physical activity which is sub-conscious and of which we may be conscious.

To attain higher insight it is simply necessary to extend the ordinary consciousness into the sub-conscious realms. Thus is the Grand Unity brought about in the individual.

The objective or ordinary conscious mind is intimately associated with, and expresses itself through voluntary physical acts. The subjective or inner mind is interlocked to all involuntary physical activities. Breathing is in part a voluntary act and in part an involuntary one. It is therefore a physical medium or channel between the conscious and the deeper Self. By concentration upon breathing and right use of it one is able to extend the consciousness into these higher realms.

The Biosophian breathing exercises are given for this one purpose, to bridge the common ordinary self with the true superior Self.

Breathing exercises taken for this purpose secondarily bring greater lung capacity and physical health, but the one end is spiritual and the method is of the higher psychology through physical means.

In the early terminology breath and spirit meant the same thing. Genesis reads that when the breath of man was received during his creation spirit was given him. By the breath we shall reach the consciousness of True Spirit.

The first aim is to get a greater conscious control of breathing. We do this by taking breathing exercises which shall reduce breathing to regularity. The breathing is ordinarily more involuntary than voluntary. To get voluntary association with it we must reduce its activity to a timed action. The first inner level of mind knows time, and thus we reach one of its faculties through timing the breathing. Also by reducing the breathing to a timed action we get rhythm and control. So the one aim of the first exercise and the aim that underlies all higher breathing exercises should be to consciously bring about, as an exercise, a timed manner of breathing.

The conscious concentration necessary in such exercise brings the ordinary consciousness in closer association with the inner consciousness and also brings a closer co-relation of mind, body and vibration. Breathing is one of the great co-relating exercises and therefore will be treated in this Course under its separate heading, breathing, rather than as a purely physical, vibrant or mental exercise.

Breathing is not merely inhalation and exhalation, that is breathing in and out. There are four phases, inhalation, the indrawing of the breath, exhalation, the out-breathing, and the static phases where the breath is held, the period of rest between in and out breathing. This last phase is of two kinds, the pause after exhalation in which we hold the breath out and the pause after inhalation in which we hold it in. The greatest inner illumination is known to occur during these pauses. It will be observed that the psychic and the medium breath heavily when "seeing," but the fact is they only "see" during the pauses between these heavy breaths. Though generally not known this holds too in the New Thought Silence. The gathering of the vision, the inspiration, is related to the inbreathing, and expression is related to outbreathing. Thus every breath is related to the positive and negative which make up the active life, while the static breathing phases of rest correspond to the higher spiritual life. To become conscious in the higher planes of life is to become fully conscious of the inner breath and breathing as we know breathing is a royal road. No matter how important it is that the natural man breath deeply to preserve his health, the more highly organised spiritual man, the true

Yogi, obtains the inner breath in which the natural breathing is stilled and so knows the unexpressed life.

So we strengthen our consciousness of breathing by timing it and we reach the great inner calm by making the time beat rhythmic. True rhythmic breathing, is, at first, best attained by breathing exercises wherein the inbreathing and its succeeding pause and the outbreathing and its succeeding pause are of equal length of time, thus the breathing is rendered in four equally divided phases.

This breathing exercise, although it develops concentration and deeper insight, will also develop additional lung cells, for the effort to withhold breathing causes the great mass of undeveloped lung cells (generally about one-third of the ordinary lung capacity) to burst into activity, therefore, no matter what the higher and final development of breathing may be physical benefits will accrue to natural man. The Spiritually whole must needs become Physically whole.

Before each exercise one should become passive, quiet, and relaxed, and realize that it is to be a means of reaching the deeper and true Self and should make the business of the few moments set aside for the exercises distinctly that of breathing, thereby concentration and the closer relationship with Self will result.

The first phase of the exercise is to mentally count with a rhythmic regularity. It is best probably for the beginner to breathe in threes, that is, inbreathe while counting three, retain the breath while counting three, exhale during three counts, and retain during three. Do not count consecutively, that is, do not count to twelve or continue in such manner, but give each phase its distinct and separate equal count as one, two three, one two three. The aim should be to increase the number of counts, but only when possible. The beginner may count to four or five provided, and only provided, it can be done easily without great stress or effort and with slow deliberate regularity. Counting should not be rapid. Nothing will be gained by counting rapidly in order to reach higher numbers. There is a natural beat in the counting which will develop *provided* a deliberate regular beat is sought and the acquirement of this beat should be impressively looked for. This count is about forty to the minute.

At times other than when taking the exercise one may practice watching the second hand of a watch in order to get an idea of time of this rhythm, but no such mechanical device should be used during the exercise proper. The aim is to attain this regularity and its time from the inner prompting.

It is best when this exercise is to become part of one's development that all other breathing exercises be discontinued. Deep breathing for deep breathing purposes should be discontinued. If one feels the necessity of breathing for health by all means do this, but during such times do not use the breathing exercises for higher development. Remember that the higher purity is singleness of purpose. Do not scatter your efforts.

Some lesson, but important rules to be observed during breathing are : that the spine is in a naturally straight position ; that the chest is not crushed in ; that the breathing be deep and deliberate, not superficial and merely chest breathing ; and one be alone ; and above all that the breathing be entirely through the nose and still more important that it be accomplished without noise.

Find the time between counts. Find your number of counts. Control the breathing in short exercises, the above four-phase regularity and without undue effort or strain.—*A Message of Grand Unity.*