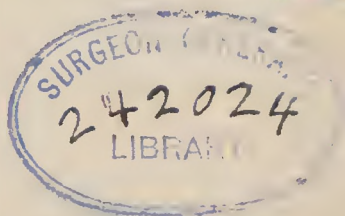


Psycho-Synthetic System

A Treatise on Practical
Psychology

By 1130

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LESSON TOPICS

Volume 1.

- Lesson 1. Spirit and Matter
Lesson 2. The Four Minds
Lesson 3. Physical Essentials
Lesson 4. The Cell, Its Life, Structure and Functions
Lesson 5. Nerve Energy
Lesson 6. The Emotions
Lesson 7. The Dynamic Will
Lesson 8. Mental Concentration
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Volume 2.

- Lesson 9. The Memory
Lesson 10. Mental Therapeutics
Lesson 11. The Building of Character
Lesson 12. The Physical Body and the Mind
Lesson 13. The Reciprocal Relations Between Universal and Individual Minds
Lesson 14. The Law of Attraction
Lesson 15. The Law of Suggestion
Lesson 16. The Infallible Formula for invoking the Powers of the Subconscious Mind

2
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FOREWORD.

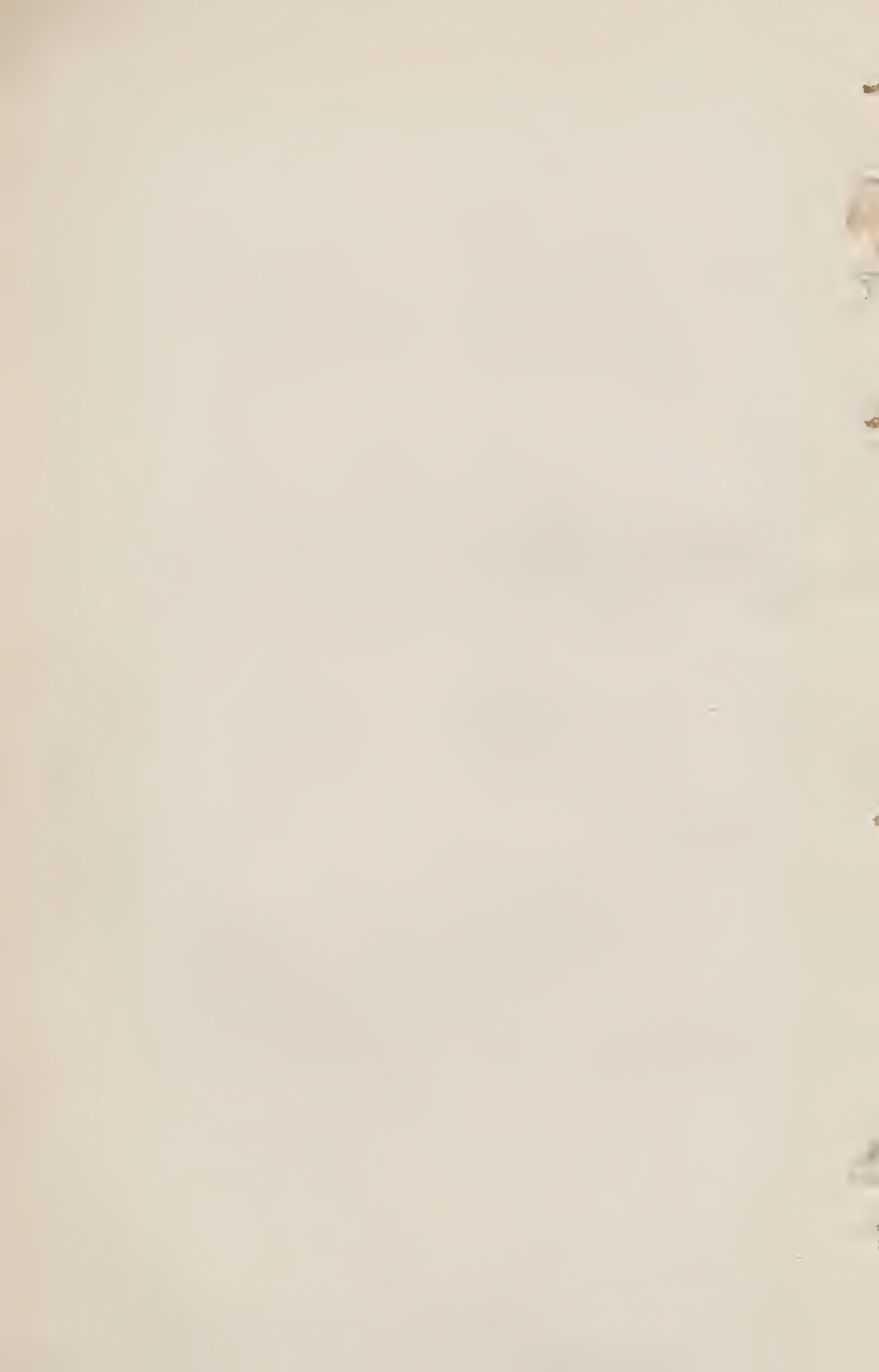
Being mindful of the universal interest now manifest in practical Psychology and the dearth of definite information concerning its principles and practice, the author has attempted in the sixteen lessons comprising the two volumes of Psycho-Synthetics to lay down the fundamentals of the science with practical working instructions for their use. No claim for literary merit is made; but on the contrary, the aim and end of this course of lessons is to state in plain, definite and understandable language the principles involved, and the rules for their application.

The principles and the rules of application herein are based on observation and study of the experiments conducted by some of the world's most noted mental scientists. The practical results of these experiments warrant the assertion that, potentially, every normal person possesses the power to achieve his fondest ambition. This power may be developed until it becomes a mighty vital force for achievement in the life of every conscientious person who will put forth the necessary effort.

It is hoped that the two volumes of Psycho-Synthetics will prove of material assistance to him who earnestly endeavors to climb the ladder of Health, Success and Happiness.

F. W. BUTLER.

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LESSON 1.

It is assumed that each student of the following course undertakes the work from a motive sufficiently definite and with a determination sufficiently centered to insure his careful consideration of every statement contained herein. If, indeed, this be not true, be assured that the scientific and philosophical truths written down will avail nothing. A cursory examination—a dilatory reading, a careless attention to the different regimens proposed, will advance the student not one whit. On the other hand a thorough understanding of the principles involved, coupled with a religious observance of the regimen, will unfalteringly lead the student, with accuracy, definiteness and precision to the goal of his ambition. In other words, practice based on understanding has for its product, abundant success. As we proceed, the student will begin to appreciate and understand the law of his own being; the law which proclaims him a wonderful, unlimited, unconditioned Ego, and by the realization of which he asserts his Kingship over all conditions, and solves and conquers every human problem. With this as an ultimate reward, a reward which our knowledge and observance of the law enables us to promise, is it too much to ask as a prelude to your studies that you, dear student, enter into a

covenant with your own higher nature, never to lay aside your studies of this course until, based on your personal experience, you are able to say: I KNOW THAT THE PRINCIPLES OF SYNTHETIC PSYCHOLOGY ARE TRUE.

SPIRIT AND MATTER.

A teacher of Synthetic Psychology experiences some difficulty in finding a starting point. This is not due to the want of basic principle, for indeed from the standpoint of the Practical Psychologist there is but one beginning, the beginning which declares for knowledge of that part of nature with which the student is most familiar, the external world. By this it should not be understood that our studies will lead us into detailed examination of the multitudinous forms of life and matter, but rather, a knowledge of the underlying principles thereof in relation to the finer forces of nature; matter in relation to Spirit.

Let us then proceed to an examination of the two great forces of nature, that which is commonly known as Living Spirit and Dead Matter. There may be those who will question the accuracy of the term "force" as applied to dead matter. In light of modern science, however, I am justified in thus using the expression. Material scientist affirm that everything in nature is constantly in motion—that no particle of matter, be it never so small, is ever in a condition of absolute rest. Before me as I write lies a piece of quartz taken from a gold mine of Colorado. To the

physical eye it presents the appearance of being an inert mass, and yet this mass consists of millions of infinitesimal particles which are whirling, and rotating, striking against each other, and rebounding with ceaseless activity and at a rate of speed far beyond one's comprehension. Later we shall see that these particles are a mode of energy—in other words, Spirit in essence.

Now the finer forces of Nature are clothed about with a garment that we call matter, which to the average person prevents his perception of such finer forces. It is remarkably true that the average person seeing the external manifestation refuses to look beyond, that is, to look deeper than the outward appearance. Hence it is that such an one in speaking of himself refers to his body, his brain, his physical self. Viewing the uncertainty of life, he fears death because in it he sees the dissolution of his body, which to him is the sum total of selfhood. He does not know himself. The garment of matter hides the Spirit—the Ego, if you prefer the term. It is not perceived by the uninstructed. It is my purpose in the present lesson to help you to realize the eternity of Spirit; and likewise the eternity of Matter. The former persists throughout Eternity as a self conscious Ego; the latter persists either as primordial substance, or as related to form. Our present purpose, however, is to point out to you the identity of Spirit and Matter; an identity, nevertheless, as

paradoxical as it may seem, that admits of separation.

That which we call Electricity, that which we call Magnetism, Chemical Action, Light and Sound are each modes of Energy; in its ultimate each is Spirit Essence acting on matter, and matter is but a mode of Spirit. I make this statement in order that you may realize and understand that these phenomena, while belonging to the world of externals, are dependent on the Spiritual World within. In this sense, then, there is a separateness. While matter is a mode of Spirit, it must be understood that the difference in manifestation consists in rate of vibration, and nothing more. This being true it may well be said that matter in whatever form expressed is Spirit crystalized.

Spirit is all inclusive; it is the finer force of nature, it is the one force in all nature. It cannot be perceived by the five physical senses; its sensing is only to be had through its own Spiritual Consciousness. This Consciousness is the heritage of every person, and may be developed by every one. Indeed it must be developed if the student is to attain his desire. The method will be pointed out in subsequent lessons, but must be deferred until we reach an appropriate mile post to mark the journey. Included in the Spirit, that finer force in Nature, is Love, Desire, Will, Vital Magnetism, Thought and so on. It is to be hoped that the distinction between the manifestations of the external world and the inner world of purely liv-

ing Spirit is duly noted, for, as we shall presently see, it is the finer force within that rules and governs the lower or external force. In its application to human-kind, it is a matter of the Higher Mode of Intelligence governing the Lower.

I have already pointed out that matter consists of an aggregation of exceedingly minute particles moving at an inconceivable rate of speed in accordance with the law governing some particular expression of form. Just what are these particles? I have stated that matter is Spirit crystalized. It follows therefore that the particles of which matter is composed are likewise Spirit.

But Pure Spirit and that other mode of itself, Matter, are not the only modes of Spirit. There is still another; we call it Mind. It is safe to say that every form, organic or inorganic, mineral, vegetable, animal or human may be analyzed into the three elements—Spirit, Mind and Matter. We may express it thus: Spirit, Spirit Mind and Spirit Matter. But always bear in mind that back of every formed manifestation is Pure Spirit, that is to say, that the underlying substance is Pure Spirit. On the other hand Pure Spirit is formless. It is. It always has been. It always will be.

But these three modes, wherever form is, occupy relatively to that particular form the same relative space. May I explain it thus: Fill a quart measure with marbles, and you have form limited by the walls of the measure. Pour into the measure a quantity of sand, permitting the

sand to sift into the interstices of the marbles, and one says the measure is full. Not so, however. Pour into the measure a quantity of water. This penetrates the sand and marbles; and now, relatively speaking, the measure is filled. Mark this, that the marbles, sand and water occupy the same relative space. And here is our analogy: The marbles with the restraining walls of the measure represent Matter; the sand, Mind; and the water Spirit. In much the same manner we find organic life expressing itself, and that regardless of the kingdom, from vegetable to human.

The foregoing illustration is crude but serves to explain the existence of Spirit, Mind and Matter in the same relative space. Moreover the student will recognize in these ultimates the presence of that other phase of Spirit which is called Energy. How this may be comprises the answer to the question asked herein: "From whence the Energy acting on Matter?"

Energy is Life. Life is Intelligence. There is no such condition as non-intelligence. It is true that at times intelligence is of such low order that, speaking relatively, we say that this particular person is not intelligent; or we may say that the tree or mineral is not intelligent. The fundamental error lies in our inability to recognize the order of intelligence displayed. Be assured that every form has ability to manifest intelligence in at least one way. Thus, there is human intelligence which can manifest itself in the ability to reason and form conclusions, to re-act to

instinctive impressions, to be influenced by outward favorable or unfavorable conditions, and to re-act to the laws of chemical affinity; thus there is animal, vegetable and mineral intelligence, and each of which progressively drops one of the qualities of intelligence enumerated. Now what is Intelligence but the power of thought? It is the recognition of relations in its highest form, and this can be accomplished solely through thought. So to make use of a term used by Judge Troward in his masterly work, "Edinburgh Lectures," we may say that the power of thought is the livingness of Life.

Permit me then once again to retrace the ground over which we have come thus far. Spirit and matter, although one in essence, are capable of separation; and this separation consists in different rates of vibration. Spirit as such then is distinct from matter, and the converse is likewise true that matter as such is distinct from Spirit. But each of the two has a distinctive quality, that of Spirit being, the power of thought; while that of Matter is form. Important consequences flow from the distinction, and it is to be hoped that the student has followed closely the reasoning on which the statement is based.

The first consequence to be noted is the limitation of form in matter and the lack of limitation of Spirit.

One cannot conceive of matter without attributing to it some form, for to conceive of matter is to recognize it as an extension in space. But

by the same token we likewise recognize limitation of form as it lies within certain boundries. On the other hand we cannot conceive of Spirit as such, apart from form, as being limited. Stated differently, we may say that we may have a conception of Spirit as not ensouling form, and when we think of it thus we also withdraw from it the qualities of time and distance. Time and distance are clearly relative terms; distance being the measurement between two points, and time the period occupied in passing from a given point to another. It therefore follows that in pure Spirit apart from form there can be neither time nor distance. This brings out the assertion that Spirit is everywhere. We remember, too, that the "livingness of Spirit," that is to say, its distinctive quality, is the power of thought. This being true, we conclude that the power of thought inheres in Spirit everywhere, which is equivalent to stating that pure Spirit may think although without form. But with what does Spirit think? The answer is obvious, namely mind. Hence it follows that mind, too, is everywhere. While this conclusion is irresistible, we should not loose sight of a truth just as wonderful which is that when the Spirit thinks, when the Universal Mind functions, form results. It is the Divine creative process. So you, dear student, at a point dating back to the commencement of your evolutionary journey, are a product of Universal Mind. YOU are a thought in Infinite Mind. May I now go just one step further? It is essential to your progress that you should recognize the verity of this statement:

The substance from whence you came you are. I mean to say that you are that in essence. It is too true that the stream of Infinite Spirit as expressed in you is darkened and muddied but harken to this: the clarifying process lies in self-realization. Also let me add that in essence you are Universal Love, Universal Intelligence, Universal Power. In essence you are unconditioned. Realization is a product of understanding. Understanding, coupled with practice, produces soul consciousness.

If the student has followed closely my reasoning to this point, he will have seen that our conclusion aims to state that the creative process in nature is "Mind in Action." Moreover that every person inherently possesses that creative process. Progress then in the art of producing one's desires in the external world lies in soul consciousness. Heed you this!

THE INTELLIGENCE OF SPIRIT

The origin of matter has puzzled the scientist of all ages. Physicists have traced matter to its ultimate of construction and named that ultimate the electron. But this is merely a division and in no sense a statement of its genesis. Dr. Le Bon in his book "The Evolution of Forces," advances the hypothesis that matter may be analyzed to a mode of energy. He does more than that, for he states: "Force and matter are two different forms of one and the same thing," and again * * * "Matter therefore is continuously transforming into energy." But further back than

this none of the physical scientists, so far as my reading goes, attempts a solution of the problem.

It remains for the philosopher therefore to boldly step out and declare energy to be a phase of Spirit. It is not my purpose to demonstrate with more detailed argument the accuracy and correctness of the statement. However, as an expression of personal views on the subject, I am bound to state that I can arrive at no other conclusion: Mind, Energy and Matter are all different expressions of Universal Spirit. This is fundamental in this course.

But we wish now to examine a quality of Spirit—that quality that enables you, the self-conscious Ego, to realize yourself; the quality of intelligence. We would have you note, however, that the Intelligence of the Spirit and that of the individual are subject to a vast distinction. The distinction consists of individual will, the will peculiar to the individual; and, the law of tendency of the Spirit. This tendency, we may say, roughly speaking, finds its correspondence in individual will. The will of the individual expresses on the plane of individual desire; while the tendency (will) of the Spirit always expresses as the Infinite or on the plane of the Universal.

For the great majority of mankind knowledge is to be gained only through deductive and inductive reasoning, that is to say, we have no personal knowledge of many of the facts of nature which we profess to accept as true. So it is in

arriving at that quality of Spirit that expresses as intelligence.

It has been said that order is "Heaven's First Law." We know that on the human plane the greatest intelligences are most orderly; may I say, systematic, as more nearly expressing the idea. To be orderly (systematic) therefore is to manifest intelligence. Let us also make use of the term so frequently heard: "As above, so below; as below, so above." An application of the proposition results in finding the superlative degree of ordi-
liness, in the Grand Cosmic Order of the Universe.

The History of our planet discloses first a nebula, incandescent in nature, diffused through vast reaches of space. So it persisted for aeons of time. Then follows the gradual cooling process out of which our sun appeared followed by this planet. Then milleniums of geological formations, the peopling of the planet in vegetable and animal forms, and a low type of human beings. From thence on follows a Grand March of evolution, stage by stage until the lower types of man evolved into man of our modern civilization. What a magnificently grand order developed from chaos!

Now the point I desire to make is that creation on so gigantic scale could not but be the work of Unlimited Intelligence. But the reference so briefly made but illy expresses the magnitude of that Intelligence, for our planet and its solar system is infinitesimal as compared with the whole of creation. Blind chance can have no place in such system.

We have seen that man in essence is Spirit;

therefore this wonderful Universal Intelligence repeats itself in man, and because of the limitations of matter in which he finds himself he becomes a creature of personality.

This gives us a starting point for our discussion in relation to the world of form—the world of personality. First, we observe that the descent in form from that of man to that which we know as inanimate draws with it a corresponding descent in the grade of Intelligence. This descent is from a quality of self-consciousness, by which man knows that he knows, a mode of being by which he expresses volition or will, to a mode of being which is incapable of recognizing itself in any degree. We deduce from this that the higher the grade of life or form, the higher the grade of intelligence. What then must our conclusion be as related to the ultimate expression of life? Must it not be that the supreme principle of life is likewise the ultimate principle of intelligence?

But we have seen that all is Spirit. We may safely say therefore, that the higher modes or expressions of Spirit direct and control the lower modes. An important principle lies just here, which is, that the lower modes of intelligence, that is to say, modes of intelligence which have not yet attained to consciousness of their own being, are enslaved by their own law. These modes are unacquainted with the law, and when knowledge is gained thereof, their shackles will be stricken. So it is with man: When he once attains to knowledge of the law, the law of realization of his Kingship, that knowledge becomes an instrument in

his hands whereby he controls the lesser modes.

But we ask, wherein lies the necessity of response to the higher Intelligence? This brings us to a consideration of that which we may call atomic intelligence. Its nature is to build and rebuild in the sphere of its activity. It is, however, subject to the greater intelligence, and while it is ceaselessly at work, it complies with direction. We shall see at a later time just how the response of this atomic intelligence results in altered conditions both physically and environmentally, but for the present we shall content ourselves with the statement as made.

THE ONENESS OF ALL

It now remains but to emphasize the oneness of the Manifest with the Spirit—to emphasize the all inclusiveness of Spirit. This is not done as a mere play of words, but has for its object the pointing out to the student of his eternal unity with the creative energy of Nature. Having come to a conscious realization of this important truth, a realization so deep as to become imbedded in his subconscious mind, that which one may desire thereupon transforms itself into a soul expectation, and eventually the student possesses the desire as a manifestation in his own external world.

What then is meant by the phrase, "The Oneness of All?" We have noted that all expression in the external world proceeds from Spirit. To present it in another light, we would say that all creation is a product of the Universal Creative Intelligence, and that this Intelligence creates, by

itself becoming the thing created—it brings forth from its own substance; none other. It follows that there is an underlying principle or substance which at the present time is undifferentiated. Disabuse your minds if you will of the idea that we speak of some remotely ancient time that preceded form. True such there was—probably. But we now speak of an eternal, ever present underlying principle which is common to every manifestation in the world of externals, and subsists every second of time as its innermost nature. This is a basic conception which should be thoroughly mastered; and when accomplished, one realizes that while the external world presents multitudinous variety, one and all contain the common Divine Principle from which each arises; and that this Divine Principle is the everlasting supporter and sustainer of the individual, as well also as the race. But our reasoning thus far is not all inclusive. There yet remains a deeper recess of Being which the mind must penetrate if practical results are to be obtained. It is this, that, the supporting principle, or had I better say, the Spirit as the supporting principle, is not limited to any one portion of space; that is to say, that it is not limited by the boundries of the individual singly or collectively; but on the other hand is co-extensive with space itself. A better understanding of the principle involved may be had if the student will direct his mind to a contemplation of that which he knows as space, but with the full knowledge that space it is not; on the other hand, that which to him is space, is living Spirit capable because of its limit-

less power of instantly transforming the apparent void into sentient life and activity. This serves to secure a proper conception of the infinite presence of Spirit underlying and penetrating every form and all space. Moreover the student now begins to comprehend the absolute creative nature of Spirit, and that by realizing his own Divine origin, he, too, in essence possesses that creative power. It is a bold pronouncement, but if one is to accept the evidence of philosophical reasoning, the conclusion is irresistible.

From the foregoing we derive a stupendous fact, namely, that where Spirit is, there it is in its entirety. A unit is incapable of separation, not susceptible of division. When this occurs it ceases to be a unit. Therefore as a Universal, Intelligent, Limitless Power, the Spirit is present at every point in its entirety for it is a unit. I have stated that it is Infinite. If this be true, and its truth as a working basis may be confidently accepted, it follows that it is the Allness. There cannot be two Infinities; such is a mathematical impossibility. I would emphasize the importance of thorough understanding of what has been written in this regard, for to consider for the fraction of a second that the creative power in relation to body, mind or circumstance, lies in the individual is to invite the very limitation one seeks to avoid. For practical work the student must consider himself as a transformer of intelligent energy—that he transforms the Infinite Power and resource of Universal Intelligence in its en-

tirety, at the moment and at the point he fixes his thought upon.

Let me, as a last word of this lesson, repeat to you a previous statement: "That Pure Spirit apart from form is devoid of time and space." It is here, now and forever. It is here in its entirety. It focuses in you, dear student, as Infinite Power, Infinite Love and Infinite Intelligence. It is yours for the asking. It is YOU in essence. Learn to command it, and thereby your every problem will be solved.

PRACTICAL SUGGESTIONS

Read but two or three paragraphs of this lesson at a time, then close the booklet and meditate deeply on what you have read. Do not pass on until you can with all honesty to yourself say that you realize the import and understand thoroughly that part of the lesson. Continue in this way until you have mastered the lesson.

Every night on retiring let your last waking thoughts be a conscious realization of your oneness with the Spirit, the Infinite, All-wise, All-powerful Intelligence. Repeat this thought feeling the magnitude of the conception, and consciously realizing its truth.

MAN'S MIND A FOURFOLD EXPRESSION

(Lesson 2.)

Mentally, man is a fourfold complex. I speak now of that complex of individual mentation that admits the existence of four distinct phases. In years past man was said to have a mind, meaning thereby that phase of mentality which the present-day psychologists classify as the conscious mind. As time went on it was learned that he at least possessed another phase of mental activity that the earlier psychologist regarded as a distinct mind; hence man was then said to have two minds. Today other distinctive phases of mentation have been recognized not assignable to either of the two just mentioned, and so man is said by some to possess three minds and by others, four minds. The psychologist of today, who has delved most deeply, contend with a good deal of emphasis for the fourfold theory, and it is this hypothesis which I adopt. I would not, however, be understood as stating that man has four minds; on the other hand, based on the belief expressed in our last lesson to the effect that the Spirit is a unit, I stand for the one mind hypothesis but expressing as four phases. Ever keeping in view the fundamental hypothesis that there is but one mind functioning on four different planes and thus presenting four phases of mentation, for practical purpose the student may treat man as possessing

four distinct minds. These four phases are:

The conscious mind,
The subjective mind,
The subconscious mind, and
The superconscious mind.

During our waking hours our time is largely taken with arranging for the living of our lives as physical beings. Accordingly, we recognize a certain phase of mind which functions through the physical brain and contacts subjects of physical importance. So long as we are citizens of this planet we shall continue to use the mind most nearly related to things physical, and for that reason, if none other, we should as much as possible develop that phase of mental activity. We shall therefore first study the nature and laws of:

THE CONSCIOUS MIND.

At this time, and perhaps not at all, I shall not inflict on the student the burden of seeking out, analyzing and absorbing the many ancient rules of procedure followed in the processes of securing a knowledge of man's conscious mental operations. As stated heretofore, this course has for its definite end the pointing out of methods which will enable the student to obtain practical results, and this purpose is peculiarly appropriate to a study of the present subdivision of this lesson. A few general remarks, however, may not be inappropriate in this connection.

Much valuable time has been dissipated in the past in the quest for an answer to the question: "What is thought?" or "Why do people think?"

A satisfactory answer no doubt would be intensely interesting, however, it does not advance the inquirer very far on the road in his strivings to learn how to think.

A very proper inquiry which might with profit supersede the former question is, "Do I think correctly?" and "If not, can I learn so to think?" The first of these two questions must, it is to be admitted with regret, be answered in a great many instances in the negative; the latter affirmatively. Unquestionably each of us use our minds in a haphazard manner to a greater or lesser degree. If this statement be doubted carefully observe your habits of thought for a day. You will be astounded at the results. You will probably find that a large portion of your waking hours has been consumed by useless thoughts—that is, thoughts with no definite end in view. The procedure may be very aptly described by using the expression of common parlance: "Oh, just killing time." Well student, suppose right now, if you are keeping company with that kind of thinking, you do the about face performance and begin thinking for a definite purpose and along scientific lines.

The conscious mind is the mind of conscious thought. It is the mind by which "you know that you know." It is the great intellectual mind with which you reason, compare and render judgment. It is the mind with which you direct and control your subconscious mind; and as it is the only channel through which you reach this limitless reservoir of knowledge and power, it is of vital impor-

tance that you should learn to use it wisely and well—to use it scientifically for the accumulation of knowledge of external affairs, and things related, and to render judgments at proper valuations. This is the task that is now set before you; but you will be well repaid for the expenditure of energy necessary to secure the training.

What is it to think correctly? It is mentally to accumulate all the knowledge possible about any subject to which you direct your attention. Your attention may be called into play either voluntarily or involuntarily, the former occurs when the subject contains an inherent interest or you stimulate your mind to become interested in the subject; the latter occurs only when the subject contains that which requires your attention without the conscious exercise of the will.

But how may knowledge of any subject be mentally acquired beyond the results procured pursuant to ordinary attention? Most important in our quest for this information and in seeking methods of correct thinking is it for the student to come into a full realization that the mind, be it the conscious, the subjective, or subconscious, is not the man himself—the mind is not the Ego. It is just as much an instrument furnished him for use by the Spirit, as is his physical body. Back of the mind, at the very center of being, is a something which the individual speaks of as Myself. And when the individual makes use of the personal pronoun, I, he then refers to that self, and not his mind. When the individual enters into this realization, he places himself in position to better use

the instrument with which he is equipped, and by such effective use his knowledge becomes an earned increment that is assimilated or stored away for future reference.

To use the conscious mind correctly, that is to think scientifically it is well for the student to form the habit of analyzing every subject worthy of his time and attention. The analytical method is perhaps most accurately made use of in what is known as Pragmatic Analysis. It consists in asking oneself the following questions concerning the subject of attention:

(1) What is this thing? (2) What can or will it do? (3) What are its leading qualities? (4) Of what use is it to any one to possess such knowledge? (5) Of what use would it be to me, if I possessed or knew it? (6) What would be the probable results if it were accepted as true and applied in the affairs of everyday life? (7) Would its possession or knowing be an adequate return for the effort expended in acquiring or learning it?*

The advantage of thus analyzing the subject of attention is of two-fold nature: First, you have directed your thought scientifically, that is, you have thought out the matter correctly; second, you have learned whether the subject is of sufficient merit to warrant your acquiring it as a mental increment.

There are many other phases of thinking which will be given attention in our lesson on concentration, such as comparison, association and so on,

*Arthur Gould in "Thinking for Results."

but as they are more nearly related to that branch of our studies discussion of them will be deferred until then.

We now wish to consider under this sub-head, deductive and inductive reasoning. A proper understanding of each is of great importance in relation to the functions of the conscious and the subconscious mind, the former being the sole reasoning process of the subconscious while the conscious mind uses both methods.

But before entering on this phase of the matter it is well for us to take a preliminary canter over the general ground. What then is it to reason? The process may be said to consist of several steps, thus: Withdrawing from the storehouse of memory previously accumulated material; analysis of these materials to discover their several qualities; comparison of such qualities for the purpose of discovering similarities or the opposite; classifying such qualities; naming such classified objects; accepting reasonable inferences, deducing conclusions, and forming judgments.

Of necessity the steps named are summarized, but it will be found that such summary contains the essential elements of the reasoning process.

DEDUCTIVE REASONING

Let us now consider the nature of Deductive reasoning. It may be said that deductive reasoning is based on principle rather than association: It accepts the hypothesis that "what is true of the whole, is true of its parts." A very important

fact to be noted here is that the subconscious mind reasons deductively only. To illustrate: By its law the subconscious receives the statement that it is the creative principle of the Universe; and that every individual is a product of that principle; therefore each individual embodies the creative principle. The conclusion is thus reached by the subconscious, and the ultimate of such reasoning is the production by individual subconscious mind of that which it desires to manifest in the external world.

INDUCTIVE REASONING

Next in order is Inductive Reasoning. It is based on the principle "That what is true of the many is true of the whole." The student at once sees that the last mentioned process is that which accepts as its premise qualities of particular objects or subjects, and from these assumes the whole to contain such qualities. Thus, if certain qualities are found to inhere in a goodly number of men, then Inductive Reasoning concludes that such qualities are common to all men.

What has been stated here is suggestive only and does not undertake to detail the process of reasoning or treat it exhaustively. It is recommended that the student follow up the suggestion and thoroughly master the process of both deductive and inductive reasoning for each is used by the conscious mind of man.

SUBJECTIVE MIND.

We now enter on a discussion of that phase

of mind of which but little is known. But for practical work it is unnecessary to have greater knowledge than that which our present stage of advancement has disclosed to us.

It may be said of the subjective mind that it is the dividing mind—the mind that separates the conscious and the subconscious. However, if this theory be true, and observation indicates the position to be sound, the subjective mind is a very thin dividing wall at its best. As we shall see presently, the subconscious in a sense is negative to the commands of the conscious mind. We would say that under appropriate conditions the subconscious mind accepts and carries out to its logical conclusion, the orders sent to it from the conscious mind.

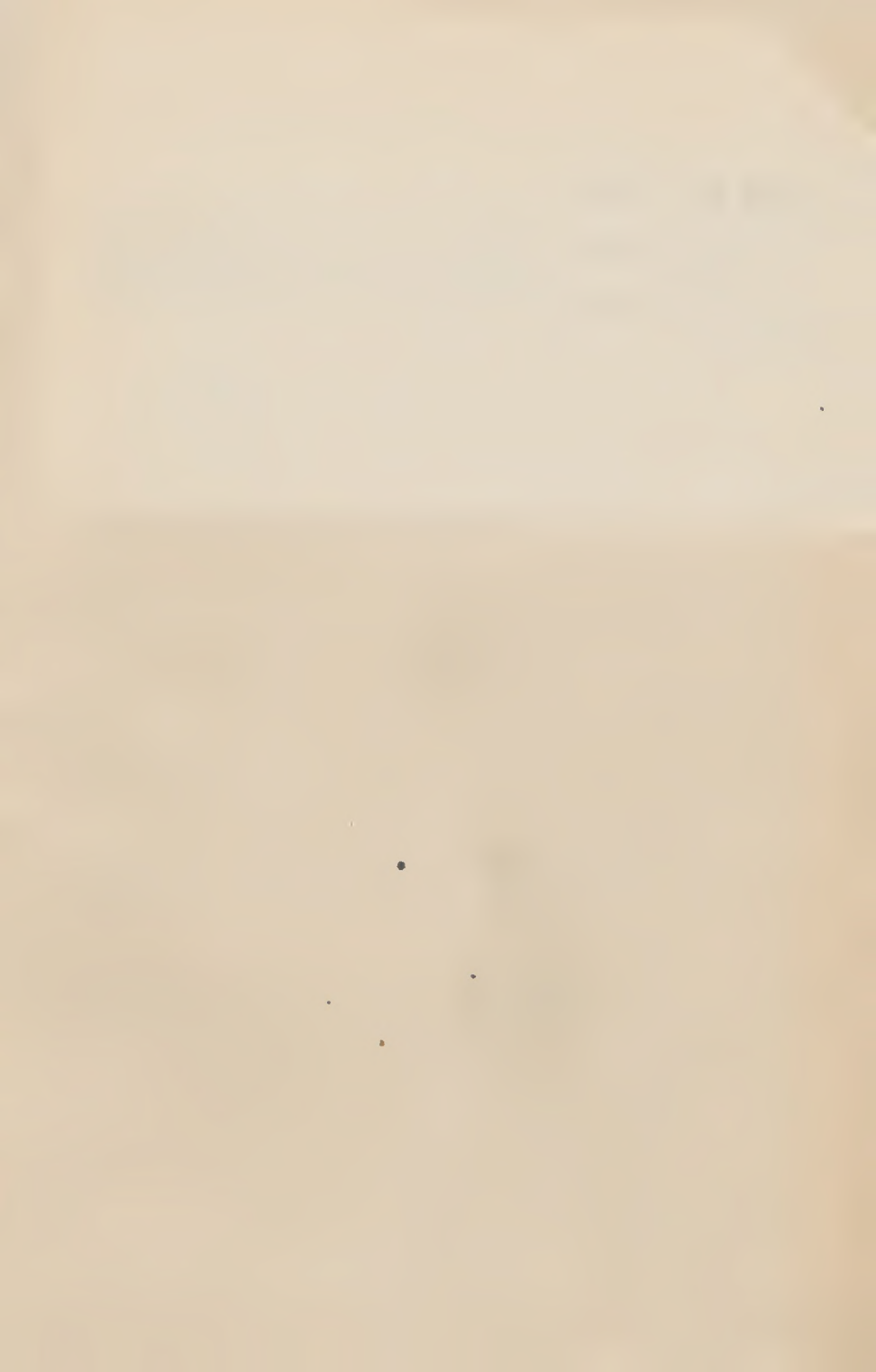
But there being the subject or intermediate mind, it follows that the subconscious is reached only through this mind. Therefore we conclude that one of the functions of the subjective phase of mind is to transmit to the subconscious mind the sensory impression received from the conscious.

As previously stated, but little is known of the subjective mind. Whether it is a separate and distinct phase of the one mind just as the conscious and subconscious are separate phases thereof, I am unable to say. It is quite possible that it is not such, but on the other hand is composed and made up of the conscious and subconscious states. I am personally inclined to this view.

One fact is well assured, which is, that it contacts things of the outer world only through the

ERRATUM:

The word "subject" in line 1 of paragraph 2, page 8 should be "subjective".



conscious mind. In this respect it receives from the conscious, just as the subconscious receives from it.

Performing such office it is perceived therefore that it is the outer guardian of subconsciousness.

This is true in one sense only, however. While all sensory impressions reach the subconscious mind, still such impressions must enter into the subconscious first by passing this outer guardian. This guardian it would seem, is incapable of preventing entrance, but on the other hand, to use a figure of speech, impression's entrance is on sufferance. By this is meant that the subjective mind seems to have the faculty of limiting the impression seeking admission, to a state of mental inactivity.

This conclusion is arrived at in the same manner in which other conclusions are reached, namely, by observation and experiment. Thus, all evidence goes to prove that every experience is impressed on the subconscious, but every experience does not affect bodily activity, either in relation to its own functions, or in relation to the affairs of the outer world. To state the case differently, I may say that the subjective phase of mind seems to have the faculty of holding the impression received in the subconscious, in a dormant condition until permission is given for it to become active.

This is demonstrated in the case of the illiterate servant girl of which mention will be made shortly. In that case, Greek passages read aloud by the girl's employer, which were overheard by

her, in a subsequent illness, were repeated in her delirium, word for word. Now the girl was illiterate, and the passages which she had heard were wholly unintelligible. The impression of sound was received by the subconscious mind and held dormant until aroused during the girl's illness. Just what stimulated the girl's mind to recall the Greek text is not known. The fact remains however that the original impression on the subconscious was made under conditions whereby it was held dormant for some years.

Some times the term, "Shut out from receiving impressions," is used. In reality there is no such thing. When the expression is used therefore, nothing more is intended than that an impression which is desired not to receive, is held dormant. The way of doing this is to refuse to give it attention. Do not repeat the idea involved. Forget it. And every time it arises in consciousness turn your thoughts to other things, and thus refuse to entertain the undesirable thought.

Just here let me digress long enough to point out to you the advantage of training your conscious minds along the lines of reason. It is that whenever an emotion or desire presents itself to you, it may be tested with all the powers of your reason, inductively or deductively, to determine whether such emotion or desire is worthy to be admitted into the manufacturing plant of your being, your subconscious selfhood. If not worthy transmit the impulse into some positive and constructive force, and you will gain immeasurable thereby. If the desire or emotion is worthy send

it down into the subconscious with all the intensity of your being—and with continued practice you will find yourself to be all but a miracle worker in this wonderful world of subconscious mind.

As you have no doubt concluded the subjective mind is amenable to the same law as the subconscious, that is the law of suggestion. But right here let me say that while these two minds are subject to the law and doubtless receive every suggestion from whatever source originating, yet the suggestion becomes a dominant force in one's life in accordance with the intensity with which it reaches the subconscious. Unfortunately, it is all too true that those suggestions which tend downward seem to carry greater intensity. The moral is, to resolutely shut out such suggestions from finding entrance in your most valuable of all treasures, your subconscious self. Be assured that this most valuable insulating mind, this dauntless guard of your innermost mind, can be trained until you may rely absolutely on its discretion and judgment as to what character of seekers for entrance, should be admitted. It is of utmost importance therefore that you train it correctly and thoroughly.

THE SUBCONSCIOUS MIND.

If I were to attempt to tell you of all the wonders of the great Subconscious Mind, it would take more space than I have at my command in the entire course of these lessons. Therefore the best that can be done at this time is to cut off a little

slice as it were in order that you may learn something of its laws and nature.

Hypnosis is a fact. It is accepted by the scientific world as such, and as information reaches the outside world, there, too, it is accepted as a fact. It is no longer a matter of credibility of the phenomena, but rather the correct inference to be drawn therefrom. A correct apprehension of these inferences is of inestimable value—of most valuable assistance to the student of practical psychology.

First, then, let us consider what phase, or if you prefer, what mind is dominantly active when a person is in a state of hypnosis. An extended series of experiments carried on by scientifically trained men have proven that the individual while in a condition of hypnosis is unable to reason inductively. On the other hand the individual in his normal waking state reasons both inductively and deductively. This being true, these experiments have proven two things; namely, that the dominant mind of a hypnotized person cannot be the conscious mind, the mind that reasons both inductively and deductively, and second, that the subconscious mind must be the dominant mental factor while in such condition, and that inductive reasoning is a process not open to it.

These experiments have also proven that this subconscious self of the individual is the possessor of unlimited knowledge. Likewise that it is possessed of a perfect memory. There is on record a case of an illiterate servant girl who at one time

was employed in the home of a learned clergyman. On one occasion she was taken ill and became delirious. During her delirium she was heard to repeat long passages of Greek Lyric. She was known to be uneducated and an investigation was put on foot; it was found that her former employer was in the habit of walking up and down his study repeating aloud Greek passages among which was that the servant girl had uttered in her delirium. She had overheard him as she attended her household duties and her subconscious mind, that wonderful storehouse of memory had assimilated the long difficult passages of the original text and stored them away to be brought to light under the circumstances mentioned. Numerous other experiments have seemingly established the fact that the memory of the subconscious mind is perfect. This faculty may be invoked in aid of our daily affairs of which methods will be given as we progress in the study.

The next consideration is that experiments have demonstrated the absolute control of the subconscious mind by the conscious mind. In the normal waking state it seems this great unlimited subconscious mind can be reached only through the conscious mind; at least it can be and is reached by processes of conscious mind, and it is quite likely that while we do not take conscious note of every experience that reaches our consciousness, still we are so to speak unconsciously conscious that we have had such and such experience. For this reason it may be that the statement that "the conscious

is the only channel of communication for the subconscious" during waking hours is correct. For practical purposes it may well be assumed, for without question a right conscious mental attitude will save the subconscious from entertaining undesirable strangers.

Experiment has further proven that the powers of the subconscious far transcend those of the conscious; such for instance, as thought-reading, thought-transference, clairvoyance and the like. These are frequently manifested when a person is in deep hypnosis, or perhaps I should say, higher mesmeric condition.

A most important discovery made through the medium of hypnotic experiment is that the subconscious mind is the builder of the body. Two great hospitals in France use hypnotic and mesmeric treatments in the cure of disease. It has been found therein that the subconscious is able to diagnose the complaint of the patient, and moreover to prescribe the right medicinal remedies. We shall show later that the subconscious heals the body under appropriate conditions without the use of physical remedies. This discovery alone as a demonstrated power of the subconscious is sufficient to startle the scientific world.

No longer is it doubted but what everything accomplished by the subconscious mind under the influence of hypnotic suggestion can be and has been done under its conscious control by the individual owner of that mind. The statement here made should lead the thinking person out into the realm of endless possibilities.

Now the law of the subconscious mind is suggestion, nothing more and nothing less. There is a right and wrong method of invoking that law; a normal and an abnormal state of the subconscious is produced in accordance with the method used. The right way of applying the law of the subconscious is for the individual himself to convey to his subconscious the suggestion; the wrong way is the surrender to the will of the operator in the process of hypnotism. In other words, the individual should at all times maintain his own volition, and refuse to surrender to the will of another.

Now let us get back once again to fundamentals, to certain of the principles laid down in the first lesson. We saw that Spirit creates through mental action, that is to say that Spirit thinks; and that the mind with which it thinks is coextensive with itself. It will be remembered, that I pointed out that the Spirit and its Mind must be Universal. In the very nature of things the Universal cannot as such function on the plane of the concrete. Therefore for it to so function it must create an instrument on the plane of the concrete peculiarly adapted for that office. This it did and man with his mental attributes resulted.

Now we have found that the subconscious mind of man is the creator and builder of the body. We have found but one other factor in nature that expresses similarly; which is the Mind of the Spirit, the Universal Mind. Reasoning from the known to the unknown we therefore conclude that this

other creative mind, the Universal must likewise be subconscious and amenable to the same law, the law of suggestion.

Again, we found that the Spirit and the Mind of the Spirit is everywhere, so it follows that this Great Universal Subconscious mind inheres in man. But man is circumscribed by the law of his being which is the limitation of personality. We are therefore brought to the conclusion that the subconscious mind of the individual is at one the Universal and the individual. So we find that the individual's subconscious mind consists in what we may speak of as being his share in the great Universal Subconscious Mind. It is in this conclusion that we ground the statement that man's subconscious mind is unlimited in its scope. The consequences flowing from this statement are of vast import; and I heartily recommend that you study and ponder over it deeply. One of these consequences consists of the irresistible conclusion that when we realize the law of our own subconscious minds, we then begin to understand our creative possibilities. Not that we place our trust and confidence in our personal selves, but rather that we transform the Unlimited Universal Intelligence into channels of constructive production in our personal external world. To do this we must realize our higher selves as identical with Universal Intelligence.

A practical instruction to be given the student is for him to realize that when he calls on the power to produce altered conditions in his own af-

fairs, he should at all times refrain from mentally splitting up the Universal Mind into fractions, with which mind he is one. On the other hand realize that your individual subconscious mind is but a focusing point for the Great Universal Subconscious Mind and that Universal Power and Intelligence with which to effect the desired objective, centers in the matrix created by your thought.

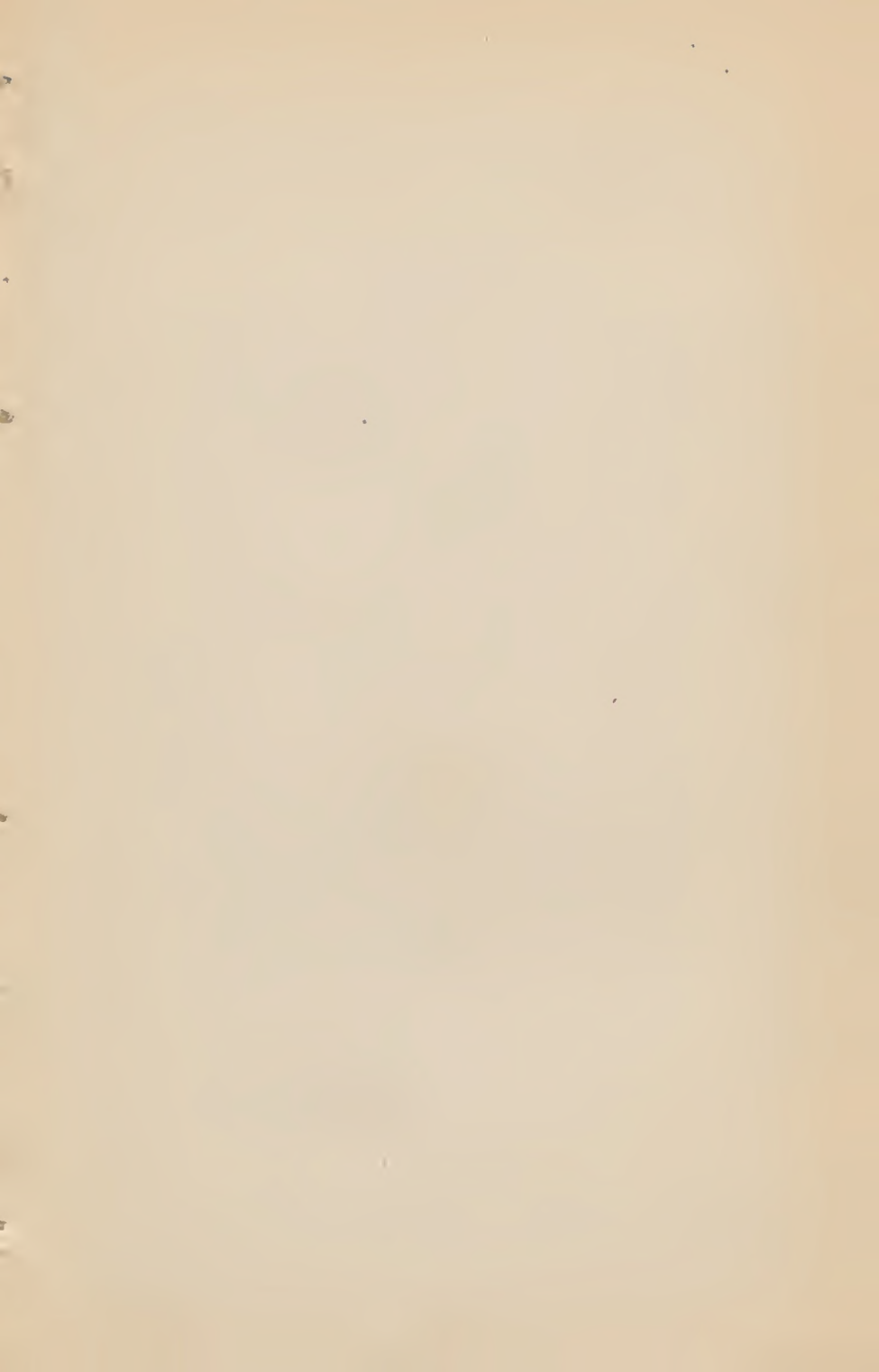
SUPERCONSCIOUS MIND.

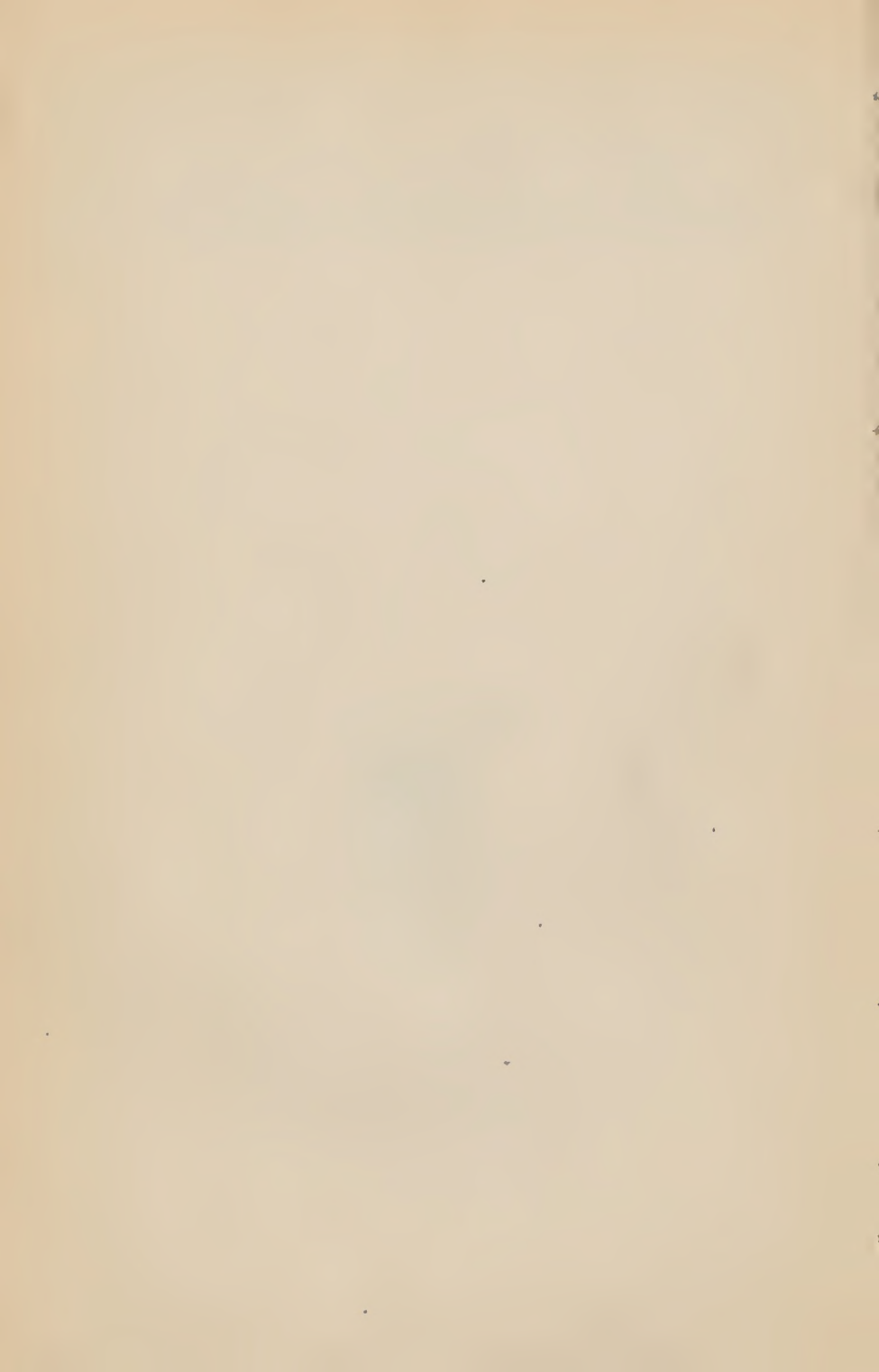
Of this we know but little. Most psychologists prefer to regard this phase of mind as merged in the Universal Subconscious. However, to do so is to lose sight of a very important consideration, which is that the Spirit thinks. The distinction is difficult to make but logically there is a distinction, and that distinction is the difference between the Spirit as such and its mental activity as such. The Superconscious Mind therefore is the Mind of the Spirit that knows and therefore has no necessity for mentation. This is true so far as pure principle of knowledge goes. But for creative results there must be mental activity and that we found consisted of the thinking process of the Universal Subconscious Mind. This leads us then to the further conclusion, that that which is the principle of knowledge, that which is knowledge in essence must be Mind, therefore the ultimate of knowledge, the ultimate of Wisdom, the ultimate of Power, the ultimate of Love, must be Mind in Essence, it must be the Spirit itself.

Now I would invite your careful consideration

of the one all inclusive conclusion from what has been said. Which is that every living creature, man himself must go to the fountain-head for all desirable faculties and conditions; and that fountain-head is Purely Living Spirit—the Spirit in you.







PHYSICAL ESSENTIALS.

(Lesson 3.)

We have seen that the higher mode of intelligence controls the lower. This principle in its relation to the human organism constitutes the subject for our present study. In the contemplation of man as an intelligent expression of the Spirit we found that he is a thought emanating from the Spirit, and that the particular instrument of creation is Universal Mind, or the Mind that is co-extensive with the Infinite; and also that Universal Mind is the ultimate principle of intelligence. Descending from that ultimate we find that the next highest expression of intelligence embodied in man. Continuing our search for the intelligent principle in all things, in the descent of spirit into matter, we arrive at atomic intelligence which is that intelligence that inheres in the atom. We might push our inquiry still further, but for practical purposes we shall consider atomic intelligence as the ultimate on the lower scale in relation to the activities of mankind.

Bear in mind as we proceed the fundamental of all human achievement, as stated, namely, that the Higher Mode Governs and Controls the Lower Mode. This is particularly important in connec-

tion with the physical essentials to the building of a strong, virile, efficient Life.

Practical results are the end and purpose of this course. Translated, it stands thus: The student may confidently expect unbounded success if he will but make the necessary application of the principles herein stated. By success is meant "the prosperous termination of any enterprise." The enterprise under discussion may be purely of a personal nature, or, on the contrary, it may be of a general nature. It may be the acquirement of perfect health—of social success; the attainment of position and power; the accumulation of money—the mounting the ladder of knowledge and wisdom. In other words, I am saying to you that you may create your desires. You may possess that which, according to your conception, means to you happiness and contentment.

But in the quest for happiness and contentment—in your search for success there is a foundation which must be laid with care and precision upon which the superstructure is to be erected. That foundation is a strong, healthy body. On the health of the physical body depends the health of those particular organs through which the mind functions; the brain and the solar plexus.

Some may interpose as objection to the foregoing statement that history is full of notable successes of men who did not possess a healthy body. This class of persons, however, constitute a very small and very inconsiderable percentage, almost, if not quite, nugatory, as compared with

the vast army of successful people who possess a healthy instrument with which to express life's great achievements. Moreover as compared to the physically fit men of historical renown the percentage of physical weaklings is of no moment. Such compose the exception to the rule, and have achieved, despite their physical handicap. Be assured if you would advance most rapidly on the road to life's ambitions, you would much better equip yourself with a strong, radiant, healthy, physical instrument.

Let me conclude this prelude to detailed consideration of physical essentials by the following statements: First, all achievement is produced by some form of bodily activity. Second, bodily activity in its highest degree, which is activity consciously directed, as well as its lowest degree, which is automatic action, is produced and controlled by the mind; that is to say, that it is produced and controlled by some phase of the mind, conscious or subconscious. The correctness of the proposition need not be demonstrated—it is self evident. This being true one's achievement through bodily activity should not be hampered by a physically unfit body.

THE FOUR ESSENTIALS

There are four essentials, four phases of knowledge as related to a physically fit body, which should be known and used by him who would be physically strong and well. These are:

Correct information concerning the proper use of air.

Correct information concerning the proper use of water.

Correct information concerning the proper use of food.

Correct information concerning the proper use of exercise.

These essentials have been presented in the order of their importance, and I shall take up each division for separate discussion.

PROPER USE OF AIR.

It is lamentably true that those things most important to our physical well being so often are direfully neglected. I think this is due to our daily contact with them. Just here is a fitting place to make use of the term frequently heard, "Familiarity breeds contempt." There is nothing more loving, nothing freer in all nature; nothing so anxious to do its full duty, to perform its mission with such fidelity, as is the air we breathe. It is all abundant. It persists in its effort to force its way into our lungs by always being present; but still we so very frequently, so habitually deny it admittance. Our familiarity with it has made us contemptuous of its need. If we would but realize that AIR is life itself, perhaps in our mad scramble for things, we would pause long enough to invite this kindly, loving presence into our physical being.

Let us first notice some results of a plentiful supply of air breathed into the lungs, and later the results of our failure to make use of this life-giving provision of nature.

The great Infinite Mind has provided us with a wonderful instrument for the transmission of air into the interior recesses of the body. That instrument is the lungs. These are the respiratory organs lying within the chest cavity conforming to the shape imparted by the ribs to that chamber. They also are co-extensive with the chest cavity. At the top of the lungs or the point nearest the juncture of the neck and the trunk, the lungs come together and are united by the trachea or windpipe. The trachea is a tube that extends downward to a point about midway of the chest cavity, where it divides and branches off to the right and left lungs and form the bronchus. Each of these separate into two branches and then become known as the bronchial tubes. Entering the lungs these tubes separate into innumerable branches and finally pursue their way to the surface of the lungs and terminate into thousands of little circular air sacs. These sacs in turn are arranged in groups called lobules, which, with their accompanying tissue, compose the lobes. The lungs are not of equal size, the left being somewhat smaller than the right. The left lung is divided into two lobes, while that of the right is divided into three.

The air sacs perform a most important function in lung economy. They are filled with air as we inhale, and extract its oxygen, transferring it to the millions of capillaries imbedded in the walls, while the waste matter thrown off by these organs is carried to the surface of the body and

expelled therefrom with the exhaled breath.

Following the course of the membranous walls of the lungs and touching every point, however small, are the million of capillaries through which the blood, which is being sent out by the heart in ceaseless flow through the arteries and veins, constantly passes. These walls are so thin that the action of the intaken air penetrates them and acts on the blood by purifying or oxygenizing it. It has been said that the cells of the blood march single file as it were through the capillaries and each in turn is subjected to the process of the action of the air just described. It is estimated in this process 35,000 pints of blood pass through the capillaries each twenty-four hours.

So much for the structure and functioning of the lungs. We now turn to some of the incidental results of proper breathing, or the proper use of air. The first of which is that proper breathing massages certain vital organs and thereby stimulates them to normal functioning. The process of proper breathing consists in the normal or complete breath. A normal breath causes a swell or distension of the chest and abdomen. Proper breathing requires that the lower part of the lungs should first be filled, followed by the middle and the upper parts. This causes a swell of the abdomen, then the lower part of the chest, the middle, and finally the upper, which raises the upper chest. One should form the habit of breathing properly by conscious practice at every available occasion. As stated, the normal breath

massages the vital organs and this causes a greater and freer flow of blood to these organs, stimulating them to greater activity in functioning.

Another beneficial result of proper breathing is the production of normal digestive juices and stomach secretions. Pure blood determines the quality of the digestive juices, and pure blood is dependent to a large extent upon the degree of its purification through contact with the air and the absorption of the oxygen contained therein.

May we now consider for a time the injurious effect of improper breathing? The first to be noticed is that the blood in passing through the body accumulates carbonic acid gas, which is formed in the process of reducing the waste matter of the body to ashes so that it can be eliminated through the proper organs. If the quantity of air is limited, the lung space subject to air contact is likewise limited. This results in the failure of the blood to throw off this deadly carbonic acid gas in its flow through the capillaries of the lungs and is returned into the body and poisons it. The body therefore labors under this load—the deadening effect of the poison—and the body and brain becomes dull, heavy and tired. Poor memory is almost always an accompanying condition of improper breathing. Then, too, the body vitality is lowered and the individual becomes more susceptible to disease. Sediments remain in the body which should be thrown off. Imperfect elimination produces rheumatism, hardening of the arteries,

stiffening of the joints and premature old age.

I have stated that proper breathing determines the quality of the digestive juices, and shown you how this occurs. I now point out the direct results of poor (or below normal) digestive juices being secreted. These juices act directly on the food taken into the stomach. Assuming that the quality is poor it follows that the food is not properly prepared for ejection into the smaller intestine, which is the abstracting organ of the nutritive properties contained in the food. When improperly prepared and thus passed prematurely into the intestine, it becomes a poisonous mass. Putrification sets in and a gas or, more properly, an alcohol, is distilled, causing what is known as auto-intoxication. In other words, defective assimilation results, vitality is lowered and illness sets in along the lines of the individual's least resistance.

Proper breathing requires proper posture. That is to say, to breathe properly one must stand or sit erect. A drooping posture compresses the chest cavity and causes a corresponding pressure on the lungs. It follows that the lungs cannot be inflated to their full capacity when undergoing such strain. Professor J. H. Kellog is authority for the statement that drooping shoulders or posture lowers the stomach from one to three inches and "literally crowds the spleen out of house and home." Not only is the stomach and spleen thus displaced, but so likewise are the other vital organs of the body.

A direct effect of standing and walking erectly, chest lifted, is to be seen in the reaction on character. One who slouches along, shoulders down, chest in, is, as a rule, retiring, timid, uncertain—a continuous prey to negative tendencies. On the other hand, he who walks erect, chest up, is bold, determined, positive, confident and successful. It would seem that there is a physical reaction on the various brain centers, in the lifted chest, producing the character elements referred to.

Let me call to your attention one other all important fact which is not generally known. It is, that proper breathing daily takes into the body from the air some 15,000 grains of food and throws off some 20,000 grains of poison.

Here are stated certain breathing measurements of value: The average individual should have a chest expansion of at least four and one-half inches, and a chest capacity of two cubic inches to each pound of weight. Some persons have been known to have much greater capacity. It is stated that one Paul Von Voeckman of New York claims to have a chest expansion and contraction of fourteen inches. I, myself, know of one man who has an expansion of ten and one-half inches.

Remember this, a person can do without air but for the exceedingly limited space of four minutes. On this statement hangs a tale of wonderful significance.

PROPER USE OF WATER.

Next in importance of the four essentials is the proper use of water. Limited, indeed, is the knowledge possessed by the average person of the important part played by the use of water in body economy. At the outset, it is proper to call the student's attention to the proportion of water in relation to the other elements composing the body structure. It is estimated that the body is 70 per cent water. But added to this is the normal daily consumption of water by the healthy individual, which should be not less than two quarts. A less quantity consumed threatens one's health; the body cannot be maintained in a pure, clean internal condition on less. Some folks make a fad of bathing—keeping the exterior clean—a very proper practice, but no less important is internal bathing—the bath that follows from drinking an abundant quantity of water.

Every act, every function of the body requires water. The raising of an arm, the contraction and relaxation of the muscles in walking or exercise of any other nature requires water. The winking of an eye, the turning of the head, the opening of your mouth to speak, the formation and utterances of words all require water.

When food is masticated the saliva flows, and by far the larger part of which is water; when the food passes into the stomach the gastric juices secrete—and these juices are largely water. So it is with the secretions of the liver, the pancreas

and bowels. The kidneys demand a goodly quantity. Likewise the skin. Bear in mind that the skin contains some twenty-eight miles of eliminative organs, the pores. It is through these pores that perspiration flows out, carrying off the impurities or waste of the body not otherwise cared for. The pores of the skin eliminate about one and a half pints of water daily, and the lungs about three pints.

Right here is an important matter to note. It is that the atomic intelligence obeys the commands of the subconscious intelligence. The personal subconscious mind exhibiting its wisdom makes requisition for water with which to properly carry on bodily and organic function; if the necessary quantity is not forthcoming, then it follows the only available course, namely, the withdrawing of the necessary supply from the bowels and kidneys. The atomic intelligence of the functional cells thereupon utilize the supply thus gained. Remember, please, that the digestive juices, the saliva, and other secretions of the vital organs are manufactured from water to a greater or less extent; and if the supply is furnished by the kidneys and bowels these secretions are affected thereby. Not a very pleasant matter to discuss, but one which my duty requires me to call to your attention. One wants the saliva and gastric juice to be manufactured from pure water taken into the stomach by way of the mouth, and not from the sewage that has been poured into the bowels and kidneys for excretion.

As with air so with water in relation to its necessity as a supporter of physical life. While one can live but about four minutes without air, the time limit of life is somewhat longer when one is deprived of water; one may live about four days without water. The necessity of water, therefore, is obvious. Drink plenty of water, never less than two quarts daily, and more if possible.

PROPER USE OF FOOD.

The space allotted to this lesson will not admit an extended presentation of the subject of food. However, a subject of such great importance should be discussed with sufficient detail as to provide the student with a fund of knowledge sufficient to enable him to conserve his physical welfare so far as the eating of food affects it.

It is too true that the American people are a race peculiarly subject to indigestion and dyspepsia. This condition is favored and produced by the apparently universal tendency of our people to hurry and worry—both deadly foes to good health. I charge you at the peril of your health to refrain from worry—to refrain from hurry as you eat. And for at least two hours after you eat, do not permit yourself to hurry at anything you do; as long as you live do not worry, the reason whereof will be fully discussed at the appropriate place.

Most people eat too much. To do so is to invite disease, for when one packs the stomach the food passes through the system improperly pre-

pared for digestion and assimilation, which results in an accumulation of filth. The eliminative organs being overtaxed fail to perform their functions properly and this refuse is left in the body to rot and generate poisonous gases. Vitality is thereby lowered, the resistance power of the body is lessened and the physical body becomes a prey to disease germs.

Fortunately nature has provided us with an army of energetic, fearless soldiers who delight in attacking disease germs; these are the white blood corpuscles. When we live normally, eating only so much food as is essential to provide sustenance and strength for the body the disease germs are not so numerous but what the health army can repel the invading force. But if we have permitted filth to accumulate in the body, the conditions have thus been provided whereby disease germs multiply very rapidly, and their numbers thereupon far exceed those of the health army. When this condition obtains the cells of the body are requisitioned to help the regular army expel the invader. This extra excitement, the displacement of normal activity of cells produce what we call fever. When the battle grows too intense, the owner of the body passes out, and we say he is dead.

For those who suffer from catarrh, colds, rheumatism and the like, it is advisable to refrain from eating meats, cheese, eggs and fish. In these foods nitrogen is found and its presence is like-

wise detected in persons who suffer from these complaints.

As a general rule one may eat just what his appetite calls for, however, provided thorough mastication is adopted. The rule is that the food should be masticated until it is reduced to a pulpy mass that passes almost unconsciously down the throat and into the stomach. This process is often very tedious and for that reason is not popular with the masses. However, the alternative is a careful selection of food and a refraining from eating every kind that does not agree with you. At any rate one should never bolt his food; take time to eat slowly and masticate thoroughly. And if your time is limited eat less and masticate until every particle of food is broken up.

The greatest exponent of thorough mastication known in this country was Mr. Horace Fletcher. He literally chewed his way into health. This for him was no little task, for at the age of forty-five he was a confirmed invalid. His physicians informed him that his troubles were incurable. He was over-weight, short of breath and physically down and out. One summer while in Chicago, with the idea of seeing how many flavors he could extract from his food, he began to chew it thoroughly. After a couple of weeks of this practice he began to notice improvement in his condition; his health was freer, and his strength became greater. He continued the practice for six months or more until he had wrought a wonderful change in his condition. Five years

later he declared his endurance to be greater than any living man. His statements were challenged and a test was arranged with Yale's finest athletic team, a team composed of young men whose diet was the subject of strict rule. He accepted and without any special training for eight days went through every exercise which the team went through—and in many instances doubled their performances.

Certain rules were evolved by him which in substance are as follows: (1) Chew until the taste is gone. (2) Never eat unless hungry. (3) Eat what appetite calls for. To this may be added: (4) Never hurry; never worry. Be deliberate. Maintain a calm mental poise at your meals.

I know of no better rules than the foregoing. If faithfully followed they will prove miracle workers.

THE PROPER USE OF EXERCISE.

The acme of exercise lies in one's ability to bring into use every muscle of the body. The principle involved is to force all clogged up waste matter into the channels of excretion, so as to leave the body tissues and organs free from such debris. Added to this is the consideration of the organs and muscles atrophying if permitted to fall into disuse. Every organ and every muscle of the body should be so used as to allow for contraction and relaxation.

Obviously this course is not intended to in-

struct in the art of physical development from the standpoint of exercise, and for that reason the space at my command precludes the possibility of doing more than touching on the subject. The principles, I have stated, and nothing remains but to make a few general suggestions appropriate to the different divisions of this lesson.

The rationale of the exercises that follow both physical and mental, cannot now be set forth as it is outside the scope of this lesson. In due time, however, it will be fully presented. At present, I may only offer as suggestion leading up to a later detail presentation of the subject which suggestion is, that consciousness inheres in the cells of every organ, and for that matter the entire bodily structure. This cell consciousness obeys the orders of the conscious mind; hence it is that in certain of the exercises, the student is instructed to talk to the organ or part of the body affected as he would to another person.

GENERAL INSTRUCTIONS.

Immediately on rising each morning stand near an open window if possible, or if you prefer lie flat on the back near the window. In whatever position assumed have a care that the spine and back of the head are in a straight line. There is a good and sufficient reason for this caution, namely, that the spinal cord should not be displaced and come into contact with the walls of the hard structure surrounding it. Normally the spinal cord floats in liquid and is not attached to the

walls of the spinal column. The normal condition of the spinal cord should be maintained at all times.

Now commence slow deep breaths, filling the lower part of the lungs first. This is accomplished by distending the abdomen. Then inflate the middle and finally the upper part of the lungs, finishing with a full raising and uplift of the chest. However, the chest should habitually be raised for reasons stated heretofore. It is well to count slowly, as you breathe, about the same measure of the pulse stroke. In commencing one should consume some six to eight counts in inhaling and about the same number in exhaling. This practice should be continued indefinitely. Moreover during the day pause frequently in your work and take a few deep full breaths such as described. You will find your outlook on life most wonderfully changed for the better. The morning's breathing exercise should not include a less number of full breaths than ten, increasing from day to day.

After finishing your breathing exercise or before, if you prefer, take two good sized glasses of water. Sip slowly, feeling the cooling effect as the water trickles down the throat. Now lie on the back, place the tips of the fingers over the pit of the stomach, and talk to the stomach much as follows: "Now, stomach, I have just passed on to you a quantity of good, pure water. I desire that you take this water and bathe yourself internally, and thoroughly, and then pass the water

on to the small intestine that it may do likewise." Pause a few moments, keeping the attention centered on the stomach, in the quiet expectation that your orders are being complied with. Now transfer your attention to the intestines, first the smaller, then the larger, giving each the same commands you gave the stomach. At the conclusion of this exercise breathe deeply, distending the abdomen just as far as possible. While retaining the breath draw in the abdomen by action of the diaphragm and then force outward. This is merely a raising and lowering of the abdomen while filled with air pressure from the lungs. Continue this from five to fifteen times at each breath, and at least for eight or ten breaths. By doing this two benefits definitely accrue—the solar plexus is massaged and stimulated to activity, as well also as the stomach, and the peristaltic action of the bowels is induced causing them to function. Under no circumstances neglect the call of nature. Rid your system of its ashes the moment you receive nature's warning. The practice outlined here will cure the very worst case of constipation.

Now a few simple exercises: Stand with feet together, arms at side, palms of hands to the front. Raise the arms slowly in front and over the head as you inhale full deep breath. Lower to sides as you exhale. Repeat five times. Stand as before, feet four or five inches apart, however, raise arms over head as you inhale; now without bending knees bend body forward as you exhale and touch floor with fingers. Repeat four or five

times. These exercises may and should be increased in number each morning until you have attained the maximum number your time permits.

As we proceed in the course other exercises will be given, all of which should be religiously observed.

Our next lesson has to do with the different phases of the mind, conscious and subconscious. A thorough understanding of the present and the first lesson of this series is a prime requisite to practical work in the domain of the great unlimited field of conscious and subconscious mentation. Mastering the two lessons, therefore, will return you a hundred-fold.



THE CELL, ITS LIFE, STRUCTURE AND FUNCTIONS

(Lesson 4)

The health of the physical body is the health of the cell in the aggregate. If one is sick with a general ailment, such for instance as fever or complaint of similar nature, then his central consciousness becomes a reflection of the aggregate consciousness of the sick cells. If the trouble is local then the central consciousness contains a reflection of the consciousness of the cells of the local area. To illustrate: If one is suffering from a boil, the cells included in the affected area, reflect their condition into the central consciousness which is interpreted by that consciousness as disease of the affected area, and it names that disease, a boil.

Now this is a condition known to the mind which according to our present day understanding, is purely physical. But there is a consciousness of the cell, which although the mind therein is sick, is not purely physical; and that is at the inception of the illness. It is nothing more or less than a phase of subconscious mind (the activity of the cells of the body, that is to say their functioning, is a phase of the subconscious), laboring under a wrong impression that has been received from the external world. This impres-

sion being continued, becoming dominant, infects the purely physical structure, and physical ailment results.

One cannot hope to become highly efficient, to become unusually successful, unless his physical organism is well and strong. This, it cannot be if there is anything wrong with the cells that compose it.

As previously pointed out, physical man is Spirit crystallized; and we have found that Spirit is pure Mind—that is to say that Spirit is Mind in essence. The student will recall that man was analyzed thus: Man is composed of Spirit, Spirit Mind and Spirit Matter, or Physical Man is composed of the aggregate of his cells, so it follows that the cells of the body are Spirit Matter, or Spirit Crystallized.

I have also pointed out that “Spirit Matter” is subordinate to and obeys the higher mode of Spirit which mode we call Mind. Thus we arrive at one of my fundamental propositions, namely that, “The higher Mode of Intelligence, Governs and Controls the lower Mode.” Another way of stating the proposition is that, Mind controls Matter. The last lesson in this course will contain a definite, precise and infallible formula by which this principle is made applicable to environment as well as to the physical body. It is by the use of this formula that the student makes over his life, a life of success and achievement in relation to his heart’s desires. A broad statement, it is true, but a statement which is susceptible of proof

by the student himself. The modus operandi consists in a thorough study and understanding of this course of instructions, and a conscientious application of the principles herein contained. The application of principles, involves and makes necessary, the practice of the regimen set out, and this means earnest, constant endeavor. You can not hope to succeed in mastery of success principles in any other way.

In the sixth lesson of the series, I show just how wrong emotions injuriously affect the entire physical body. Again I call your attention to the fact that the physical body consists of its cells in the aggregate. Therefore, wrong emotions affect the cells injuriously. It is for the purpose of showing the student just how this occurs that it now becomes proper to discuss the

COMPOSITION AND CONSTRUCTION OF CELLS

Every part—severally and in the aggregate—of the human body is made up or composed of billions of microscopic cells. That is to say that, the organic secretions, the blood, nerve tissue, muscles, fat, cartilage, bones, flesh, marrow and tendons, are all composed of cells, cells so infinitesimal that they can be seen only by using a high-power microscope. But each cell is an entity, each cells has consciousness and memory, each cell is born, and in relation to organization into form each cell dies.

Now let us see just what this little life looks like under the microscope. The first thing ob-

served is that the cell is a mass of jelly-like substance. But there are different compartments in this mass. The extreme outer is a tenuous veil that gives form to the cell. Within this veil is protoplasm; at the center of the protoplasmic substance is a point that is called the nucleus. In highly developed nerve organism there is still another center, a center within a center, it may be said, which is called the nucleolus. This is the center of the nucleus.

Now perhaps this description may be rendered clearer by transferring our study of the microscopic cell to a cell many billions of times larger. Fortunately we have such a cell; it is the egg. The shell of the egg is the outer lining—corresponding to the veil of the microscopic cell—that gives form; the white of the egg is protoplasm; and the yolk the nucleus. Although not generally known, but true nevertheless within the yoke, at its very center there is a point, which represents the vital principle, that may be likened to the nucleolus.

A very singular formation frequently present in the protoplasm is the granule. There are also at times well defined cavities found in the protoplasm which are filled with fluid. These cavities often change position and not infrequently entirely disappear. It is held that the granule is the instrument through which the body building phase of the subconscious mind functions; and that the spaces or cavities in the protoplasm are the instrument for expression of the desires.

In the cell of the physical body the nucleus

is the point of contact of the Mind; it is the formative center, and likewise the vehicle for the Mind's expression. Many psychologists deem the nucleus to be the home of the Spirit while the nucleolus is held to be the Radiant Life Center of the Spirit. It is through the nucleus that the commands or directions of the central Intelligence in connection with the granules of the protoplasm are made to operate on the purely physical structure. The cell itself therefore must be the functioning instrument, receiving nutrition, and performing its work of growth. It is a most wonderful process—the transformation into physical life and form of the nutrition that has been forwarded by the assimilative organs. And in this connection, bear in mind that the growth of the cell taken in the aggregate is the growth of the body; hence we have the same process of growth of the cells of the assimilative organs, those organs which furnish physical sustenance to the rest of the body.

THE LIFE CYCLE OF THE CELL

But now it becomes important for the student to become acquainted with the birth, extent and death of the cell. First let me say that as we know death, the cell never dies. As a component part of an organism, it lives its allotted time, and then separating into its elements it re-organizes as a cell in other organisms, but the vital life-principle goes eternally with the elements into which it separates. For that matter, such too is the case with our physical bodies when we enter that condition we call death. There is merely a

separation or disintegration of the basic elements of the body which thereupon reorganize in some other body under the direction and control of another central intelligence. But we cannot go into this phase of the matter at this time.

The law of the single cell is birth, youth, maturity, reproduction, and so on, ad infinitum. Of what does the birth of a cell consist? It is a peculiar process. It consists of division of the matured cell—nothing more. The cell which in its normal shape is spherical, arrives at the age of maturity. Under the microscope it appears to elongate and then to take on a waist; the process is as though a cord had been passed around the center circumference which, gradually being drawn tighter, finally severs the cell into two halves. Thus where but one cell existed before, now there are two. In this way cells multiply. But in relation to every organic form cells disintegrate or break up into their original elements, and ultimately reorganize with other cells forming a new body. It is thus that cells die or become dead to the form or body of which they were members. Much of what has been said is learned from the amoeba. It is a single cell water organism and has been studied microscopically very extensively. But while the statements made are largely based on what is known of the amoeba, it is known that, generally speaking, all single cell organisms have similar characteristics. The student therefore may well take as his guide to an understanding his own cell structure, the processes of the amoeba.

But, you ask, if cells in the aggregate compose the human body, and they never grow old, why do men grow old? Man consciously and subconsciously is an aggregate of cell consciousness. He is more than that, however, for he is an organized Intelligence having a Spiritual and Intellectual center. This center is above the aggregate consciousness of his cells. Now it has been shown that the consciousness of the cells responds to and acts in accordance with the wishes of the central Intelligence. When the central consciousness interprets a condition external to itself as age, the thought is impressed on his own cell consciousness. Thus, when the central Intelligence looks out on the world of form and sees changes in objects in the human, animal, vegetable and mineral kingdom which impress it as impairment brought about by time, he calls it advanced or old age, and this interpretation is sent to the cell intelligences. Added to this impression, however, is the other impression that derives from race consciousness gained from experience of the race, which is that time impairment, being so general, must be a law of all life, and that, therefore, the body that is occupied by the particular Intelligence is subject to the same law, and it is becoming old or aged. This results in the cells adopting the suggestion of the Central Intelligence and themselves becoming sluggish and weak in the performance of their functions, which condition progresses to the point where the body as a whole is worn and aged. But it will be noted that the controlling element which

produces old age in the cells is the suggestion from the Central Intelligence that the body is growing old. Now, if the Central Intelligence deliberately refuses to adopt and send out such suggestions, but instead consciously and deliberately maintains that the body will continue youthful, then suggestions to that effect will be forwarded to the cells and they, acting on such changed suggestions, will in turn continue vigorous and youthful.

I have stated that cell consciousness is a phase of subconscious mind, and that subconscious mind acts on suggestion. The impression sent to the cell consciousness, or that phase of subconscious mind mentioned, is a suggestion; and the cell intelligence acts on it accordingly. Acting thus, it changes its appearance from youth or maturity to age. The conclusion is that age in its essence is an appearance; but an appearance that is sternly existent. The cell never dies—remember the law. What is true of the cell consciousness as an entity is true of it as an aggregate, and so it follows that the appearance becomes general. This results in that condition of the human body that we call old age.

PSYCHOLOGICAL MOMENTS

In the life of the cell there are moments when it is most susceptible to suggestion. These moments are called psychological moments. I have pointed out the process of cell multiplication or production. It is just at the moment of separation or birth of the new cells that the cell consciousness is most susceptible to suggestion; and

this is the psychological moment in the life of the cell. I assume this to be due to the fact that the fresher, newer consciousness is more plastic to receive impressions at that time.

The great lesson for the student to learn is that there are countless billions of cells being born into his body each day, replacing countless billions that pass out. As these new lives take up their cycle, be assured that the dominant cell consciousness of the ancestor is impressed on the young cell. The impression thus imparted forms part of the new cell's mission; it is its commission to work, as it were. This mission is faithfully and diligently carried out regardless of its nature, until the cell intelligence is impelled in a different direction in accordance with commands from the central Intelligence. The moral is to so control your minds that nothing but proper and constructive impressions are sent to your cell intelligence.

To state the same principle differently to insure clarity, I will put it thus: The law is that every cell reproduces its kind both physically and mentally. Give a direct insistent command, a command that is intensified by feeling, and a generation of the cells act on that command until repealed. If the command is not repealed, cell posterity takes it up and acts in accordance with the impression received from the ancestor, and so on; the ancestor cell handing down the inheritance from generation to generation. Such is the law. How vitally important it becomes that every person should learn to give the right commands to

his cells continuously. Such is one of the aims of this course—teaching a method whereby you can give right commands throughout your life.

DEFINITE INSTANCES OF CELL CONSCIOUSNESS

Much that we have learned of the conscious activities of cell life is gathered by observing the activities of the amoeba. As already stated it is a water organism. Watching its activities in a drop of water under the microscope it has been seen to flee before other amoebae who pursue in schools, much as you see fish doing occasionally. It is, of course, not known whether a game is being played or a tragedy enacted. It may be that the pursued has violated some rule of amoeba conduct and the others are conservators of the law and pursue for the purpose of inflicting dire punishment on the offender. On the other hand it may be that they play a game of amoeba, "Blind Man's Buff." Who knows? The vital point is, that their activities are beyond doubt the activities of intelligence of some kind. Their's is an activity of system—such from observation is the logical deduction to be arrived at.

Another process of the amoeba that indicates intelligence, is that the amoeba is capable of caring for its personal needs. It obviously recognizes food, consuming that which is desired, and rejecting that not desired or that which is unfit. In this respect, it would seem that the amoeba is exercising a degree of intelligence not possessed by some people. The amoeba consumes its food

not by any special organ for that purpose for it has none such. On the other hand the consuming and assimilative process consists in the amoeba wrapping its jelly like form around the particle of food selected and absorbs it into its system.

It seems also to be capable of accommodating itself to conditions, If acetic acid is placed in the water containing the amoeba, it forthwith begins to form around its sensitive body, a shell-like cover as a protection against the acid. If it desires to come to the surface of the water it fills a sack with gas and arises; wishing to lower itself in the water, it deflates the gas bag and sinks of the grosser weight.

From a consideration of the foregoing mentioned actions of the amoeba it would seem to be beyond question that the cell has an Intelligence peculiar to its distinctive organism. Also that it is not dependent on associated organism as an aid to existence—it is a living, intelligent entity, having a definite purpose, probably created with that guiding purpose implanted in its consciousness; and this it holds until altered conditions invite and, in fact, impose change. Finally it goes on to other planes of existence, and in thus pursuing the law of its nature, it differs but little from the Ego with which it has been associated as a member of the human body.

In our school days we were told that our bodies undergo a complete cellular change every seven years. More recent scientific information is to the effect that this renewal of cells takes about

twenty-five months, and still later it was announced that the physical body is completely renewed on an average of every eighteen months. I am more inclined to the latter view. It is, of course, common knowledge that if one cuts the hand, or breaks a leg under ordinary conditions the injuries will be repaired in from a few days to a few weeks depending, of course, on the extent of the injury. This argues for the truth of the statement that billions of cells are being born into the body daily; otherwise repair would be impossible.

RELATION OF CELL HEALTH TO PROGRESS

There is a law by the observance or non-observance of which you determine your future, physically, mentally, morally and financially. That law lies in the absolute control by the Central Intelligence, the Ego—You—of your mentality. On the control of your mind depends your success in any of the departments which I have just mentioned.

In a future lesson you will be shown the relation between mental states called the emotions and the physical body. You will be shown that æsthetic thoughts, thoughts of disease, depression, anger, fear and the like, break down and destroy the cells of your physical body. The reason lies in the intimate association between the higher and lower phases of mind (Matter, as already stated, is Spirit crystallized). Your higher mode of Mind, the Intellect, is connected with the lower mode—matter—in its cell form by innumerable wires of communication, the nerves. There is not

a point in the entire body that is not so reached. A cambric needle sharpened to the point where the most powerful microscope could not detect its blunt end is not fine enough to enter the flesh at a point where nerves are not. At the terminus of every nerve is a cell, not only that, but the nerve structure itself is composed of nerve cells, cells which are the most sensitive of any known to science. These termini are the receivers of thought and impression, and what is sent out over the communicating lines never falters until its destination is reached. The clearness and speed with which the message is received and transmitted depends on the intensity accompanying its initial impulse. That intensity may and does depend on at least three elements: clearness of thought, power to concentrate on that thought, and—the individual feelings and emotions of the Ego. I will state this somewhat differently; thus: The cell is impressed with the message received in proportion to the intensity of the feelings or emotions attending its sending forth by conscious Mind, or in proportion to the degree of concentration of attention on the thought, feeling or emotion transmitted. I may say further that with the foregoing analysis there should be considered the factor of persistence in a given feeling, emotion, desire or thought. Any mental state, weak or strong, that is sufficiently persistent invariably impresses itself on the cell consciousness.

Now on the other hand, you desire to know what constitutes a command to the cell conscious-

ness. The answer is concentrated thought. A concentrated thought is an impossible thing without being clear and explicit; to suppose otherwise amounts to a contradiction of terms. But note this, please: It does not follow that the thought must be clear from its inception; it may become so by concentration; indeed but few thoughts leap full blown, definite and clear into the consciousness. There is always the misty, hazy, stage attending the evolution of a thought. It may be but momentary, but it exists nevertheless. It is in this way that Feeling may be centered on until it reaches the complex state that we call Emotion. As will be shown you in the lesson on Emotions, a definite idea always accompanies an Emotion. It is this definite idea intensified by the Feeling that affects injuriously or beneficially the cells receiving it. Now do you perceive the great lesson conveyed herein? It is that you should become habitually careful of your thought, your feeling, your emotion. **YOU ARE WHAT YOU THINK.**

Now may I point out a few things of every day life wherein lie possibilities of trouble for you—both mentally, physically and, for that matter, environmentally. Every one of us like sympathy. But it is the very worst thing you can take into your consciousness, excepting the intense states of destructive Emotions. Let us examine for a bit the effects of sympathy. The first effect of sympathy, is that it induces a state in the individual which is called Self-Pity. Self-Pity is based on the belief that some how or other the individ-

ual is a blind buffet of fate—that he is not one of the chosen ones—that the Supreme Intelligence of the Universe has selected him as a special object of abuse; that by that Supreme Intelligence,—and by the World, he is being treated cruelly and unjustly. This state or condition is most decidedly psychically injurious. If indulged in to any marked degree, physical effects are produced which manifest as neuresthenia, and other complaints some of which concern the digestive organs.

Another effect is that your condition re-acts against others. This you know from your personal experience, to be the case. How often have you been in the company of a friend who consumed a major portion of the time in recounting his woes? What effect did this have on you? Is it not true that you took on the depressed mental state of your friend? Is it not true that your outlook in life was affected by his?

What is termed a high emotional state consists in the Emotions dominating your judgment. When such state exists the action and energy of the cells are most intense. Suppose I illustrate: It is assumed that you are at dinner in company with happy joyous friends and are having a happy, wholesome time. A message is brought to you that some one near and dear has passed away. You at once lose your appetite, the blood recedes from your cheeks and other physical symptoms of deep emotion appear. Now this occurrence makes an impression on you that lasts many, many years.

THE VERY INTENSITY OF THE EMOTION—INDUCED BY THE INFORMATION—HAS CREATED A PSYCHOLOGICAL MOMENT, and the impression thus created remains with you for life.

But bound up in the illustration is a law that can be converted into salutary effects. It is not easy, of course, for one deliberately to change a thought of the nature mentioned into one of beneficial import, but this is one of the lessons to be learned,—indeed it must be learned if the student is to gain mastership of his own being. Now suppose instead of permitting the emotion to work you an injury, you turn it about thus: You think, “Well she was a splendid woman. How happy she must now be!” And so on. Dwell on the good side, refuse absolutely to think of the void that may have come into your life by this occurrence. Thereby you transform the destructive tendency into one of a most beneficial nature. It’s worth the while—be assured of that.

Destructive energy is but constructive energy inverted. It is the business of the student under every condition to direct his energy into right channels. One can so habituate himself to doing this that instantly on recognizing a downward tendency he may switch that tendency into the right channel.

Environment is filled with suggestions of downward tendencies. On every hand you see injustice; friends visit you and proceed to tell you just how badly you are looking, advising you to see the

Doctor immediately. The newspapers are filled with patent medicine advertisements which continuously suggest that something is wrong with the physical body. There should be a law against such perversion of the public health-mind! You go out for an afternoon's pleasure. What do you hear? Many, many times, it is gossip, Gossip, GOSSIP! Close you ears to all such. Refuse absolutely to accept as a guest in your consciousness any thought that is inimical to any person,—you gain immeasurably by adopting such rule.

Now in bringing this lesson to a close, I desire to point out just wherein wrong thoughts, wrong emotions, wrong tendencies make against you in the acquirement of your desires—your ambition—your aim in life. Back of every Emotion, Feeling or Thought is contained a corresponding physical impulse. I have shown that all “success is brought about through some form of bodily activity—that all bodily activity is caused, controlled and directed by the mind.” This being true, it follows that if one's bodily activity is impaired by wrong thoughts, then one is not doing his most efficient work. But more than this, is the FACT, that one reflects his mental condition upon the surrounding world of vibration. It is a known fact that one's dominant mental attitude can be telepathically communicated and being communicated is interpreted by the recipient. TELEPATHY IS A FACT. And men and women with whom you thus come in contact sense your dominant mental state. It affects them accordingly. If

you are in a condition of despondency, a mental attitude of failure, a forsaken, forlorn sense of being, a nobody-loves-me-and-I-do-not-love-anyone feeling, be assured that, that feeling, sense or attitude will be impressed on the people with whom you come in contact. The law does not vary. What is the result? People begin to avoid you. Subconsciously they are impelled to keep away. It is very probable that not one person in a thousand could definitely state why he is uncomfortable in your presence, but the fact that such is the case is true nevertheless. Your cell consciousness in the aggregate is you. Change your mental attitude. Change your dominant thought. Intensify your constructive tendencies. BE A MASTER OF YOUR MOODS.

PRACTICAL EXERCISES

First: Every morning complete the breathing and physical exercises heretofore prescribed. Likewise the mental exercises.

Second: Stand by the open window, and inhale deeply. Feel the life of Infinite Mind coursing through your veins. See it mentally as a glorious golden light flowing into your being. Throw your shoulders back and lift your chest and affirm. I am master of my moods. I am the directing controlling Intelligence. I refuse to allow any thought of destructive tendency to enter my consciousness. I refuse to be impressed by any such. I immediately transmute the energy contained in such thought or tendency into constructive, life-giving, uplifting, unalloyed good. Repeat

this thought over and over, either audibly, or mentally, feeling the force of the statements, feeling the power which inheres in such a mental attitude.

During the entire day be on the watch for any downward tendencies, instantly correcting the same in line with the principle herein given. Do not indulge in Self-Pity. You are a King; you need no pity, either from yourself or from others. **MAKE THIS A REGIME OF YOUR LIFE—MAKE IT HABITUAL.** Such an attitude will compensate you in dollars and cents—in improved environment. Such an attitude will draw to you and abundance of kindly disposed friends—business and social. Practice this at least ten minutes daily during the coming week, and after that, hold this attitude of mind every minute of the day as long as you live.

PHYSICAL EXERCISES

These are to be taken while in bed, and before the mental regimes. These are in addition to those heretofore given, and should be practiced every day without fail.

Lie flat on your back with arms outstretched. Now breathe full and deep. While retaining the breath raise the arms, at the same time imagining that you hold in each hand a ten-pound weight. Bring the hands together and touch the imaginary weights. Now lower the hands to the former position. Relax and rest for a moment. Repeat this movement five times. Now stretch the arms parallel with the body, and raise them over and

above the head, then lower to original position. The imaginary weights should always be held in consciousness so that you may feel a sense of resistance. As you raise the arms inhale; as you lower them exhale. Carry in mind the thought that with every movement the blood is coursing through every artery and vein of the body strengthening and invigorating it. Do not neglect the physical exercises.



NERVE ENERGY

(Lesson 5)

There is no more general misunderstanding of any subject in relation to Psycho-synthetics than of nerve energy. It seems to be the general belief that the energy that affords the power with which the body functions, both on the intellectual and the physical planes is drawn from the food eaten by the individual, and from that alone. True it is that much of the energy that enters the body is supplied from that source; this being a fact, the laws pertaining to Physical Essentials as pointed out in the third lesson should be religiously observed. But, as later will be shown, the accumulation of energy, the motive power of the individual, is not derived solely from the food taken into the body.

But let us get back to first principles in order to have a proper conception of this highly desirable force. May I then point out once again that Spirit in its manifold phases is the All. You have been told that Mind is a mode of Spirit. It now remains for me to tell you that Energy also is a Mode of Spirit, and if the student could but analyze energy back to its greatest degrees of refinement he would find that it is Intelligence, as is Mind.

I have pointed out that Spirit is Universal;

likewise that the Mind of the Spirit is Universal. But there is an active phase of the Spirit which is a power that resides in, and is ultimately found to be, the active principle of Mind. Mind and Spirit being Universal, the active principle of Mind must likewise be Universal. It is also true that Energy resides in all form. This is true of the finest particle of matter, as well as of the larger and more stable forms. So it is that the same force which manifests as chemical affinity is the force that expresses as the Power of the Mind and as the Power of the Ego that we name, the Will. The distinction lies in degree and not in kind. It consists in the difference in the degree of activity of the innate principle which in functioning operates the instrument (in which it is) at a greater or less rate of speed; in other words, it is inherent in Energy that it is able to expend just so much of itself as is necessary to activate a phase of mind or a particle or aggregate of matter at greater or less speed, according to the requirements of the particular instrument.

But Nerve Energy is not only the power that accomplishes the effects just mentioned, but there is another phase or manifestation which consists of the phenomena that is called cohesion, chemical affinity and things similar. In line with this principle, it is found that Energy is that which during earth life holds body and soul together. The Energy thus manifested is called Body and Soul attraction.

Nerve Energy is likewise the medium for the

manifestation of mental and physical processes. Man has the power to think, unaccompanied with physical exertion, although when thought processes are put in motion there always attends an impulse toward bodily activity. The power that enables man to operate his mental or thinking machine, that power that enables him to formulate an idea into definite thought, is Nerve Energy. I may flex the muscles of my arm, causing them to contract and relax. This is usually said to be a purely physical movement. But in the mental state that sets in operation the contracting and relaxing muscle there rest a power, and that power is Nerve Energy. Moreover in the ultimate Nerve Energy should be the greatest of all considerations, for it is the Life Force that enables us to exist and function as intelligent human beings. Being the Life Force, it is therefore that which originally built the body; it is that which constantly repairs the body.

From the foregoing it has doubtless been surmised that ultimately Nerve Energy is but another phase of subconscious mind. The conclusion is correct. It will be remembered that in the last lesson I pointed out that the builder of the cell was but a phase of the subconscious mind. It is this phase that I now present. Nerve Energy may with truth be called the Builder.

I have shown that the Energy of the Spirit or Mind is Universal. But it is also individual. I mean to say therefore that Universal Energy becomes Individual Energy by process of concentra-

tion, and to this extent, the process is similar to the creative process described in the first lesson. Nerve Energy therefore is a specialized type of Universal Energy and is concentrated so as to express from the standpoint of the world of form. Nerve Energy is Universal Energy concentrated.

Here is an important point to remember: the individual who learns how to control and direct Universal Energy according to his individual wants, draws from an inexhaustible supply. In just so many words, this means to the individual that he need never become weary; he need never tire of thinking; he need never tire at any useful vocation: PROVIDED, however, that he not only learns how to control and direct Universal Energy, but actually DOES SO.

I stated that Nerve Energy is a specialized or concentrated form of Universal Energy. I have not intended to convey the impression, if such I have done, that Nerve Energy is the only specialized or concentrated form of Universal Energy. For instance, it may well be said that Commercial Electricity is likewise a specialized form of Universal Energy. In this instance, however, man himself has provided the machinery by which this inexhaustible supply of Energy is transformed into uses to meet the needs of the world. Thus, by using one form of energy in his thinking, man succeeded in directing another form, by medium of the dynamo, into channels of commerce and trade.

By the study of commercial electricity, that

phase of energy mechanically controlled and directed as a result of man's genius, we may form some idea, although not altogether adequate, of the nature and processes of Nerve Energy. That we know what it is in the ultimate, we are safe in assuming, for we may arrive at that knowledge by philosophical reasoning. Man knows but little of Spirit. He knows that Spirit expresses in different modes, and that which we do know concerning it, is gathered from experiment and observation. So likewise is that which we know about commercial electricity. Probably the man who knows most about Electricity is Thomas A. Edison, but when asked as to what it was, he answered that he did not know. What is known therefore of Electricity' is gathered from observing the results of its action.

We know that when electricity passes over the wires, those wires are charged with' life of some kind—assuming, of course, that motion is life. When the electrical current is withdrawn from the wires, we know that life has been withdrawn or at least directed into another channel, and we say the wires are dead. So it is with the nerves of the body, when the nerves are charged with energy we know that they express life; when not so charged we know that there is less life, and when the energy is finally and completely withdrawn from the nerves—from the entire nervous system—we say that the body is dead. Here then we have an analogy: The wires for conducting the electrical current through the body are the nerves of the

body; similarly, the wires of the electrical plant are to it what the nerves are to the body. Let me impress this one vital statement upon your minds as a conclusion of this division of the present lesson: When our nerves are charged with their normal quota of energy, we have life, strength, vitality; when that supply is lessened, then all sorts of deficiencies arise. The body becomes depleted, mental processes (that is the power to think clearly and well) are impaired, digestive organs refuse to do their work properly, the blood grows thin; one is then said to be "run down," and the physician is called. He tells you to go to the mountains or the seashore, for says he, wisely, "You can't stand up under this—you must get strength." Well, he states the truth, but the method for accumulating strength herein described is radically different from the prescription given you by your physician. But of that more hereafter.

GENERATION OF NERVE ENERGY

Nerve Energy is generated in proportion to the individual's observance of two laws: These laws are mental and physical.

Much has been said in the lesson on Physical Essentials concerning eating, drinking, breathing and exercise. Too much has not been said, however. Especially is this true in relation to the subject of accumulating nerve energy. Not only does the food you take into your system produce for you a certain amount of energy, but the meth-

od in which you take the food into the system, as well also as the quantity, has a vital bearing on the conservation of energy. Thus for instance, if you eat a greater quantity of food than is actually needed to replenish the wear and tear of the body brought about in your daily life, you have expended your energy in two ways, thus: You have consumed a certain amount of energy in the process of chewing—rarely if ever is there any waste in chewing the normal quantity of food, the waste occurs when you chew more food than is necessary for your bodily requirements. But a more serious waste, a more serious expenditure occurs in the additional work you have put on your digestive organs to rid the system of the excess load of food.

But to return to the original subject, namely the generation of Nerve Energy by eating. The food you eat contains energy. It is extracted from the food by the digestive organs and the organs of assimilation. The student should observe, however, that there is a distinction between the nourishing properties of the food and the principle of energy behind it. The principle of energy is liberated by the chewing of the food into fine particles. That contained in the food cannot be liberated in any other manner. A word to the wise is sufficient. And therefore it is unnecessary for me to point out why the food should be chewed until every particle is broken up and ground into a mass. Moreover by proper and complete mastication, the food being thus thoroughly mixed

with the saliva it is properly prepared for entry into the stomach. In relation to the energy in food anything less than thorough mastication of the food is apt to be a consumer rather than a conservator of energy. By this is meant that in the event the food is forced into the stomach before it is thoroughly prepared, the result is inevitable—impaired digestion.. It cannot be otherwise, for there are certain chemical properties necessary for thorough digestion that are contained in the saliva which are not found in the juices of the stomach. When these properties are wanting, digestion is not normal. What results? The stomach after a vain endeavor to do the work, more properly done by the teeth and saliva, ejects the load of unprepared food into the smaller intestine. Here nature in a last effort to prepare the food for assimilation commences a process of putrefaction or rotting. This process sets up a distillery in one's body which generates alcohol and this in turn poisons the entire physical body. In an effort to rid itself of this toxin the body consumes a great amount of energy and produces debility; hence it is that one hears so many people say, "I don't know what is the matter with me; almost everything I eat disagrees with me, and I feel so badly all the time." Of course, they do! and they ought to feel badly for violating the laws of health of their physical being. Well, if you would get all the energy possible out of the food you eat, eat that only which is necessary to replenish the waste processes of

the body, and chew what you eat until there is no taste left in it. That is the rule, and a rule which it will well repay you to observe.

Energy is also generated in the system by the water you drink. I need not go into this phase of the subject with any degree of detail for it is an obvious fact. I would now reiterate that which was stated in a former lesson, namely, drink plenty of good pure water—at least two quarts daily, no less quantity will answer the purpose. Then, too, to conserve Nerve Energy, there is the element of breathing. The air you take into your lungs is surcharged with energy. If lung capacity were normally developed in the individual he would be able to exact all needful energy from the air with which to meet the demands of the body, both mental and physical. The moral is to drink in your air by the gallon; and drink it in all day long, just in that manner.

And now I would say to you that exercise has for its end and purpose the proper distribution of energy. I speak of both physical and mental exercise. The methods for physical exercises have been partially outlined and will be given further attention as we proceed with the course. The lessons that follow will take up in detail the exercises of a mental nature which are necessary as an equalizer of Nerve Energy, and need not be specifically mentioned here. Indeed the subject is not such as would admit of exclusive treatment in this one lesson. The principle operates in every field of mentation and will thus be gathered as an

increment as you proceed with your studies.

CONSERVATION OF NERVE ENERGY

The law of conservation of Nerve Energy is the requirement that the individual refrain from uselessly expending it. If the average individual would bear this one requirement in mind, there would be no need for special exercises as a means toward further accumulation. Nature, the bountiful provider would take care that such an one be fully supplied.

This requirement involves every activity of man. Every time one moves his hand, every time he opens and closes his eye; every time he exercises in any manner, energy is required. Every thought that is formulated consumes energy. Every indulgence in a destructive thought or emotion dissipates energy. In the next lesson much will be said of the feelings and emotions. There you will learn how to refrain and from what to refrain. There you will learn that constructive emotions generate energy, while the opposite occurs when you indulge a destructive emotion. It does not follow that every activity of man wrongfully expends energy. On the other hand those activities of body and mind that have for their object definite purpose will generate and conserve energy—although there is expenditure in doing so—and are proper to indulge. It is in the excessive use or abuse of your normal supply that the waste occurs. Anyone of ordinary intelligence knows when such abuse occurs. The student then, should have a care to see that he is at all times living in

strict accord with the law that conserves, the law that permits use, but penalizes abuse.

Another means whereby energy is conserved is concentration. Energy seems to be diffusive; it is like a shower of rain, that is to say that it does not focus to a point. Concentration as here used means to do one thing at a time. Hold the mind to the doing of that one thing. How prone people are as a rule to attempt the doing of two things at once. It is a disastrous habit in which to fall. It expends more than double the normal quota. When things are done singly, and consciously directed, the normal supply only is expended.

Another adjunct for the conservation of energy is balance—mental poise. This when attained puts an end to the worry habit. There is no condition of mind so capable of draining your reserve stock of energy as worry or other habits involving lack of poise. Few indeed are free from such habits. There are, of course, degrees of lack of poise. There are degrees in the worry habit; in the “getting mad,” habit; in the despondent habit, and in all others of the pernicious brood. In relation to this method of conserving ones energy, such conservative power is in proportion to poise. On the other hand one wastes his energies in proportion to the degree that he indulges in Energy-wasting states of mind. **GET CONTROL OF YOURSELF! BEGIN NOW!**

And now let us look at the structure of the instrument by which the energies are received into

the body and distributed to the proper localities. In the physical body there are contained two great nervous systems, namely, the Cerebro-Spinal, and the Sympathetic. The former is composed of the nerves of the Spinal Canal and the Cranial Cavity. The latter is composed of those nerves found in the Thoracic, Abdominal and Pelvic Cavities, and those that reach the Internal Organs.

The Cerebro-Spinal System presides over the voluntary organs of Sensation and Volition; while the Sympathetic System controls the internal organs and the involuntary processes of the physical body, such as digestion, assimilation, growth and the like.

The Cerebro-Spinal System is the special instrument by and over which impulses producing exercise of the five physical senses, are forwarded. This system is that used by the Ego for conscious thought; it is the system by which the Central Consciousness contacts the outer world—the world of form; the world of conscious activity. It may well be likened to a telephone system, with the Cranial Brain as a central station, and the Spinal Cord and nerves of this System, the cables and wires respectively.

The Cranial Brain is a mass of nerve tissue, divided into three parts, namely: The Cerebrum, the Cerebellum, and the Medulla Oblongata. The Cerebrum occupies the upper front, middle and back part of the Cranial Cavity; the Cerebellum, sometimes called "The Little Brain," lies below and to the back of the Cerebrum, while the Me-

dulla Oblongata is below the Cerebellum, and consists of the broadened terminus of the Spinal Cord.

The principle function for the Cerebrum is the manifestation of the intellectual thought processes. On the other hand it is said that the Cerebellum controls the voluntary organs of the body. The Medulla Oblongata together with the Cerebellum are the distributing centers from which the nerves of the Cebro-Spinal System reach special organs of sense, and the thoracic, abdominal and respiratory organs.

The Spinal Column is composed of numerous vertebrae containing a hollow or canal that proceeds through its entire length. Within this canal rests the Spinal Cord and from which at the juncture points of the vertebrae, numerous branches of nerves are sent forth into other parts of the internal organism.

The Sympathetic Nerve System is composed of a double row of ganglia on each side of the spinal column connected together by filaments, and with the Cerebro-Spinal System by sensory and motor nerves. This system is in active control of the involuntary nerves and organs of the body. A part of the Involuntary or Sympathetic System is the Solar Plexus, or what is sometimes called the "Abdominal Brain." This organ is composed of white and gray nerve tissue resembling in shape and color the Cranial Brain. By some it is held that the Solar Plexus is the brain of the Subconscious Mind. Others still hold it to be the storehouse of Memory and of Nerve Energy. As a

matter of fact both theories are correct but the Solar Plexus is not the sole organ for these functions. It shares these with the entire nervous systems including the Cranial Brain. However, the Solar Plexus does store and distribute energy as a specialized organ for that purpose.

The prime essential for the student to note in the study of the two systems of nerves is that they interlock, and interact. Moreover the main branches of the nerves may be called the trunk lines, transporting the energies along their respective courses to the subsidiary lines, of which there are millions—so many in fact that no part of the body is left unsupplied. It therefore follows that if the Nervous Systems are functioning properly and the Central Intelligence is in control, the normal supply of energy should always be present. But in the present day conditions of hurry and worry, rare indeed is the individual who fully measures up to normal requirements. It follows therefore that the task set before the student is to bring himself into normal relations with Universal Energy—the relation whereby his physical organism becomes the inlet, storage battery, and transmuting agency for the Energies necessary to make him a thoroughly efficient individual.

PRACTICAL EXERCISES

In the exercises that follow, the mental attitude of the student is of paramount importance. That attitude should be one of concentrated purpose. When you exercise for the purpose of transmuting Universal Energy into Nerve Energy

consciously maintain a mental attitude of intention so to do. And do likewise in the conservation exercises.

I now enter on the presentation of an exercise for the storing of nerve energy in the human body. This exercise is to be used regularly each day at such time as is most convenient for the student. In the event it is impractical to fix a definite hour each day for this exercise (which is decidedly the better practice as it affords continuity and strengthens the will), at least find some-time during the day to follow the regime:

Secure a quiet room where you will be free from interruption. See to it that the windows are wide open. Lie down on the floor, flat on your back, without pillow or other thing under the head. Let your arms be outstretched sideways from the shoulders with the feet about fourteen inches apart. Have a care that your clothing is not so close fitting as to prevent full abdominal breathing.

Now attain full and complete physical relaxation. Raise the arms and let them fall without muscular restraint—this is to determine whether any muscular contraction exists. Close the eyes and mentally go over the entire body, and see to it that there is no tension of any kind at any point. Relax completely and maintain relaxation throughout the exercise.

Now inhale a full deep breath consuming the equivalent of about six or eight pulse beats. Retain the breath for double the time required for

inhaling; then slowly, and with complete breath-control, exhale, consuming a like time to that required for inhaling. Repeat this exercise four or five times so as to establish the rhythm.

Having established rhythmic breathing close your eyes and picture to yourself a stream of white light flowing into your lungs with the breath. While retaining the breath see this white light storing away in the solar plexus—the solar plexus lies directly against the spinal column, just back of what is generally called the pit of the stomach—knowing that this white light is the Universal Energy that you are taking into your body. As you exhale, visualize the white light spraying from the solar plexus until the spray has covered the entire body. While doing this fix in mind the thought that you are being energized from center to the outer surface of your body; that you are being renewed, strengthened and invigorated.

During the first few days, possibly the first week or ten days, you will have to depend upon your imagination to help you through, but soon there will come a day when you will know that you are taking energy into the body. This knowledge will manifest itself as a galvanic disturbance in the center of the abdomen; you will feel a tingling sensation, which will accompany your thought, first in the abdomen and then throughout your entire body. When the exercise is completed, it will leave you so full of life and vigor that you will feel equal to any task or any duty. In ten or twenty minutes' practice of this exercise you

will store in your body an amount of energy equal to that acquired in six hours' sound sleep. It truly is a process for "The renewal of your strength."

In connection with the foregoing mentioned practise, religiously observe all that I have taught you in connection with eating, drinking, breathing and exercise. The process above mentioned was never intended to supplant normal or usual bodily activities.

I now give you a few rules for conserving the energy you have acquired. Make these rules a life habit. It not only means conservation of energy, but the living of the rules makes for you great mental efficiency.

MENTAL REGIMES

(1) Be on the watch that you may control every tendency toward purposeless bodily movements.

By this is meant to suppress those numerous involuntary movements not necessary to the performance of the work in hand. All such movements are energy wasters of the worst kind.

(2) Do one thing at a time. Concentrate your attention on that one thing; if you are at work, work consciously and attentively. If at play, then play. ALWAYS put your mind on what you are doing.

(3) Acquire self-mastery, and know that you have acquired it.

As an aid to this rule a dozen times or more

a day, stop just an instant and summon all the energy and feeling at your command, then put that energy and feeling into an affirmative of power, such for instances as, "I am power. I am strength. I can accomplish this thing to absolute perfection. I have absolute faith and confidence in my ability to accomplish my work." Keep this up indefinitely. You will marvel in a few weeks at your own power for doing what you want to do.

(4) Have a definite life aim.

Nothing else will enable you to concentrate your energies. You must have a purpose in life. It matters but little what that purpose is so long as it is a worthy purpose. It may be purely personal, or it may be altruistic, but have a purpose.

(5) Make others feel that you are worth while.

It is not meant by this that you are to become arrogant. On the other hand you should ever maintain the thought that others are just as good as you are, but that **THEY ARE NO BETTER**. The way to make others think you are worth while is for you, yourself to **KNOW** that fact, and see to it that your work builds into the world of externals the visible effects your **BEING** worth while.

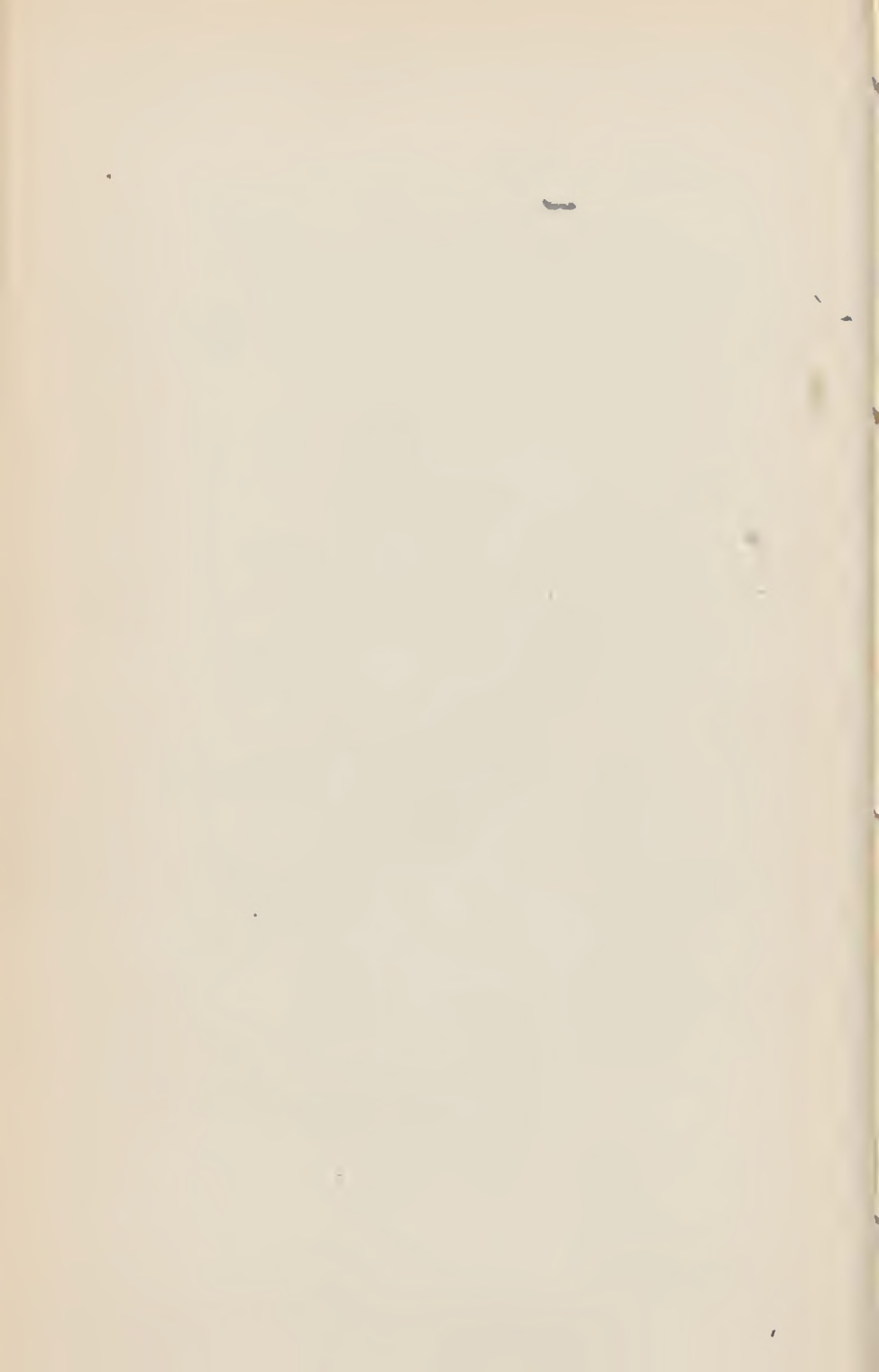
(6) Have faith in yourself.

Not merely intellectual knowledge born of reasoning along the lines of the principles contained in this course; but a faith born of confidence in yourself supported by the emotional energies of

your nature. Feel your Faith. Feel your Confidence. Know that you are a center of operations of Universal Mind which is Unlimited and Unconditioned.

In concluding let me say that these rules should become the law of your life. When they so become you will be transformed into a new world; a world of knowledge and power. Comply with the law, and the results will be in accordance with law.





THE EMOTIONS.

(Lesson 6)

“Man, know thyself.” Never before, and never since has there been sounder advice given to man. Especially is this true when looked at from the viewpoint of the practical psychologist. Knowledge of self is a prime essential. Of necessity it precedes obtaining practical results on the plane of the particular. It were foolishness indeed for one to conceive the possibility of influencing the finer forces of nature without first being well grounded in knowledge of his relation to such forces, and a knowledge of such relation has its origin in knowledge of oneself. There is no other way. Hence it is that the study of the Emotions, which constitute a goodly portion of man’s mental activities, occupy so vital a place in the study of man.

The average person but inadequately realizes the prominent part taken by the Emotions in the determination of values, and the formation of judgments. It is the exception to the rule, in deciding on a course of conduct, for man to be uninfluenced by the state of his Feelings or Emotions. Usually his conduct is influenced to the point of being dominated by his Emotions, or the less complex state, the Feelings. And this state-

ment applies to the trivial things of life almost to the same degree as it does to matters of larger consequence.

Not infrequently we hear someone say: "I never do this or that, unless I first reason the thing out. If my reason approves, I proceed; if not, I refrain." Usually, the person who so expresses himself, is a great transgressor. Usually such an one likes to hear himself talk, and a person who likes to hear himself talk, usually talks without thinking. If such person would honestly and sincerely analyze his actions, the chances are that he would find his boasted reason to be a servant of the Emotions instead of being the master. We not only act in accordance with our Feelings, but we also think in accordance with them. In a vast majority of instances we busy ourselves in seeking excuses for this or that particular action. We consume but a small portion of our time in looking our conduct boldly in the face with a critical mind to determine whether we have done the proper thing in a given instance. We seek rather to justify our conduct instead of coldly estimating it. Or we seek justification or excuse for doing or saying something which we desire to do or say.

I have said that we are influenced by our Emotions or Feelings. I might better say that we are more often influenced by our Feelings than the more complex state that we name our Emotions. If this be true it is of utmost importance

that we know what our Feelings are. To this end we shall now consider,

THE FEELINGS

What are the Feelings? Every person who has passed the stage of adolescence has a knowledge of Feeling born of personal experience. Everybody knows what a Feeling is; but rare indeed is he who can define it. This is because we know what it is only through having experienced some one or more of its passing states. The converse of the statement is to the effect that if one has never experienced a state of Feeling, he neither knows what it is, nor can he comprehend the nature of it from another's attempted definition. But inasmuch as most men have experienced Feeling at one time or the other in life, I will essay a definition with the hope that it may be understood.

For definition then, I would say that Feeling is a condition of consciousness that is interpreted as a sensation of pain or pleasure.

Now the essential fact of a Feeling is that it is usually, and I may say, always accompanied by a sense of vagueness—a sense of intangibility. One clearly recognizes the sensation, but apparently is wholly unaware of its origin, that is to say, one is unaware of the thing which caused the disturbance of consciousness which expresses as pleasure or pain?

Now in arriving at a solution of the mystery we need not look for the answer in the outward

world, or the world of externals. Its cause and origin are not found therein, but on the contrary are a product of that great subconscious life of which you studied in a former lesson. It has been said that "Feeling has its root in the deeper strata of the soul." The "strata of the soul" referred to is the subconscious mind, and when it seeks to express itself in relation to Feeling, its manifestation, is a vague, indescribable, intangible, uneasy disturbance of consciousness which produces a faintly apprehended feeling of pleasure or pain.

We have seen that it is vague, that it is intangible, that it is an uneasy disturbance of consciousness. Each of these terms preclude the possibility of the manifestation being accompanied by or connected with a definite idea. For a definite idea presupposes the absence of intangibility—one of the elements of feeling. We may say therefore that feeling has not the element of definite idea. It should be noted at this juncture, however, that Feeling may ripen into a complex in which condition the definite idea is present, but of this we will have something to say at a later stage of this lesson.

But I have stated that Feeling is a product of the subconscious life. This being true it follows that it originates in some past experience of the individual, some experience that has been stored away in the subconscious memory which rises to the conscious plane in response to some stimulus calling it forth from its hidden retreat. There

are those who hold that not only do Feelings originate in the past experience of the individual, but that they also may originate in the experiences of the individual's ancestors, and are forwarded on the streams of subconscious life from ages more or less remote. The theory is more or less plausible and supported by experiments of psycho-analysts. Experiments of this nature have frequently demonstrated the absence of any experience related to, or that can form the basis of, the Feeling experienced by the individual undergoing the test. For this reason, if for no other, it may be inferred that Feeling may also have a root in the experiences of ancestors, or, for that matter, of the race.

This is especially true concerning "Feelings which depend upon ideas arising from inheritance, and many of our mental tendencies and ideas have come down to us from the past in this way," says one writer.

Now the stimulus which stirs the subconscious memory—I use the term for the purpose of distinguishing the definite ideas accompanying the conscious apprehension of past experiences—may be from association, or may be from suggestion or from present experiences, which the individual fails to connect with the Feeling, or it may be from a sensation the result of an occurrence, or matter of like import. In either instance the point is that the stimulus, whatever it may be, is not usually consciously associated with the Feeling.

FEELING AND EMOTION DISTINGUISHED.

Up to this point we have considered Feeling in its simplest phase. But there is a deeper or more significant phase—a complex, if you please, which we call Emotion. Psychologists are not all agreed concerning the distinction between Feeling and Emotion. The better view seems to be, however, that Emotion is a complex of Feeling, that is to say that it is a complex phase of Feeling.

We note, however, this distinction, that, where Feeling arises from the depths of subconscious life, apparently without any definite stimulus, Emotion, on the other hand, always may be traced to some definite idea or thought which arouses it. That idea may inhere in some present experience, or it may arise from the memory of a past experience stimulated by the process of imagination, or it may be the product of imagination unconnected with present experience or past experience brought to consciousness by the memory. The point to note is that the Emotions are always preceded by a definite idea.

Now let me attempt to present this complex phase of Feeling in somewhat clearer light. I have pointed out that Feeling manifests as a vague indefinite, undefinable disturbance of the consciousness, that gives one the SENSATION of pleasure or pain. In Emotion, on the other hand, is found, Sensation—pleasurable or painful—plus definite idea. So we see that Emotion has at least

two elements, namely, Sensation and Definite Idea.

This analysis is in accordance with the distinction made by a well known psychologist. He says: "Feeling is present in all emotional states. It is a thread on which all other states are strung like beads. When representative ideas appear, the Feeling in combination with them produces Emotion. After the waters of the Missouri combine with the waters of another stream, they receive another name, although they flow on to the Gulf in as great volume as before. Suppose we liken the Feelings due to sensation to the Missouri River; the train of representative ideas to the Mississippi before its junction with the Missouri. Emotion may then be likened to the Mississippi—after Feeling has combined with representative ideas. The Emotional stream will now be broader and deeper than before. This analogy is employed only to make the distinction clearer. The student must remember that mental powers are never actually as distinct as two rivers before their union. The student must beware of thinking that we have done with Feeling when we consider emotion. Just as the waters of the Missouri flow on until they reach the Gulf, so does Feeling run through every emotional state."

I have purposely consumed considerable space in arriving at the nature and origin of Feeling and Emotion, for to know less than what has been here pointed out is to handicap the student seri-

ously in his attempts to control and direct these two elemental forces of his nature. To control, he must be able to recognize the causation; to direct he must understand their nature.

CONSTRUCTIVE AND DESTRUCTIVE EMOTIONS.

People much more readily note the destructive tendencies of men than they do their constructive qualities. As will be pointed out at an appropriate time this readiness is an inverse order of constructive thought. An inverse order of thinking is itself a destructive force that produces a destructive Feeling which eventually ripens into a destructive Emotion. As incidental to the main thought of the present subdivision of the lesson, let me suggest to the student that he be very slow to note other's deficiencies. Of course one cannot always close one's eyes to palpable wrong-doing, but certainly one is not bound thereby to accept the wrongful act as a permanent member of his subconscious family. This, one most assuredly does, if the impression received from the wrongful act is permitted to become intense. May I express it thus: If you were to see a mud puddle in your road, you would no doubt step over or around it, and forthwith forget the incident. If you possessed average intelligence you would not intentionally step in it or wade through it. Now then the wrongful act is the mud-puddle in life's road. You see it; now do that which duty as a good citizen requires of you, and then forget the

thing. Never refer to it—never think about it. LEARN TO FORGET some things in life.

It is sometimes necessary for us to note or become acquainted with the destructive Emotions in order that we may justly value them. Such is the necessity of considering these Emotions in the present course of instructions.

To this should be added: that we also may learn how to free ourselves from the slavery in which state we most assuredly are when we permit such Emotions to control us.

There are two cardinal destructive Emotions, namely, Anger and Fear. There are numerous others which have been given names, but when carefully considered it will be found that these may be classified under one or other of the two mentioned. Such, for instance, as Despair, Despondency, Greed, and the like. Each of these contain some element of Fear and are thus properly classified under that great destructive Emotion. Then again we have such Emotions as Jealousy, Vindictiveness, Hatred and so on. Each of these in turn contains the element of Anger, and are properly classified under that head. I may observe in this connection that certain of the Emotions of less intense degree contain both the element of Fear and Anger; but in such case these emotions may be classified under either head.

FEAR.

There is no more destructive psychological process in all nature than the process of the Emo-

tion of Fear. Its direct effect is paralysis—paralysis of the nerve centers—paralysis of muscles—paralysis of normal functioning of the organs. It is a negative force that arises from within the individual, and in its varied manifestations, except in the more intense degrees, it is sometimes not readily apprehended. Thus, as stated above, the lesser degrees are usually classed as separate and distinct Emotions. To illustrate, the so-called Emotions of Timidity, Anxiety, Misgiving, Bashfulness and so on are rarely ever consciously related to the one great Emotion. Your attention is called to this lack of discernment as an aid to the intelligent application of the remedy for each. This remedy will be shown presently.

It is well for the student to note the direful effect of entertaining Fear. It has been proven by experiment, as well as observation, that the extreme degrees of fear may produce death. The death of the body is not of course always inevitable, even in most intense subjection to Fear, but what happens in some cases is but the completed process that follows surrender to fear, and which in its less intense states produces the primary results in less degree. Thus the primary result is paralysis. And although one does not always realize it, death from paralysis is but the sum total of the death therefrom of a less number of cells of the body, when the less intense degrees only, of Fear are permitted. In other words, Fear always destroys by process of paralysis—the ex-

tent of the destruction depending on the intensity of the Emotion.

It is said that in one of the European countries a convict had been condemned to death. It was desirable to learn the extent of suggestion of death on the mind of the convict. It was arranged therefore on permission of the authorities that the man should be subjected to the experiment. He was told that his execution would be accomplished by letting of blood from one of the arteries of the wrist, which was a painless method of execution.

Accordingly the hour was arranged and the convict was placed blindfolded on the operating table in the prison hospital. The veriest pin prick was made on his wrist, and then warm water permitted to run slowly over the wrist and fall into a receptacle on the floor beside the table.

The man was told that he would gradually feel himself growing weaker from loss of blood and finally he would pass out. And so it proved. The man's pulse became slower and more thready, his respiration became more and more difficult, the blood receded from his cheeks, and finally his voice trailed off into an indistinct murmur, and shortly he was dead.

Now what happened. Simply this, the suggestions which had been made stimulated the fear of death, and that result ensued. Other instances of this character have been noted in sufficient numbers to warrant the conclusion.

ANGER.

Nearly, if not quite, as destructive as fear is the Emotion of Anger. But while paralysis is an effect of fear, the psychological effect of Anger is heat. It amounts to psychological combustion. It consumes; the blood runs hot in the veins, the nerves become tense, control of the intellect is lost, and the individual who indulges in this Emotion becomes temporarily mad. Just that and nothing less. The degree of his madness of course is in proportion to the intensity of his Anger.

As with Fear, so with Anger—it expresses itself in varying degrees, some of which are difficult of apprehension; such, for instance, as pique, rancour, irritation, annoyance, pettishness and the like. But the consuming process noted in the intense degree is likewise present in the less intense degree. And in proportion to the intensity of the degree of Anger, the normal functioning of the body is impeded.

Moreover, the indulgence of any of the destructive Emotion generates in the body a corresponding poison. This has been demonstrated by a long series of experiments carried on under such conditions as to prove the theory. Professor Elmer Gates, of Washington, D. C., has done a vast amount of research work of this nature. He found that to incite the destructive emotions in man resulted in the blood and secretions of the

body becoming infected with a poison which is generated.

A well authenticated case is on record of the death of an infant as a result of the mother's milk being poisoned by her anger. The occurrence is related by Professor Crane. The mother, it seems, was not of an unusually nervous temperament. On one occasion she became violently angered. A short time thereafter she gave her infant her breast. Soon the child was in convulsions, and shortly died. The investigators of the case were unanimous in the opinion that the child's death was produced by poisoned milk of the mother, which poison was generated by her intense anger.

Now, in searching for the active agent that produces the poison in the body as a result of anger or fear, we shall not be forced to look very far. As strange as it may seem, that agent is the subconscious mind. This we know to be the case, for we have found that the subconscious mind expresses all the energy there is. It is the one mind expressing subconsciously—the mind that is the body builder; but, too, it is the destroyer. It has no naturally destructive tendency, and when it generates a poison, or expresses destructively, be assured that its natural bent and inclination has been turned aside by the conscious mind.

The student may experience some difficulty in understanding how a normally good force—a force that normally expresses constructively, can

ever express destructively. I think I may make it plainer by use of an illustration: Suppose we consider a great magnificent passenger locomotive rushing along over a transcontinental line drawing a dozen or so of palatial coaches filled with passengers. As we look at it we think: "What a great instrument of benefit to mankind. How wonderfully well it performs its mission!" But some one has left an open switch. As the engine and train enter the open switch it leaps the track and the coaches are piled high amid the shriek and groans of the injured and dying passengers. Our great magnificent instrument of benefit to mankind has been converted into a machine of destruction. But it was not inherently bad—it was by its nature powerful, and would doubtless have done great service for an indefinite time had not some one blundered. So it is with the subconscious mind; normally it is a powerful force for good, but that force may be used wrongly, and when it is, its power is none the less great. Its nature is to work, and work it will. Herein is a great lesson for each of us to learn.

CONSTRUCTIVE EMOTIONS.

Having now become acquainted with the nature, and results of indulging the destructive emotions, it devolves on me to call to your attention the other side of the picture. It is more agreeable. Just as the subconscious mind acting in response to the destructive suggestions of the Emotions acting through the conscious mind, manu-

facture a poison in the body, so do the constructive Emotions acting on the subconscious mind through conscious suggestions, manufacture body and mind building and stimulating substances. One cannot adopt the Emotions of Happiness, Pleasure, Justice, Peace and the like without receiving great bodily health and mental stimulus. Experiments of just as exacting nature as those used to test the effect of the destructive Emotions has proven the truth of my statement. Moreover the habitual attitude of mind represented by the constructive emotion inevitably draw to you, friends and acquaintances who are in harmony with you, as well also as harmonious and prosperous environment. This law will be fully explained in a subsequent lesson.

TRANSMUTING THE DESTRUCTIVE EMOTIONS.

Everything in nature apparently has an opposite. For practical purposes, we may in this connection accept this appearance as being absolute. However, it is but an appearance, for the so-called opposites are but the opposite pole of one and the same thing. Thus, Fear is but the negative pole of Courage; Anger of Peace.

This being true, it is comparatively easy to understand just how it is that Destructive Energy may be transposed to Constructive Energy. Of course it is a mental process, and the modus operandi consists in constructing an artificial, opposite Emotion, that is to say, to stimulate such op-

posite Emotion until the artificial has actually displaced the undesirable Emotion. Do not under any circumstances attempt to control the destructive emotion by denying its existence. To do so is to store up a destructive force in your subconscious storehouse which will, without fail, at some time or other, break out destructively. The rule—the unvarying rule—is, to transmute, and thus use the energy, and see to it that it is transmuted into a constructive force.

The student must learn the great lesson of self control. This he must do by watching with eagle eye, his every Emotion. Ever be on guard to transmute, when a force should be so dealt with. As an aid to subconscious control of any condition which can arise, the following exercises are given. Do not neglect them. Eventually it will be found that they are of priceless value.

EXERCISE.

Have a definite time each day for practice. Make an appointment with yourself and religiously observe that appointment.

Take your position before a looking glass and look steadily at the reflected image. Look without smiling or changing your countenance from what it would normally be if you were meeting a rank stranger for the first time. Gaze at the stranger steadily, do not speak. Now draw your brows down in a frown. Contort your face into

anger, and feel your anger. Imagine the stranger to have offered you a gross affront. Keep at it until you are furiously angered.

Now change your facial expression ; relax your features and smile. Feel the emotion of pleasure at meeting the other. Tell yourself that he isn't such a bad fellow after all. Fill yourself with pleasure at being thrown with him. Think these things out just as definitely as you can ; but in both exercises put the force of feeling behind what is done. And one caution: **DO NOT UNDER ANY CIRCUMSTANCES** leave the practice until you have converted the anger into absolute pleasure. Practice this for ten minutes each day for the next seven days. Other exercise of similar nature will be given you in subsequent lessons.

PHYSICAL EXERCISE.

These are to be used in connection with those last given you, and are not intended to supersede them.

Lie on the back with pillow under the shoulders. Now raise and lower the head five times. Now turn on the side, pillow under the shoulder raise and lower the head sidewise five times ; now the other side, raise and lower the head five times. Remove the pillow.

At the conclusion breathe deeply for five or more times, as heretofore instructed.

Now lie flat on your back, and get your feet under the foot railing or adopt some other device to hold your feet down. Now bring yourself to a

sitting posture, then recline. Do this three or more times only as a beginning, increasing the number each day. This exercise strengthens the muscles of the abdomen and back. It is of great value.



THE DYNAMIC WILL

(LESSON 7)

The will is usually deemed to be a faculty, but there are those who make greater claims for it. Some there are who hold that the Will is the Self. This view would seem to be supported both by reason and analysis. Thus, there is no other power of choice; there is no interior mind separate and distinct from that which wills, whose function it is to determine on a course of action or refrain from a course of action. If I elect to do a certain thing, then what is it that determines what I shall do? It is the will. And is that determining principle a faculty of my personality, or is it the Central Intelligence itself, that determines?

The discussion may be considered of no moment. However, from the viewpoint of a Psycho-synthesist, a correct solution of the problem is of importance. Decision of the point is to determine whether the Central Intelligence uses an instrument similarly as it does the mind, when the Will becomes active, or whether the determining principle is likewise the acting principle. It is a matter of proper classification of the power of mind.

One undertakes to do, or to refrain from doing, a certain thing. In accordance with that un-

dertaking such an one says, "I shall do," or "I shall not do this thing." Whereupon the action decided upon is performed, or not performed, as the case may be. Now who acts? The same Intelligence that decided what course of action to follow. I therefore conclude that the will is the Ego expressing itself in one of its manifold phases.

In line with this conclusion, I present here a few definitions of the Will. These embody the conception of noted psychologists; such constitutes the idea of the Will held by these psychologists. "The will is the way a person has of being and doing, by which itself and the body in which it dwells are directed." Again, "It is not the will that wills any more than it is the perceptive powers that perceive, or the faculty of imagination that pictures mental images," says Frank Channing Haddock. "The will is the soul itself exercising self direction." Says another, "The will is the power of self direction." As a basis therefore for that which follows I assert that the Will is the Ego directing its own action.

The will holds an important place in the study of Psycho-synthetics. Of such paramount importance is it that there should be no mistake concerning its place and function.

Much is said of the Power of the Will. The term is not inappropriate, provided that the user knows the nature of that power. If he does not, the probabilities are that he ascribes to the Will

the creative power. Such indeed is an erroneous conception of the functions of this phase of individual life and activity.

There exists no doubt in my mind but what the Will has what may be termed temporary creative power. The intensified Will can produce certain outward results. Moreover the continued intensified Will can maintain those results just so long as the intense state continues. But when the Will becomes less intense, when the Will expressing from the standpoint of individual power is withdrawn, then the combinations produced thereby will resume their former state—that is to say, that the formed combinations will fly to pieces so far as the particular individual is concerned.

This is due to the fact that Will expressing as an individual force, soon exhausts itself, and must be replenished. It is due to lack of recognition by the individual of the origin of all power—of all energy. It is a mistaken concept, that concept which accepts the formed world (I use the term in the restricted sense as including the appearance in our personal world of the things we desire) as being the product of individual energy. One of the first precepts laid down in this course is that man is an expression of Universal Mind or Spirit; and that when he forgets this important fact, then he creates personal limitations. For to forget his divine origin, and the sustaining principle of his being is to conceive

himself as being the originator of the creative power. Man is not now, he never has been, and he never will be the creator, nor the power which produces results. He is a transformer—he is a formative factor, the dominant formative factor so far as his individual world is concerned, but he is not the power that produces his environment. His is the function of combining. His is the office of directing energy and power, but he does not create that power. Let there be no mistake in this. I will state the matter differently. The mind of man acting in response to the will forms a channel for conducting the energy which creates the desired state, condition or object. And in this relation such is his sole function. True it is that man determines what shall be, relatively to his own affairs. Such is a proper function. And the determination of what shall be, the act of holding his mind thereon, and thus forming a channel through which Universal Energy flows, inevitably produces results.

What has been said here is amplified by physical scientists. Never is it said that an engineer by his machines creates energy. On the other hand, the engineer always speaks of transforming energy from one form into another. Physical scientists recognize this conception on a Universal scale. It is never thought that the dynamo with its system of wirings, and the operation thereof, create energy. The dynamo is a mechanical contrivance whereby the energy called electricity is

made to focus—to be directed along the lines of pre-determined purposes.

What is true of physical science is true of mental science. As a matter of fact all appliances of the physical world are rebirths of its prototype theretofore created in the mental world. Every formed thing in the external had its complete counterpart in the mental before it was produced in the physical. But mark you this, that the energy, the power back of the creation, the creative power itself, was not the individual mind. It was the Universal Mind acting through the individual Mind.

The individual mind of man provides conditions by which the unlimited supply of universal energy may express its creative power. Desire in man is the universal urge for expression on an individual scale. Such desire calls for and requires right conditions in which to express. Man provides those conditions if he would accomplish that to which his desires point; if he fails to provide those conditions then he fails to realize his desires.

I will illustrate the proper office of the will by likening it to the barrel of a cannon. The cannon barrel is not the power that impels the load of shot and shell. Neither is the mechanism with which this implement of war is operated. All that is performed by the barrel of the cannon is to direct the course of the shot and shell discharged at the target. In a sense it is a moulder

of the course taken by the load. So it is with the individual's will. First desire springs forth; the judgment tests that desire—I would say that it should test that desire—to determine whether it shall be acted on or disregarded. Then the will steps in and either acts affirmatively or negatively. If the former, a mould is formed for conducting the energies toward the future external manifestation. The imaging faculty of the individual is the immediate instrument used by the will with which to form the mould. The imaging faculty the student recognizes as man's imagination. This leads us to consider the importance of training the imagination; this will be discussed later.

I have stated that "It is in man's power to become what he wants to become; to have what he wants to have." What has been said to you in explaining the office and function of the will leads us to a most weighty conclusion. It is this: If the function of the will is to direct Universal Energy along the lines and into the channels that the individual may desire, it follows that the Will is directing a power that knows no limits—that is inexhaustible. In short, the individual has at his command unlimited resources. It will be recalled that in the earlier lessons of this course it was shown that Universal Mind is subconscious Mind. It will also be remembered that the law of the subconscious mind is suggestion. This being true it follows that when the individual's imaging faculty has commenced its allotted task, that of

providing a channel for Universal Energy, the means of directing that energy is suggestion for Energy is but another phase of Subconscious Mind.

But to direct the inflow of energy, to control this unlimited power, the imagination must be constant. To use a phrase of common parlance, "one cannot change his mind too often." Therefore it is of vital importance first to decide on what is wanted. What shall I do? What shall I be? These are two questions that every student should ask himself at the commencement of his work as a Psycho-synthesist. Having decided these questions, let him not vary, if he would achieve. Hold your imagination in line, that there may be a centralization of the energy flowing through you.

Let no one say that I teach a belief that one may pick dollars out of the clear sky. Natural laws have been established, and one of those laws is that things external are produced by physical means. But that physical means is sustained and supported by mind, and mind in action consists in a rate of vibration which is set up in the all pervasive ethers. Vibratory activity is thus communicated to other minds and finds lodgment in those mind that are attuned to the vibratory rate. Being attuned means that the recipient interprets the received impression in accordance with the thought of the sender. Not consciously always, but as an imprssion and the impression is acted

on. In this way thoughts of success bring opportunities which otherwise would not present themselves. When the opportunity is thus presented, it is the business of the student to grasp that opportunity, concentrate his energies thereon as a step toward, or as a fulfillment of his desires. Your imagination when held on the subject of your desires is the form or mold through which the inflow of energy sets up the vibration I have just spoken of. Therefore the more persistently you hold that imagined form in mind, the greater does energy work therein; the greater the energy, the sooner the realization of your desire.

In the use of the term, "the will directs the inflow of energy," nothing more is meant than that a condition is produced through which the energy flows. The will is no more capable of directing the energy to flow than it is of creating the power behind that flow. This is a close point, but should be thoroughly understood.

The purpose of Universal Intelligence is to express itself on the plane of the particular. Such is its tendency. This expression of itself is an expression of development and growth of the individual, and involves every condition, every possession that the individual desires as necessary to his happiness. Therefore Universal Intelligence desires the individual to be happy. It follows that if your desire is for riches, then riches you may have. If your desire is for knowledge and wisdom, then that you may have. If your de-

sire is for love, love will come to you. But beware of desire that involves the loss of either of these things by some one else, to supply your desire. To want anything at the expense of some one else is to invert the law. To invert the law is to proceed against it, and when this is done you are setting your Individual Will against the Universal Will. And Universal Will is the one power, the only power. What results? You and your desires are crushed. On the other hand be assured that your desires may be met when you realize that potentially they exist for you without loss to another.

But to get back to the first thought: If the purpose of Universal Mind is to express on the plane of the particular in such manner as to produce individual happiness, and that Mind is all the power there is, all the energy there is, it follows that if conditions are propitious it directs all its power, all its energy into those channels provided by the individual to complete and carry on its purpose. The one thing and the one thing only that is required are proper conditions. Those conditions are provided by the individual in the use of his Will.

But while Universal Energy flows through the channel thus provided, it does not follow that it is not the energy that activates the will. On the other hand, the power to form a matrix which inheres in the will, through which Universal Mind may function, is likewise provided by and is Universal Energy. It is a matter of recognizing this fact that in reality constitutes the power

of the will. Moreover realizing such fact is a recognition that you have—that you ARE—unlimited will.

Having come thus far, there remains, the training necessary to enable us to enter into a perfect realization of the limitless Will. When this realization is had, the Will focuses itself on desire, the Universal Energy provides the other phase of power, and our desire externalizes. But bear in mind that until you have this realization you use the will inefficiently. In other words, you do not hold the imagination in place; and holding the imagination in place, we have found, is a prerequisite toward achievement.

Before taking up this division of the lesson, however, I wish first to direct your attention to the close relation existing between the function of the will and concentration. If you have followed closely what has been said concerning the function of the will, you will have observed that this function involves mental concentration. For to hold the imagination in place is to focus the attention. We shall find in the lesson on mental concentration that to focus the attention is to mentally concentrate. But one cannot concentrate the attention unless he has developed his will power. It follows therefore that to concentrate mentally or physically is to express oneself as active will. Moreover the will is the foundation for every element of success, be that success on the plane of knowledge, wisdom, possessions, friends

or love. Not one thing in all the Universe can come to you except through the channels formed by the will.

This statement applies to failures as it does to successes. Man's will is of Divine Origin. It cannot remain inactive. It either forms channels for progression or it forms channels for retrogression. Those of the latter are more numerous than the former, and are due to the scattering of one's forces. While this is true nevertheless the will is responsible for their formation. Make it your life habit to concentrate your desires so that but one channel may be formed.

TRAINING THE WILL

As I have pointed out the training of the will is largely a matter of training in realization. One's realization becomes more thorough, in proportion as one has opportunity to note results. In this course will development starts with simple things, hence it is that one's observation will first be centered on things of less importance in his life. But it should not be thought that because simple things first occupy the attention, the net benefit derived is likewise comparatively unimportant. One learns to control and direct the larger and more important things of life in proportion as he is qualified. He cannot become qualified except as he has mastered the smaller things. The successful life advances. Great men come to their greatness gradually, and only as

they have traveled the path that leads from insignificance.

Preceding the work of practice should be to secure or establish the right mental attitude. Generally speaking that attitude is belief in your powers to achieve. But your belief must include a recognition of Universal Intelligence as expressing, through you, the individual. That is to say, that you must see in yourself and in your individual effort the work of Universal Intelligence expressing on the plane of the concrete. Get this concept well in mind—make it a habitual state of the mind. A concept short of this is to lay the foundation for future loss of that which you have labored so hard to produce. Affirm to yourself a dozen times a day that you are transforming Universal Energy into your needs.

Herein consists the importance of practicing the exercises given in the fifth lesson for the accumulation of energy. See to it each day that you supply your needs fully in accordance with the method given. If you fail in this you become a great loser, for an accumulation of great energy composes the base on which the superstructure is to be erected. Failure to so accumulate is decidedly the “building of your house upon the sands.”

Another habit the student should acquire in his dealings with Universal Intelligence as such, in the furtherance of his desire is that of resolutely setting aside questionings of the specific means to be employed to produce the condition or

thing desired. That is to question what means the Universal Intelligence will employ to bring the desire to pass. Be assured that Universal Intelligence is fully equipped, and is possessed of knowledge far surpassing all individual knowledge of the subject.

That the Universal Intelligence is more able to work out details of production than are you is not the sole consideration for refraining from mentally questioning the source of such means. If the student indulges in such questionings they are bound to produce doubts in his mind, and once to formulate doubt is to erect a barrier in his mental mold which stems the inflowing tide of Intelligent Energy.

I will state it differently: Suppose you desire to accumulate \$50,000. The first step in accordance with the principles laid down is to determine that you will accumulate that amount of money, then you form your mental picture. You see this picture in a variety of forms. But soon you permit your mental activities to take a turn; you side-track the main issue, so to speak, and begin to wonder just what means will be used to produce the money for you. From this state it is but a step to doubting the ultimate result. You say something like this to yourself: "I wonder if I had not better ask Mr. — about this matter." Then you think: "Oh, pshaw, there's nothing to it," and so on. This attitude of mind is very different from that which enables you to decide upon some method of producing that fifty thousand

dollars. Such in effect is the formation of a new mold as it were to be used by Universal Intelligence. The point is to make up your mind and when that is done, stick to it. The Great Intelligence will provide methods whereby you may realize your desires. Your job is to seize hold of those methods when presented, and by calling to your aid the inexhaustible supply of Universal Energy, make the most of them.

Now do not misunderstand me. I am not advising lack of preparation. I am advising just to the contrary. The vital point is to make up your mind as to what you want, and then bend every energy to its accomplishment. Preparation is a step in the centralizing process which makes use of the inflowing Energy. It is a step toward realization. Fail not in thorough preparation.

I have stated that you must believe in yourself. You must have faith. Not a mere blind faith, but a faith that is based on knowledge of the law. But "Faith without works is dead." So your faith must be sustained by your works. Let me make you this definite promise, that Faith, with works, will produce for you your desires. There is but one proviso, namely, that faith based on the knowledge of law, a faith that is unconquerable shall be accompanied with abundance of works.

In line with the stated principle comes now the consideration of objective. What is it that you want? What is it that you desire to become?

These two questions must be answered once for all. Perhaps I should qualify somewhat. If by chance it should so happen that you choose unwisely do not hesitate to change. But in changing have nothing to do with regret for your error. Regrets will not help you to rectify your error. Moreover thereby you dissipate and waste energy needed for the new matrix which you are building. Be certain, however, before changing that you have made a wrong choice. Do not be everlastingly making a change. There will be setbacks in your life work. The journey will not always lead you beside the "still waters and the pastures green." Test your desires by your judgment and reason; resort to the pragmatic method hereinbefore set out. If after thorough analysis of the situation you are in doubt, work along your chosen lines until you are convinced of your error.

"Hitch your wagon to a star." I may be pardoned for utilizing the noted quotation, for it is peculiarly appropriate to the principle under consideration. I am saying to you that in determining "what it is you want or what it is you desire to become," aim high. Do not fear that your desires may be inordinate. The Master Jesus is your authority for aiming high. He said: "It is your Father's good pleasure to give you the Kingdom." It is a known fact that you cannot hope to gain more than you expect. By setting your aim at low level you create limited success for yourself. "As a man thinketh in his heart so is he." Never were truer words spoken than these.

Be brave—be courageous. “Faint heart never won Fair Lady.” Why shouldn’t you be brave? The power of Infinite Intelligence is behind you. All power for achievement is at your command. All the courage there is, centers in you. If you would encase yourself in an impregnable armor, train yourself into habitual courage, high aim, and form an indomitable purpose. If any one tells you that men are worms of the dust, answer him that he should be in the state institution for the insane. You are an heir to a Kingdom, and worms do not rule the kind of Kingdom that you shall inherit.

What has been said under the head of training the will is laid down as mental regimes of thoughts, to be dwelt upon until they become habits of mind. A half hour’s daily exercise is insufficient to correct the subconscious training along lines of erroneous belief which has consumed years to establish. But you must have specific and definite will training and will-developing exercises. These must be practiced daily, consciously, conscientiously and persistently. You want to develop a will capable of holding the matrix or form through which Universal Energy is to produce your desires. The training of the will through use of exercise results in development of that power just as physical exercise develops your muscles. They become powerful by the use of exercise. So does the will. You therefore cannot afford to neglect these exercises.

PRACTICAL EXERCISES

(1) Every morning, after completing the physical exercises heretofore given and those which are herein later stated, be seated in a straight chair. Sit upright; do not slouch. Now raise the right arm sideways, and extend the first or index finger; the palms of the hand downward. Look at the finger nail quietly, and steadily for one minute to observe any trembling. If any is discovered, by an effort of the will, seek to control it. Continue this practice every morning until you have attained a maximum of five minutes for holding the hand and finger extended, then continue each morning thereafter for the rest of this course. In other words, consume five minutes of your time each morning during the remainder of the course of training in detecting just what control you have of your nerves.

(2) Sit with hands folded in the lap or in convenient easy position for five minutes; next morning for ten minutes; next morning for fifteen minutes. Work at this practice until you have gotten absolute control of every involuntary movement of the body. When you have arrived at this stage this exercise may be discontinued.

(3) Retain your erect sitting position, but without physical strain; close your eyes, and imagine the picture of just what you want to be. See the picture in all its details, and see it as a present reality. Go about this slowly, and see the details of your picture before you try to form

it as a completed picture. But try to complete the picture each time you practice. Having completed the picture assert to yourself that "this condition exists now; that it is in existence mentally and that according to the law of growth it will externalize in good time." While you are building your picture into existence throw into it the feeling of desire; think to yourself just what it means to you to have that particular thing, or to be that particular person. Having created the desire as an accompaniment of your mental picture, say to yourself: This thing is good for me, and Universal Intelligence is now forming it in my personal world.

Do not hurry, and take at least fifteen minutes each morning for this exercise. But after having completed the exercise, dismiss it from your mind during the rest of the day. Remember, the mental picture that the imagination has formed is a mold and the Intelligent Universal Energy will not desist until that mold is materialized into your personal world. Your job is not to interfere with the work of Universal Energy; your job is to maintain the picture in mind, and that is what you do by practice of the morning exercise.

PHYSICAL EXERCISE.

This exercise is for the purpose of causing the neck and facial muscles and tissues to fill out and resume their youthful, healthy appearance.

Practice faithfully, and you will marvel at the results.

Throw the head back as far as possible, and a little to the right. Now with the ball of the hand commence a rotary movement over the right side of the neck until its entire surface has been covered; now treat the left side in similar manner.

Assume a natural position of the head and neck, then commence the rotary movement over the angle of the jaw and chin. Now turn the corners of your mouth upward into a smile so that the flesh will bunch under the eyes and treat similarly. Do likewise to the temples and the forehead.

Continue these motions some twenty or more times at each locality, always preventing the skin from slipping under the hand. The purpose is to massage the muscles and tissues beneath the skin and not the skin alone.

If you would avoid wrinkles and sagging skin continue the practice through life.



MENTAL CONCENTRATION

(LESSON 8)

Heretofore our studies have been largely confined to the acquirement of knowledge of the human organism as an instrument of expression. With slight exceptions, there has been no attempt to point out methods for constructive mental work. It is true, of course, that all exercises, both mental and physical, heretofore given involve constructive principles, principles by the practice of which the student may evolve to great personal and individual efficiency. But with the present lesson, the student enters on a study of principles and methods whereby in the practice of which he can build greater mental ability and if desired a different environment. But study alone will never produce the desired results. I therefore emphasize the necessity of practice, but practice based on a thorough understanding of principles stated.

Mental concentration is the method which, if used, will bring about those results which are most intensely desired. Not only is it the method, but its practice is mandatory if one is to achieve his desire. This being true, it follows that the individual must first know what mental concentration is, and also how it is brought about.

Mental concentration has been defined and am-

plified numerous times by those qualified to do so, but a defect existing in many attempts at definition and of many amplifications lies in the semi-mysterious attitude of mind which clothes such methods. But there is no mystery connected with the art of mental concentration. It cannot be said, however, that it is easy of accomplishment, but as a ray of encouragement let me add that the first stage of concentration, which consists of slowing down the mental processes, and for that matter the bodily activities, is by far the most difficult to achieve; after such stage has been passed the way becomes less arduous. And right here lies a danger which should be noted and carefully avoided. It is that as mental concentration becomes less difficult, there arises a tendency toward lax methods, and an inclination to neglect the prescribed training. Be assured that facility of accomplishment does not always indicate the right method, or the correct road to the goal. As an instance of this I call your attention to the ease with which one adopts and pursues destructive tendencies. To illustrate, for the average person, it is easier to worry than to maintain his poise; it is easier to become angry than it is to control one's self. Likewise, it is easier to "loaf" than it is to work. It is easier for the student to refrain from following the regime set out in these lessons and practice the exercises than it is to follow them faithfully. These then compose some needs which should be thought about earnestly and analyzed carefully, followed

by all the determination of your will that you are capable of calling into play to beat down such barriers to your success.

The results accruing from conscious and persistent observance of the principles outlined and the practice of the exercises prescribed will work for the student a most marvelous reformation in his mental and physical structure. This is but another way of stating that success is assured when mental concentration is thoroughly mastered. At this point let me say that individual success depends largely on one's ability to control destructive thoughts, and to concentrate upon and receive good thoughts. There is a scientific reason for this. Man is a product of his own thoughts, and likewise is his environment, be it favorable or unfavorable. In body and circumstance he is the net result of the character of his predominate thoughts. It follows, therefore, if the student is to make the most of this course of study that he should at once form the habit of holding in mind, that is to say of formulating and retaining, thoughts of ethical, social and business value.

Man is a most wonderful instrument. So few people realize that he is an expression of the Divine mind; that he is a concentration of Universal mental processes, but such indeed is the case. While his Divine origin cannot logically be questioned, it does not follow that he expresses mentally and physically, the perfection of the Divine Author of his Being. On the contrary, the aver-

age individual expresses defects and limitations entirely too numerous to classify. Our conclusion, therefore, is that to attain toward his highest concept of the perfect life or of perfect living, man must train on all planes of his Being. The necessary training consists in developing the power of mental and physical concentration. Pygmies in stature may be giants in intellect, and giants in stature may be pygmies in intellect. It is a matter of training.

So often it is said that "I have lost my opportunity" or "That I have no talent, and therefore, I am doomed to a mediocre place in life." Such expressions, if used by students of this course, are entirely unworthy and moreover do not exist in fact. Every one's life is filled with opportunity. Usually one man's failure is another man's opportunity. If one will look about himself a bit, he will have no occasion to lament that he is not a success because there are no failures, and therefore he has no opportunity. However, the guiding star of conduct in all man's activities should be the building of success by co-operation with others and not on the ashes of some one else's failure, and moreover because one is mentally, morally and physically fit to use his success.

Man is his own architect. He likewise is his own builder. He may become that which he desires to be, he may have that which he desires to have. He has the power of choice. His opportunities have not all been lost, for he may create his opportunities.

The able man, the efficient woman, the men and women who lead the social, business or professional world are invariably sought after; but their position as leaders, each created for himself. Individual effort wins the day. And so it is in this course of instructions. These lessons may inspire, but inspiration without effort, without individual work counts for nothing. Concentrated purpose, however, inevitably links the student to the great invisible forces that attracts that which is desired.

CONCENTRATION, WHAT IT IS

We may arrive at the nature of concentration by considering for a moment that which it is not. Pursuant therefore to this method, we find that concentration does not consist of vacantly staring at any object. Nor is mental concentration reverery. Reverery is the uncontrolled negative state of mind, that permits promiscuous thoughts to enter the consciousness. Concentration is not inactivity. I would distinguish between the quiescent condition of the physical body with one's mind, both central and atomic focused on the mark indicated by the Central Intelligence, and that state of inactivity which consists of "doing nothing," either mentally or physically. The former state is potentially a centering of all power, the latter is purely a negative condition and precludes the possibility of instantly controlling any sense impression that may come to one. The latter condition then is not in any sense one of concentration.

What has been said in reference to physical inactivity applies to mental inactivity. Such condition is very closely related to revery.

Now having for the time being considered the nature of certain states which do not constitute mental concentration it is appropriate that we consider the positive or affirmative factor which is present at all times when one mentally concentrates.

I shall essay a definition suitable to mental concentration as used in this lesson; MENTAL CONCENTRATION consists in focusing the mind until all one's faculties absorb or consider the subject of attention in its various phases. It is the power to focus one's mind on any subject that is deemed worthy thereof. A good illustration of what is meant by focusing one's mind is found in the use of the sun glass. This glass may be so held as to gather the rays of the sun to a point and centralize them on an object until that object breaks into flame. This, very aptly illustrates what is mean by concentration and likewise indicates the power resulting from concentration.

Now one cannot concentrate his mental energy unless he has developed the power of self-control; the control and direction of his thoughts, desires, inclinations or emotions. A very wise man said words to this effect: "He who controls himself is greater than he who rules a city." The man who made this statement was talking about the power of concentration. Everyone must first learn self-control before he becomes an able con-

centrator. The first lesson for the student to learn is the lesson of self-control. It is unnecessary to amplify my meaning. I may say, however, that mental concentration means a centralization or focusing of all the energies of the mind and body in line with the individual's attention. Lack of self-control means a dissipation or scattering of the energies, and therefore it will prevent the centralization of the energies necessary to focus the mind.

At this time it is appropriate to suggest to you certain rules of conduct which should dominate your every-day life. These rules are in exact accord with the principles of self-control. Their moulding into a habit is equal to gathering the scattered ends of your energies and thus focusing the unlimited Universal power with which you accomplish things. You will recall that in lesson five nerve energy was defined to be concentrated Universal energy. Nerve energy is concentrated Universal energy in the sense that, that Energy is focused in an individual. It doesn't follow that the energy so focused may not be scattered, dissipated or diffused by such individual. It is a part of the individual's work to constitute himself the sun glass which directs the rays of Universal energy to the subject of attention. This cannot be done when lack of poise is permitted. Thus, therefore, I may assert the necessity of making habitual the following regime:

As a prelude to your day's work take conscious thought of your intentions during the entire day.

Maintain a calm attitude of mind in all your dealings, be those dealings with other persons or dealings with your personal tasks. I mean to say that you should at all times have absolute and complete control of yourself. If another should do or say something to vex you, instantly recognize the effect upon yourself and transform the impulse to retort into a feeling of perfect poise.

(2) Be absolutely deliberate in performing your work; be calm, be CONSCIOUSLY attentive to the work in hand. This statement almost explains itself. In so many words, it means that you should think about what you are doing, and that you should keep your mind on your work. Be deliberate, not necessarily slow, but deliberate in the sense of refusing to work automatically. Nor does this mean that the multitude of details connected with every undertaking should be preceded by detail thought thereof, but rather that the work as a totality has your fixed attention so that when any particular detail requires special attention such may be given it.

(3) Never permit yourself in your work or in coming into contact with other people to become excited or irritated. Not only does becoming excited or irritated dissipate your energy, but the effects therefrom are most injurious environmentally; an irritated or excitable person communicates his mental state to other people, although not in the immediate presence of such persons. His mental attitude is impressed upon the all pervasive

primordial ether, which ether existing universally and permeating all persons and all things, is a medium of communication for thoughts, emotions, feelings and impressions. You will readily see, therefore, that one's mental attitude or mental demeanor invariably reaches other people and affects such other people in proportion to the degree of positivity, which they express. Thus, if a person is a positive, dominate, constructive individual, injurious impressions will not affect him. At the same time the law is such that he is repelled from the excitable or irritable individual. The converse of the statement, of course, is true that the self-poised individual attracts friends, loved ones, and desirable environment. The lesson to be learned therefore is, habitually maintain your poise, never become vexed or excited; day in and day out during life control yourself. Moreover, one cannot maintain his poise without developing Mental Concentration.

Every neuron in the gray matter of the brain is a psychic center for thought action. It continuously pulsates with life and action. If kept in control by conscious direction by the central intelligence, it generates magnetism and health. If not kept in control, the opposite conditions arise. Concentrated thought or Mental Concentration focuses the energies contained in these psychic centers, centralizes them as intelligences and directs them on the subject of attention; thus the life and action manifesting in the neuron are controlled.

ATTENTION, THE BEGINNING OF MENTAL CONCENTRATION

One's attention to a subject is the beginning and the end of Mental Concentration. It matters not what nature the subject of thought may be, nor whether one examines the subject inwardly or outwardly, as the beginning or the end, from center to circumference or vice versa. If the student will analyze the statement herein made and carefully observe his thought processes, he will find that attention to the subject in hand is the prime factor. Moreover, attention is progressive; for instance one cannot fix his attention on one part or division of the subject and continue mental concentration without progressively maintaining his attention as he passes from phase to phase of the subject matter.

Occupying as it does such a vital place in the economy of mental concentration, it is mandatory that we should know of what attention consists. As a rule technical definitions are not favored in this course, but sometimes they advance the understanding of a subject as well or better than an illustration. Therefore, I shall define the word attention: Attention is the faculty of conscious concentration of the mind on a subject, for the purpose of acquiring definite knowledge concerning its nature; that is to say, to concentrate one's mind on a subject is to learn everything about it. An analysis of this definition discloses the fact that attention is the conscious concentration of the mind. This therefore implies that the atten-

tion is being used by the individual at a time and under conditions by which the user knows that he knows; in other words, he is consciously aware of his mental activity, and its attending conscious acquirement of knowledge concerning the subject.

PROPER ATTENTION IMPOSSIBLE WITHOUT ASSOCIATION

Attention and association are eternally linked together. By this is meant that when attention is active, it becomes so only by taking note of the many circumstances and conditions which surround the object of attention. To this should of course be added the necessity of noticing or observing the relation of the parts to the whole.

Association as a correlative of attention finds its basis in eternal law. That law is that no idea stands alone. There are no isolated facts either existing in the mind or in the world of form. Every idea, every form, has a definite relation to some other idea, or to some other form.

When we take up the study of memory it will be shown that this law is the very basis of that which is called memory—to be more accurate, I would state that the association of things and ideas afford the basis of perfect recollective ability.

While it is true that no idea stands alone, it is likewise true that ideas are grouped; and while the ideas which form the group may not be directly associated with a remote idea, still the group of which it is a member may be associated

with another group which in turn contains the remote idea.

In this way every idea, and every thing in the world of form, from the sands on the beach to human being, is associated. In this way everything that is, is related.

Now it is the apprehending of the various relations of ideas in a conscious manner that stimulates and makes secure the focusing of the mind. In other words, one cannot follow out the analysis of ideas and groups without effecting mental concentration. It is true that there are degrees of such concentration, and perfection thereof consists in excluding all other remote thoughts that would enter the consciousness. The method is not by denying such remote ideas an existence; on the contrary, such thoughts are inhibited in proportion as one centers his attention on the particular division of the subject of attention.

I wish to illustrate what is meant by association. I may best do so by adopting the words of one who has given the subject much thought. He said: "If you think about anything, no matter what, you are sure to find yourself thinking, the moment after, of something connected with the first thing. Think about the last school you attended, and you may think of a school-mate, or of some of the games you played. Think of Napoleon and you may think of a friend who lent you a book about him, or of some of his battles, or of Alexander or Caesar. This fact, that thinking of anything tends to make us think of something

else connected with it is called the Association of Ideas. If you watch the course of your thoughts for an hour, you will find that there are very different kinds of connections between the idea recalled and the experience that recalled them. If you think of a hill it may make you think of a walk you took there last night, or of one like it near your own home. The thought of the hill makes you think of the walk you took there, because when you were taking the walk you thought of the hill. In other words the thought of the hill and the thought of the walk were in your mind at the same time. The thought of the hill makes you think of one like it near your home not because you have ever seen or thought of them together, but because they are like each other."

If the student has followed closely what has been stated in this connection he will have discovered a law whereby mental concentration may be made an easy and pleasant task. Concentration of the mind if sufficiently practiced will become a habit. When it becomes so, you will have advanced a long way on the road to achievement. For habit is nothing more than the outward expression of an impression sunk into the very heart of the great subconscious mind. This mind being the Creator will at once take up the habitual impression and act on it in such a way that one will soon become the possessor of great knowledge. Great knowledge, when used, is a veritable insurance against failure—bear this well in mind. The

law whereby concentration becomes a pleasure is the law of interest. At the beginning it may be that the student will have to set about deliberately, by action of will, to develop an interest, but soon the interest thus produced becomes a normal interest; one that finds an attraction in the things and people with whom one comes in contact. When this time arrives, you will feel yourself repaid a thousand times over for the sacrifice of time necessary to acquire the ability to become interested.

Commence right now to take an interest in things. If you have not heretofore become absorbingly interested in these lessons, it's high time you became so. Find the associations herein. Learn the associated laws. Make it a habit of your life to take an entirely new subject of thought every day of your life and concentrate your entire mental energy on it until you have "sucked it dry" of every interesting association.

MENTAL CONCENTRATION LIBERATES ENERGY

Of vital importance is an understanding of the meaning wrapped up in the foregoing subtitle. I mean to say, that, concentration on an idea forms the channel or mold that transforms that idea into a reality. Energies are thereby liberated that impel to bodily activity. Bodily activity is the one method known to us in our present stage of advancement whereby we produced desired results. It follows that such production depends upon

purpose, intelligence, energy and application.

But the intelligence of the Universal Mind is behind you. You have but to make proper conditions, the conditions which are the mental matrix around which the Universal Energy, through individual activity, builds the external counterpart of that matrix. A million hidden forces, unlimited in power, in intelligence, in methods, are aroused to activity in you, when you build the right conditions.

I shall not now go into the matter of visualization, but refer you to what was said in the seventh lesson concerning the subject. Imagination is the visualizing faculty, and is the builder of molds—the molds which are necessary for you to fashion in securing your desires. Just now I want to direct your attention to practical methods. Principles must first be mastered, then the student is ready for method. It is assumed therefore that you have mastered the principles herein set forth, so now, attention will be turned to the practical methods herein set forth, together with such explanatory remarks as may be necessary.

THE PSYCHOLOGICAL MOMENT FOR THE CENTRAL INTELLIGENCE

In the lesson on cell life, your attention was directed to the moment in the life of the cell when it is most susceptible to suggestion. That moment was denominated the psychological moment. It is the psychological moment for the cell intelligence. But now we have reached a stage in our studies

when we must point out that there is a psychological moment for the Central Intelligence.

That there is such a moment is amply proven by hypnotic experiment. That the subconscious mind is reached in that moment is likewise proven. But above all is the startling fact that all the resources of that mind are brought into play when impression is received by it during that moment; and those resources are unlimited. Turn back to the lesson on the four minds and read therein what has been stated in reference to the subconscious mind.

Now the psychological moment is that moment when the conscious mind is absolutely centered on one idea. Conscious mind then possesses the intensity necessary to impress the subjective mind and thereby send its message consciously or unconsciously, to the great subconscious mind.

There is a time, at least twice daily, with every human being when the psychological moment occurs. This time is the last waking moment before going to sleep at night and the minute or two immediately following waking in the morning. At these periods the mind is in a transitional state. A state during which the conscious mind does not fully apprehend what is taking place in the external world. It is in a sense a reverie. It is a condition of passivity. In the last lesson of the series this condition will be thoroughly analyzed, and you will be shown how it is related to the infallible formula. At present I shall content myself by asking you to observe this mental

condition at the times stated, namely, before falling asleep and just after waking.

You will be able to note the state of peace and calm which encompasses you; the perfection of indolent feeling; the careless disregard of everything else except the feeling of delightful lassitude; the decided disinclination to awaken. You will feel a desire to sink into unconsciousness.

Such is the psychological moment that comes naturally to every person. Taken advantage of for your everlasting good, a power is born into your outward life that is worth more to you than all the riches of a Rockefeller. I mean just that, and nothing less. In this psychological moment, you have a mine at your command from which you can extract wisdom, knowledge, friends, love, position, place and power. What more can be asked? But mark you this, there never yet has been a mine which produced "pay dirt," unless it were operated. Moreover time and money were spent to reach the pay dirt before profits accrued.

Now here is the lesson for you. Your hidden powers—the Intelligent Energy of the Universe—can be reached at these psychological moments. But there are two pre-requisites: One of these is that you must go to work to remove the surface impediments. The second is, that you must keep at work until you find what you seek.

Every exercise that has been heretofore given you had for its ultimate purpose mental concentration. Every exercise given you in this lesson

has a similar purpose. When you have learned to hold your mind to a subject then you will have reached gold in your psychological moment mine. Therefore practice, Practice, PRACTICE. Secure the training necessary. Be faithful and within two weeks you will begin to notice marked results.

Results will begin to manifest in facility to discharge your every day duties; they will manifest in your ability to observe; they will manifest in physical and mental vigor, power of understanding, concentration, and within a few weeks opportunities will begin to appear. WHEN THESE OPPORTUNITIES APPEAR YOU WILL FIND YOU ARE FULLY ABLE TO COPE SUCCESSFULLY WITH EVERY SITUATION.

PRACTICAL EXERCISE

Practice your physical and breathing exercises each morning. Directions for these need not be repeated at this time.

Take some simple subject, a new one each day, and spend at least twenty minutes in concentrating on it. Drive your mind to the task; if it strays one hundred times, drive it back to the task one hundred times. YOU are King, and your mind is your SERVANT. Do not let the servant dictate to the King.

In concentrating first discover what the subject of attention is good for. Learn every possible thing for which it could be utilized. Do not stop

until you have gotten this much of the subject mastered. Next find out how the thing is made, of what it is composed. Mentally analyze the elements and determine whether these elements could be brought into different combinations. Discover from any means available the origin not only of the thing or subject, but likewise of its elements. To illustrate: Take a common lead pencil. Ask yourself the questions involved in the foregoing statement. The probabilities are that you will learn something about the pencil that you have heretofore not known. Hold your mind on the task; do not permit your attention to be distracted. **PRACTICE AN EXERCISE LIKE THIS FOR TWENTY MINUTES EVERY DAY FOR THREE WEEKS.** This must be done in addition to the other exercises which have been given you.

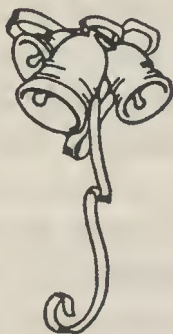
After you have retired and composed yourself for sleep get perfectly quiet. Slow down your mind, and become absolutely relaxed. You probably will become sleepy, but keep a grip on your consciousness for a moment or so. Now begin to say over and over to yourself: I am the most perfect concentrator in all the world. Say it quietly, say it calmly, no necessity here to inject feeling. **YOU ARE TALKING TO YOUR REAL SELF—YOUR GREAT SUBCONSCIOUS MIND. AND THAT MIND WILL MAKE YOU JUST WHAT YOU HAVE SAID YOU ARE.** Keep at this until you fall asleep. Do this every night and every morning until you receive the

next lesson. In the morning exercise of course you are not to go back to sleep, but the statements are to be made before you move about and immediately after you awaken.

The directions here given are mandatory. I do not say anything during this psychological moment except what I have here stated.

Write me at the end of the week, when you send in your weekly lesson sheet, how much benefit you have derived.

This lesson is worth ten thousand dollars to you. Practice and see.



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THE MEMORY

(Lesson 9)

As has been frequently said, the beginning and end of this course of instruction is to ground the student in principles and methods by the adoption of which his life may be rebuilt. This very desirable end cannot be accomplished unless the student is developed on all planes of his being. With this in view practical exercises based on scientific principles, have been given from time to time. These exercises, of course, were pointed to possibilities along physical as well as mental lines. In keeping with this plan I present here, first the principles governing Memory, and secondly, methods by which it may be acquired.

Naturally our studies will first lead us into the inquiry of what Memory consist. It would seem that there is a deeper strata of mind, under the control of the conscious mind, which at times yields up to the individual possessing it information long forgotten.

This is a recollective faculty, but still it seems to be a thing apart from that other power to recall which proceeds out of conscious mentation. I may illustrate this: Some months ago, I was walking down the street of a certain southern city when without warning, so far as outward stimulus apparently was concerned, the thought came to me that a friend of mine lived in that city.

Strange as it may seem, the features, form and personality of that friend were very clear in mind, but his name was beyond recall. I tried for some minutes to recall his name, but without success. Finally I dismissed the matter from my attention and proceeded about my business. So far as I am now able to recall, there was nothing in my immediate surroundings which stimulated my recollective faculty either to the involuntary thought of my friend living in that city, or that would suggest his features or personality. I mean to say that I had not, consciously, at least, seen any person who looked like this friend, nor observed other circumstance suggestive of him. If such had been the case, then the occurrence of recalling his face and personality could very easily be accounted for by the law of association of which you studied in the lesson preceding the present one. Some two hours later while seated in the lobby of my hotel reading the afternoon paper, quick as a flash the name of my friend came to mind.

Now the singular thing about this incident consisted in this that, notwithstanding having dismissed the face and personality of my friend from mind, at a time when my attention was fixed on a matter entirely foreign to the subject of attempted recollection, that name was furnished me.

From whence came the name? What process of mind brought that name to my conscious attention? These are two questions that I shall answer as I proceed by stating principles of memory and recall.

What is memory? Usually it is said that a

person has a good, bad or indifferent memory. It is well to correct this very common impression, for it is erroneous. The memory is that faculty of man whereby the incidents of life become a part of his permanent mental accumulations. I mean to say that, man has the faculty of storing away in his mental storeroom a counterpart of every occurrence through which he passes. When I say counterpart, it should be understood that I refer to an impression which contains the elements wherewith at some future time the original occurrence, or scene may be brought to consciousness and re-enacted in the inner chambers of the mind.

Everything that you see or hear—everything that reaches your consciousness through the senses, becomes a part of your mental life. It is the training, the environment, the associations, the experiences in short through which you have come, as modified by your inherited tendencies and your disposition that constitutes your personality. Please note that I say, as modified by your tendencies and disposition, that constitutes your personality. It is well that such modifying faculty is one of man's powers, otherwise he would be more or less an automaton. He would be a creature made up of his experiences, and nothing more.

But I am not now trying to emphasize personality. My object in referring to it is to stress the fact that one stores away a mental counterpart of all his life experiences. This being true, every person must possess a perfect memory.

“Why then do people forget things?” is asked. Permit me to correct you. People do not forget things, they merely do not recall. From this consideration, it follows therefore that the so-called poor memory, is not such after all. The fault lies in the recollective faculty and that alone. Do not blame your memory—that is perfect; blame your other faculty, the faculty whose function is to recall.

I am now ready to define. The Memory is that faculty possessed by every human being, whose office and function, is to store experiences away for future use. And now if you will turn to the lesson on “The Four Minds,” you will find therein a statement to the effect, “that the subconscious mind is the memory mind.” This being true, I may say that Memory, is still another phase or function of the great subconscious mind.

But while Memory is a phase or function of the subconscious mind, the same cannot be said of the recollective faculty—at least it may not be said unqualifiedly, for to recall, there must be at least an activity of the conscious mind consisting of an endeavor to take out of the storehouse of memory some experience which has been gathered therein.

But you say, there was no conscious action of the mind to recall the name of your friend when and after you had dismissed the memory of his face and personality from further consideration. Just here error creeps in. There was a conscious effort to recall the name of that friend, but there was no continued, conscious effort.

Here is discovered the workings of the law of subconscious mind. That law is suggestion. While I may not, in so many words, have suggested to the subconscious mind that it give forth the name of my friend, still that was the effect of my endeavor to recall his name. I may have said something like this: "Now I ought to remember that name—I know it as well as I do my own." What was the effect of such statement? Simply that I told the subconscious mind that the name sought for, it held, and that the conscious knowing of that name depended on my power to recall it. Immediately the subconscious got to work, and dug around among its several departments for the missing name. The passing of years may have resulted in that name being gradually pushed back in the storehouse, as new material was brought in, until, so to speak, it had temporarily become lost. But the point is that the name was there, and in due time Subconscious Mind found it, and seizing hold of it dragged it to the light of Conscious Mind.

This leads us to another principle, namely, that to intentionally recollect, activity of the conscious mind is necessary.

THE LAW OF THE RECOLLECTIVE FACULTY

The problem that confronts the student is to learn a method whereby the faculty to recall may be rendered accurate and dependable both in relation to the subject matter which it is desired to recall, and the ability to recall at will.

It would seem that the recollective faculty is

strong in proportion as a clear impression is made when the personality is passing through experience. To state it differently, if one passes through an experience of such minor interest that it is on the instant dismissed from the mind, or that is disregarded, an impression is not made on the recollective faculty sufficient to cause it to respond to the proper stimulus.

We have been taught the law of association. At this time I may say that recollective ability depends to a large extent on the linking of associated experiences with that experience which it is desired to recall. This conclusion follows from the statement that experiences are recalled with a degree of ease in proportion as the experience makes a deep impression. According to the law of association, a deep impression results from one's having taken into consideration associated things or subjects. Here then is a rule to adopt: IF YOU DESIRE TO REMEMBER ANYTHING, CAREFULLY OBSERVE ASSOCIATED SUBJECTS OR OBJECTS CONNECTED THEREWITH.

Now let us see how this works out. I am requested to bring home some article of food, a loaf of bread say. My home-coming is some six hours distant. When I receive the request, something detracts, or so to speak, I have something else on my mind. When I leave my office I serenely take my way home all unconscious of the request. When I reach home, the lady who presides over my home observing my coming in empty-handed, at once demands why I did not bring home that

loaf of bread. My reply, of course, is the sheepish, "I forgot." Well the upshot of the matter is that I retrace my steps to the nearest grocery and purchase a loaf of bread.

But the impression made on my mind when I confess I have forgotten the bread emphasized by having to return for it is so great that I mentally vow that another time, I shall not forget.

On the morrow as I start for the office, I am requested to fetch home, say, a pound of cheese. Here is a stimulus to recollection at the start, namely an errand to perform which is connected with the previous errand unperformed. This impression suggests another association, namely, that when I return home in the evening, I must do something, namely, purchase a pound of cheese. Just for a moment therefore, as my wife's request is made, I picture to myself my starting home in the evening; and just for a moment I associate with the act of starting, the act of purchasing the cheese. When the time for returning home actually arrives, I receive a stimulus to recall the purchase. This stimulus is the mere act of getting ready to start home. I have previously associated that act with another idea, which is to buy a pound of cheese, and the former therefore revives the memory of the latter.

So here then we find one method by which those things desired may be recalled when that desire is formulated at the time of the experience. If you want to recall something in the future mentally associate that thing with some anticipated

future conduct, and mentally associate such future conduct with just as many objects and subjects as you can anticipate. Do this and you will not forget.

So, too, there is a law for recollecting those experiences which you desire to remember but at the time of occurrence you have no definite purpose or fixed time for remembering them. Those things you wish to remember will be remembered if you are careful to impress the thing on your mind with sufficient intensity; and the way to so impress the experience is to associate it with other experiences which attend it, or with memories of past experiences.

You have been told that ideas become associated with other ideas, and thus become groups; these groups in turn associate with other groups. The totality of groups is known as a "complex." In other words, there are associations of ideas and associations of groups of ideas. The two classifications compose the memory system of all sensory impression.

Mental experience not only consists of objective impression, but likewise of purely internal experience. Thus, I perceive an object by the sense of sight. The mental image of that object is stored away in the subconscious mind, and this experience is subject to recall in response to the proper stimulus. But there are still other experiences that arise from within, such for instance, as an emotion. Emotion is always accompanied by a definite idea, but in the recollective process

memory of the physical feeling which accompanied that idea may be and as a rule is distinct therefrom. In addition thereto you may have a distinct memory of the physical activity that accompanied the Emotion.

Now the principle governing recollective process, as already shown, is that of association. The recalling of an incident which induced an Emotion does not stop there. Follow the process and you will find that remembering the incident causes you to remember "just how you felt." Recalling your feelings will in turn bring to mind the place; and recalling the place of the incident will in turn bring to mind some other fact connected with it.

The analysis might be continued indefinitely for no one idea is set off from other ideas, and the train of recollection could be pushed back to a point where the sensory impression is too faint to fix itself on the recollective process. At this point, and at this point only would the power of recall be terminated.

It is possible with the proper training to become so observant that the recollective faculty is practically unlimited. Certain most wonderful memory feats have been performed in the history of men. Thus it is said that in India the entire text of Panini's Sanskrit Grammar, a work about equal in extent to the Bible, was handed down orally for more than three hundred years. It is also stated on good authority that there are Indian priests now living who can repeat word for word the whole poems of the "Mahabharata," consisting

of about 300,000 lines. Each line averages some ten words, so the memory feat in reality consisted of recalling some 3,000,000 words in order of arrangement.

The student may train his faculty of recall to a most phenomenal extent if he will but take the trouble to follow the exercises given at the close of this lesson. It will easily be within the realm of possibilities to listen to a sermon or lecture, and repeat it verbatim, in the course of a year's practice. Such are the possibilities that attend proper training of one department or faculty of the mind.

Now from what has preceded, there are certain deductions that may be made. These assume the position and prominence of law, and, in fact, constitute the law of drawing forth the subconscious complex. I use the term subconscious complex as synonymous with ideas stored away in subconscious mind either as associated ideas or as associated groups. And the first law by the operation of which these associated ideas are brought to consciousness is:

The stimulation or recall of one idea of a complex tends to produce the recollection of its idea or group associate.

Let me illustrate once again: I meet a friend that I have not seen in some years. Immediately there arises in consciousness a further memory than that I have not seen this friend for years. That further memory consists of the place where I last saw him. I remember that it was in the village of our boyhood days. Now in turn the

village memory brings to mind the cool, clear waters of the lake thereat in which as boys we used to swim. This memory is not alone for another arises, it is that my father had forbidden me to swim in the lake without his permission, and so on. One memory gives rise to another.

Now careful consideration of these states of consciousness discloses that our thinking processes in so far as they may relate to trains of experience like those mentioned, consists of mental pictures. Each of these pictures are associated together at the time of their occurrence, and so to speak are hung in the mind's art gallery side by side, row by row, section by section, and so on. It is in this way that each is remembered, for when one is brought to consciousness, its companion picture is likewise produced. Here then is the application of the first law of recall: "The stimulation or recall of one idea of a complex, tends to produce the recollection of its idea or group associate."

The second law of recall is, that, Nearness in time or space, or similarity in quality or appearance between two or more experiences, when one of such experiences is recalled tends to stimulate the mind to recall the other experience.

The third law is that, Extremes in time or space or dissimilarity in quality or appearance of experiences or ideas when one such experience or idea is recalled tends to stimulate the mind to recall the other experience or the other idea.

These two laws in relation to association of ideas in the subconscious complex may be called

the associate laws of contiguity, and the law of extremes.

It may be said of both that these laws are not fixed in relation to all persons. For instance, that which by reason of its nearness to another experience would instantly cause that other experience to appear in the consciousness of one person would fail to recall it in that of another person. And so likewise is it with the law of extremes. The reason for this lies in the depth of impression made at the time of the occurrence of the experience. To state it differently, I would say that certain persons do not find resemblance or nearness, extremes or dissimilarity of experiences a natural association of ideas, while others to the contrary so find. But that which seemingly is not a natural association can be made a most potent association with but little practice. The secret of doing so is to consciously observe such relations or association in connection with things which it is desired to remember.

To the foregoing statements of the laws of recall may be added the following: The frequency with which an experience is impressed on the memory or the greater intensity of feeling which accompanies it, the greater the probability that the experience will be recalled.

Now intensity of impression can be invoked with every experience. Feeling or Emotion, however, are to a great degree dependent upon the conditions surrounding and the circumstances attending the experience.

Thus, if I meet a business acquaintance on the

street and he requests an appointment at his office for the afternoon or on the following day, the nature of the experience is such as to preclude the attending of feeling to the degree that a deep impression is made on my mind concerning the coming appointment.

On the other hand, I may produce intensity of impression simply by concentrating, for a minute, my entire energy in an effort to fix in mind the filling of the appointment. But in doing so, I consciously or unconsciously take note of the associated ideas. Thus, I meet Jones. Jones is at the corner of Rock and Walter streets. Jones requests an appointment. I FIX THE HOUR AND PLACE OF APPOINTMENT IN MY MIND with having met Jones, which likewise is an associated idea related to the future. All these are associated ideas, the recalling of one, tending to recall the others. While therefore I have the sense of willing to recall the direct object of my attention, still I am but paying attention to the laws of association. In other words I am improving my methods for arousing my recollective faculty. It therefore follows that, as an aid to recall an experience, your attention should be directed to the ideas or experiences associated with the main object which you desire to recall.

PRACTICAL EXERCISES

You should set aside a time each day for practice of these exercises. A deliberate system of practice produces the habit of carefully observ-

ing associated ideas, and thus the recollective faculty is strengthened to a degree.

At the hour set aside for the practice of the exercise choose a subject, not too complicated (at first) of natural interest to you. Now carefully note just how the subject is related to its nearest associate idea, subject, or object. Having made mental note of this nearest associate, try to relate the two ideas to a third, and the third to other ideas and so forth. In other words, construct a group of ideas around the central idea. Make your associations deliberately, and think them out thoroughly. Having formed your complex or group, determine to recall the last idea contained in your grouping at a definite future hour which you then determine upon. Dwell on it for a moment with concentrated purpose, saying to yourself audibly if practicable otherwise do so mentally, that at such and such an hour you will recall that last idea. Now dismiss the idea, and its group from the mind. At the hour determined upon the idea will present itself to your consciousness. Immediately begin to trace out the ideas in the inverse order of their occurrence, until you reach the central idea. Now there may be an instant recall of the central idea when the last idea is recalled—usually such is the case; but do not neglect to trace back the several ideas that composed your group. The principle is to make habitual, association of ideas. Not only does the practice wonderfully strengthen your ability to remember, but it aids you in the accumulation of knowledge of great benefit to you.

Do not under any circumstance neglect this practice. Make the practice itself a habit. It is worth dollars and cents to you.

Now I desire to give you instructions concerning a method of remembering matters not strictly within the realm of visualization. It has been called the direct method of memory. The description is good, but as previously stated, direct memorizing consists largely of unconscious observation of associates.

Select a passage from some standard work; prose is more suited for our present purpose than poetry. It is well in making your selection to determine on some descriptive matter of scientific value; or if you prefer, choose any other passage which you feel would be of benefit for you to remember. I care not how long the passage may be, the longer the better if you intend to master the content, for in this exercise time is of no moment. If such should not be your purpose select a less lengthy passage but one which will be of value to you as information.

Now read the shortest element of the first paragraph that is sufficient to make sense. Carefully observe the relation of that element to the succeeding clause or succeeding sentence as the case may be. Ponder the clause or sentence to extract the main idea, then add such modifying words as are contained in the element. In this way complete this sentence or clause. Now close the book and repeat from memory the clause or sentence in just the order laid down in the passage. Absolutely master that clause or sentence, so that you

know the meaning of every word, and the office of every word contained therein. Frequently during the day repeat that clause or sentence consciously, not mechanically. I mean to say that in repeating you should run over the matter much as you did when you were fixing it in mind.

Now what I have set out should not be dismissed lightly as containing too little effort. More and greater effort will be required in a day or so. The following day take up your work where you left off, but this time connect the next two succeeding sentences, thoroughly analyzing and associating their relative ideas. Having done this you are the master of three sentences. In this way add to your work from day to day, in your recitals always starting from the very first of the passage so that the same together with the new work presents a consecutively completed work. Work thus until you have mastered the first paragraph.

Having accomplished this, attempt longer passages at each sitting until you are able to master a page or so at a time. You will find that after a few days of such practice the associated ideas will begin to assume definite conscious place without the laborious method I have suggested. The result, of course, will be that you will soon be able to master a paragraph whereas before in the same time you mastered but a sentence.

I promise you now that if you are faithful in this practice within six months you will have developed a memory almost if not quite infallible. A year's practice along these lines will enable you to listen to a discourse of an hour or more in

length and repeat it word for word without the aid of notes.

I know of no one thing that gives one a more secure hold on success than the development of recollection. It will pay you many, many, times to master your recollective faculties.

In the last lesson you were instructed to suggest to yourself just before going to sleep at night, and immediately after waking in the morning, that "you are a perfect concentrator." If you have followed instructions each night and morning, ere this you should begin to note improvement. I now purpose to alter the exercise, slightly, however. The new exercise will not only bring about the condition referred to, but it will likewise strengthen and develop you power of concentration.

For the coming week therefore, just before falling asleep at night, let the following be the last definite thought in your consciousness: "I have a perfect memory." Repeat the statement to yourself a number of times after awaking in the morning and before doing any other thing. As you make the affirmation feel that it is true, for it is true, be assured of that.

Practice your breathing and physical exercises together with the exercise for generating energy during this week, as previously instructed.

Be faithful in these matters. Do not become discouraged or give up. All are steps which you must climb as you mount the ladder of your desires; and you will certainly reach the top rung if you persist.

MENTAL THERAPEUTICS

(Lesson 10)

There is no more important subject in the entire study of this course than Mental Therapeutics. Volumes have been written on the subject, and it has afforded a vast field for oral instruction. It fully deserves all the consideration given it, for before one can have achieved notable success in any field of endeavor he must have learned the laws of health; and together therewith, it is most desirable to master the laws whereby health can be restored when lost.

I shall first lay before you the general principles underlying mental healing and thereafter direct your thought to a number of specific methods commonly in use by practitioners of this system of healing.

As a prelude to the present division of the subject, I would ask you to carefully read over what has been said in the lessons on, Spirit and Matter, the Four Minds and Energy. The matter contained in those lessons contain the underlying principles of Mental Healing. In addition thereto one may very profitably read again the lesson on Nerve Energy. You will recall that Nerve Energy was defined as Universal Energy concentrated, or focused, in the individual. Then, too, we have found that Spirit and Matter are one; and that the Four Minds are one, expressing, however,

in four phases or modes. Finally you will have observed that all expression in the world of the cōcrete is contained in and constitutes the Allness. In other words, everything that is, in essence is Spirit. From these considerations it will be found that all conditions of the body which express as illness are a wrong expression or manifestation of Spirit.

Our next inquiry will concern the principle by using which illness of physical man may be corrected. A careful examination of the different systems of Mental Cure will reveal one basic or governing rule. This rule is more than a rule; it is law. It is, that, every person who is healed of bodily infirmity must undergo a change of belief. Moreover, every person who invokes the healing forces either for himself or for others, must likewise first change his belief.

I would ask that you convince yourselves of the truth of this statement, if there is any doubt resting in your minds as to its accuracy, for as already stated, a change in belief is a prerequisite to healing. Moreover that change of belief must be accomplished to a marked degree before results become apparent. The rationale of the rule is found in the principle that, without a change of belief, doubt as to the effacacy of the method used will arise; and without the slightest ground for controversy, doubt if lodged in the mind is an insurmountable barrier to realization.

As illustrative of the principle that changed belief must precede healing, I would call to your

attention the mental attitude of certain of the different creeds which disclose a most radical change from an old to a new belief. Thus we have that great organization, the Christian Scientists. The belief of this organization is a most radical departure from the customary belief in medicine as a curative agent. Inquiry will reveal the fundamental belief of the members of this organization to be that, all limitation, either in the physical body or in circumstance, is chargeable to error of conscious mind—the term conscious mind, as I understand it, being synonomous with “Mortal Mind,” which is the technical term employed by “Scientists.” The adherents of this creed aver that since belief in sickness is an illusion of the “Mortal Mind,” sickness does not exist; and so likewise do they apply this principle to limitations of other nature.

Somewhat similar are other beliefs. Others still there are who do not accept the more radical view of our Christian Science friends, that of the non-existence of disease and limitation except from the viewpoint of “Mortal Mind.” Such as these base their changed belief upon the total inadequacy of medicine to heal, resting their faith in God to heal by special interposition. These are they who are generally, known as “Faith Curists.” Then, too, we have the “Divine Scientists,” and a multitude of others. Finally we approach the viewpoint of the Psycho-synthesist. They recognize without qualification the world of form with all its attending imperfections and limitations. In this connection the Psycho-synthesist is identical

in belief and practice with the Applied Psychologist; "Psycho-Synthetic," being a term according to our estimation, more nearly expressive of the principle which governs all manifestation than does the term "Applied Psychology." "Psycho," of course, is a contraction of the word Psychology, while, "Synthetic," pertains to synthesis which means a "putting together," or composition. It is used in the sense that is opposite to analysis, which is a separation into original elements. Psychology on the other hand is the study of the mind; hence the term, Psycho-Synthetic, meaning composition of all that is by use of and from the mind is adopted as more expressive.

I have said that the Psycho-Synthesist "recognizes without qualification the world of form with all its imperfections and limitations." I want that you should become thoroughly informed on this subject, and understand the rationale of the statement.

In the first place, form is necessary to identity. It is inconceivable that anyone or anything could persist in consciousness unless the attribute of form likewise persisted. Otherwise that which I may today recognize in consciousness, as a man, might tomorrow appear as a tree, or that which I recognize today as my wife's hat, may tomorrow be recognizable as my pet terrier. Can you not see that but for the principle of form, all consciousness would be eternally flowing and intermingling, each with the other, and if such were the case, all identity would be lost?

Moreover there is a Universal law that im-

poses on all conscious life the ability to see the same form or aggregate of forms similarly and alike. Hundreds of thousands of people enter the city of New York every few weeks; these, in the course of time grow into millions. To these countless numbers of persons the "Great White Way," is identified by each as such, and by each, seen alike. The great Pennsylvania Station to the millions of people who annually enter it is by each seen alike. It is therefore a conclusion beyond the possibility of error that the law which enables all people to see things alike is a Universal Law.

In line with this conclusion, poverty is seen as poverty, and so recognized by everybody wherever it is found; disease or sickness is seen as such wherever found. It is this sane and practical way of looking at the matter that accounts for the wonderful advance made by practical psychologists in recent years in scientific experiment and research.

While the Psycho-Synthesist accepts the world of form with all its limitations, as a fact of nature he declares that these limitations are imposed on the personality by a limited consciousness. Broaden the consciousness, says he, and limitations are pushed back farther and farther. Now to broaden the consciousness is essentially to recognize the power of the mind.

Al these concepts, it will be seen, are decidedly changed beliefs from those formerly held. Until latterly our faith in power to accomplish things has been placed in the external world. We have believed that all power to achieve was derived from

external forces; we have believed this in relation to the cure of disease. In this connection, the world has sadly departed from precept and example, for the miracles performed by the Master Jesus and his disciples, he promised, should be performed by those who believe. "Greater works shall ye do," He said.

Now then it is appropriate that a return to the first principle laid down should be had. Hence we say that the underlying principle, the very foundation for all manner of Mind cure, is a change of belief. It is very pertinent to ask, of what that changed belief consists? A re-reading of what has been said, will indicate that it consists of a change in belief that an external power heals, to the belief that an internal power heals.

But before one may enter into a full realization of this, a solid and enduring basis for such change must be found. To state it differently, I may say that, before one's belief may undergo such change, a reasonable ground for conviction of the falsity of the old, and the truth of the new must be found.

This conviction is to be found in the realization of the power and the extent of the subconscious mind. Not indeed solely as an instrument whose function is to recall things. Such indeed, as pointed out in the lesson on Memory, is one of its functions, but it will be remembered, that another and greater function of this wonderful mind is to build, to repair, to re-create.

The statement is not solely dependent upon

philosophical reasoning for its authority. On the other hand experiment along scientific lines has demonstrated its truth. It will be remembered that in the lesson on "The Emotions," it was pointed out that indulging the constructive Emotions such as the exercise of the love faculty, the entertainment of courageous thoughts, becoming habitually poised and calm, inevitably results in the physical body manufacturing a substance within itself that produces energy and power. Now this is the work of the subconscious mind; such has been shown by hypnotic experiment, to be the case.

It has also been stated that the individual subconscious mind is but the personal share in the Universal Subconscious Mind. The individual share must contain, at least potentially, all the qualities of the Universal Mind, therefore if the Universal Subconscious Mind is the one active creative factor of the Cosmos, it results that the Individual share in that mind must likewise contain the Creative Faculty.

Now what is the creative faculty in connection with the re-establishing of health except the re-creation of defective parts. All disease is death to the degree that the disease makes inroads upon the physical system. Stated somewhat differently, I would say that disease is death of a lesser degree than that condition which we recognize when we say a man is dead. Now death means disintegration, disintegration or tearing apart, is the exact opposite of construction or bringing togeth-

er. It is seen therefore that construction or bringing together is the work of creation, which is a faculty or attribute of the subconscious mind.

Usually one looks to the external world as the cause of all that is. I have pointed out that the creative power resides within. However, in one sense the external world may be a cause, but not a primary cause. The one primary cause is Mind. But we have found that the activating law by which subconscious mind expresses, is the law of suggestion. It therefore follows that suggestion received from any source, by the subconscious mind, may be a cause; that is to say, the cause that makes active the subconscious mind. In just this way, the individual looking out upon the limitations which attends form, sees therein suggestions of his own limitation, which he accepts as the law of life. Thus a corresponding condition becomes manifest in the individual's person or affairs.

Realizing the force of this reasoning one finds therein a just conviction of the falsity of his former belief that, disease is brought about by external conditions, and that therefore cure must originate from that source. By the same token when he realizes that the cause of all disease rises from within, that is, that it exists in the mind, he reasons that the curative agency must likewise there be found.

Now in order to be of the utmost power in curing disease the subconscious mind must be untrammelled. This it cannot be if the healer limits his mind by recognizing it as individual, for re-

member, please, that whatever impress or suggestion is sent to the subconscious, such is taken up by it and acted on accordingly. The recognition of the subconscious mind as individual therefor is to recognize it as having limitations; and the only limitation peculiar to the individual subconscious mind which it can recognize is that which composes the personality to which it belongs. Bear this in mind: For the subconscious mind to recognize any condition, good or bad, is for that mind to perpetuate that condition. Hence if the individual's subconscious mind is restricted in its recognition to the personality, and a personality moreover which is sick that sickness unless qualified by changed belief will terminate in death. Fortunately there is no such thing as absolute restriction of subconscious mind to the personality. It is always relative, and being such can not perpetually oppose the upward or developing tendency of the Universal Subconscious Mind. This general trend toward expansion and growth works for physical well being. If therefore when a person is ill, he would (as some do) forget all about his illness, he would get well. But if, instead of forgetting his illness, he realizes that he is a center in Universal Subconscious Mind, and that that Mind is absolute perfection, and will inevitably express its perfection, one's recovery is greatly accelerated. Moreover the time required for one's recovery from illness, is in exact proportion as is his ability to recognize the perfection of the Universal Subconscious Mind. **THIS IS THE LAW.**

Closely related to the law which requires the realization that there is but one cause, is the further consideration that matter is mobile and plastic to the action of Mind. A faint indication of this great principle was given in the lesson on "Spirit and Matter" in which it was pointed out that the Higher Mode of Intelligence Governs and Controls the Lower Mode. At a future time I shall cite certain instances wherein direct action of mind on matter has proven the truth of the statement. Solely by the force of thought matter has been made to respond to mental control. In the instance referred to, the experiment was not connected with healing but serves to demonstrate the principle underlying mental healing.

The foregoing mentioned principle is one of the first considerations in the science of mental healing. Unless such were the case there would be no connecting between mind and matter, the result being that mental healing were impossible. But the cures effected by means of Mental Therapeutics have been too numerous to admit of doubt. The records are full of well authenticated cases, not alone wherein functional disease were cured, but likewise where organic troubles were remedied.

Fully realize therefore that disease of the physical body is amenable to the power of Subconscious Mind, for disease of physical body is an abnormal condition of matter, and matter being subject to control of mind, the abnormal condition of the physical body may be made normal. But understand, please, that to secure permanent results, the healer must concentrate the entire

power of Universal Mind into the abnormal center. This he does by recognizing the illness of the center, and then realizing that it is an impermanent condition which must give way before the power of Universal Mind. In actual practice the method should be to look beyond the temporary imperfection into the depth of being and there see the absolute perfection of the One Mind. Couple this insight with affirmation that the perfection of the Universal Mind is even now manifesting itself through this center, the (sick) individual.

Certain students experience difficulty in understanding just how the mind of one may influence the mind of another, except as it may be reached by the spoken word. This difficulty is the result of failure in the first instance to fully grasp the idea that there is but one Mind.

This brings us to a discussion of personality. The definition or conception of personality, commonly accepted is gathered from the belief that all men are separate and distinct expressions of the Creator; that every attribute or faculty which makes man a totality is peculiar to individual man. In one sense of the word this is true. Every man is distinctive; every man entertains different ideas; every man has a different function in respect to the details of his daily life; and, every man in his subconscious capacities and powers is distinct from his fellow. But it does not follow that man in his inner self, his great subconscious self, is not identical in possibilities with all men; it does not follow that this subconscious self, except in manner of functioning, is not common to all men.

Know this that, THE GREAT SUBCONSCIOUS MIND, THE UNIVERSAL SUBCONSCIOUS MIND IS ONE IN WHICH ALL THINGS MANIFEST AND FUNCTION.

You and I are centers in that Mind, not separate and distinct but centers Eternally bound together in our essential being, The Spirit. And the active principle of Spirit is Mind—Subconscious Mind; hence you are one with all Mind. I am one with all Mind.

Let me diverge just here to point out the magnitude of effect following such conclusion. It is that all power, all capacity, every attribute displayed by every great thinker, of all great doers, potentially is yours. And such powers, capacities and attributes may be displayed or manifested by you. The method of arousing them is set out in this course. Some of the exercises are simple, and on cursory examination one may be tempted disregard them as not worth while. Let me say, however that principles are everlasting, and the exercises given are based on principle. Moreover they have been tested and tried; they do not constitute matter of speculation.

We have found that each one of us is an expression of the One Mind. Each embodies his portion of great I AM. In my particular sphere of life the I AM expresses as F. W. Butler, and the I AM expresses in you as the personality which you are. So likewise you express as Yourself, but you are the great I AM, and so therefore you, as the I AM are expressing in me as a different personality.

How does all this affect mental healing? Simply that it enables the healer to focus the I AM. It is a matter of substituting one's own Conscious Mind for that of the patient so that the I AM may be impressed to externalize its perfection in its objective center (the patient).

But the student at once desires to know how this is accomplished. He asks, How may I substitute my Conscious Mind for that of the patient? On the basis of conscious co-operation, the patient makes himself passive or receptive to the suggestions of your Conscious Mind. These suggestions may be made audibly or mentally. In either event it is better for both the patient and healer to close their eyes; the object being to shut out distracting thoughts which the appearance of external things usually induce.

Now to make one's self passive is merely to assume the mental attitude of receptivity. In other words, have the patient mental affirm his willingness to accept the thought of the healer and the accompanying healing forces which are borne in on the thought. This action on his part breaks down the barrier of personality and thus allows a flowing in of suggestion and healing power. While on the one hand the barrier of personality is removed by the patient in order that there may be an inflow, it is removed by the healer that there may be a flowing out.

Just here lies the importance of realizing the I AM; namely, that as the healer substitutes his conscious mind for that of his patient, and commences his work of suggestion, he knows that in

reality he but speaks to his own subconscious mind. This eliminates all doubt of having to bridge a chasm as it were to reach into the subconsciousness of his patient.

The method here given for effecting a juncture with the subconscious mind, in which the patient forms a center, presupposes conscious cooperation between the healer and the patient. It so happens, however, that conscious cooperation cannot always be had. The question at once arises, How under such circumstances can the subconscious mind of the patient be reached?

The difficulty anticipated is more imaginary than real. It is true that a receptive attitude of mind on the part of the patient is highly desirable, but if the student will but realize the great principle, that, his subconscious mind is the one mind, he will readily understand that, by himself eliminating the barrier of his own personality, he thus reaches the subconscious mind of the patient. In such case, direct for a moment the attention on the condition of the patient for the purpose of recognizing his need of assistance, then dismiss him from mind during the period of suggestion. This method is very efficacious. Dwelling in thought for the instance on the patient apparently opens a channel through which the vibrations of health find their way to expression in his physical person.

Now while Mind is the curative agent, still there remains to notice the medium of communication which is the vibrating principle of mind, or

that which is found in the all pervasive ethers. The ether is a primordial material substance. That is to say ether is the ultimate of matter. Later I shall point out to you once again that matter is a mode of energy, and as such is an expression of mind. But for present purposes it is well to regard the ether as a frictionless, all pervasive, material substance by the vibration of which health thoughts are communicated. In order to fully appreciate the force of this statement it is well to understand that subconscious mind acts directly on the ether, and therefore a rate of vibration inaugurated in the subconscious mind of one individual with an intent that the thought which initiates that vibration, shall be transmitted to another, inevitable is communicated to that other, and interpreted by him in accordance with the primary thought. But sense of distance should not be permitted. Here again of value is the comprehension of the One Mind, for to speak to that One Mind as it manifests in someone else is to realize that neither time nor distance are factors; one speaks to his own inner self when he speaks to the One Mind—one speaks to the Great I AM.

Now there is but one thing, and one only that will prevent your suggestion from ultimately producing the desired result, even though there is no conscious cooperation by the patient, that is mental obstruction. Mental obstruction is any attitude of mind held by the patient which permits doubt to arise. Doubts are most powerful foes of Mental Healing. So powerful are they, that beneficial

results may be accomplished only in proportion as one controls his doubts. This statement applies to the healer as well also as to the patient.

For this reason a healer's best work is done, unless he is requested by the patient to aid him, when the patient is in total ignorance of what is being done for him. Moreover the healer will find his work more readily apparent if under such condition he treats while the patient is asleep. The reason for this is that so long as the patient is awake, his consciousness of physical illness is continually acting as a suggestion which is sent into his subconscious mind, thus neutralizing the health suggestions of the healer.

On the principle of the Universality of the Subconscious Mind children who have not yet reached the age of understanding are healed. In such cases, it is the better practice for the healer to place himself beside the bed of the little one just as it falls asleep and make the suggestions of health and strength. The health mind of the child, that is to say, the subconscious mind, takes up the suggestion and acts on it accordingly.

Now there is one point that I desire to emphasize. It is this: Never permit yourself to dwell on the abnormal condition of a patient whatever it be. Recognize its existence, but at once turn your thought and your suggestion to the perfect life that must manifest according to its law, and see that Manifestation taking place before you. This method produces permanent and early results. It follows therefore that denials have no place in Psycho-synthetics. Results are obtained

by affirmation and visualization. Denials but perpetuate the diseased condition. Do not use denials.

Do not seek to dominate the mind of your patient. The purpose of health suggestions made to the subconscious mind of the patient is to induce a realization of his own perfection; it is to help him to realize himself as an individual expression of the perfect mind. Such realization accords no greater power to others than is possessed by himself; and on the other hand he should realize that he possesses no greater power or capacity that is possessed by others. Finally the matter resolves itself to a realization by him for every human being including himself of potential perfection, in attribute, power, capacity and expression.

As an aid to healing I would call your attention to the lesson on Energy. In practical application, before treating yourself or your patient, generate in yourself by the methods outlined in that lesson, a great quantity of energy. Having done this know that the energy thus accumulated by you is projected into the ethers as an active curative agent, and will reach the patient.

PRACTICAL EXERCISE

Continue your physical exercises, and your mental regimes as instructed in former lessons. By all means do not neglect the concentration exercises outlined. Likewise practice the memory and will exercises. These are stepping stones to your continued progress.

In addition to the physical exercises given, devote five minutes daily to running. Not that it is necessary to get out on a course, but you may run in one place in your room before attiring yourself for the day. Throw the shoulders back, double your fist and hold the elbows bent at the sides. Breathe deeply and run in the fashion that you used to call the fox-trot. Do not make this exercise too strenuous at first. You may content yourself with one minute for the first day, gradually increasing a minute each day until you have reached the maximum which with the practice of other exercises should be sufficient. Make this a daily habit.

I have called your attention to the great value of concentrating during the psychological moment, which occurs just prior to sleep and immediately after waking. If you have been faithful in the practice of making suggestion to yourself at such times during the last two weeks you should have noticed ere this a great improvement in your powers and capacities. For that matter I may say here as previously stated, that your success in this work is in exact proportion as you are faithful in your practices. There is no other way. PRACTICE DOES MAKE PERFECT.

You may use the method given for impressing the subconscious at the psychological moments, for healing—and if persisted in, wonderful, well nigh miraculous results, will be accomplished. Your success depends largely on the net results of your training up to this point, in concentrative

exercises. If therefore you have not acquired proficiency in concentration, persist until you do. It may be well at this place to point out that the concentrative requirements contained in this course are intended to be a basis for establishing a life-time habit. It is not intended that you should practice the particular methods given for life, but that you should develop a keen sense of interest and attention in all your doings. Therefore do not desist in practice until you have established the habit.

If you do not utilize the psychological moments for health suggestions continue suggestions throughout the coming week as follows:

“I will that, tomorrow and throughout all the day, I may be inspired with the sense of courage, faith, patience, power and love. I will to realize during tomorrow that I have the power and ability to accomplish everything that I undertake.” If you have a definite undertaking for the morrow, substitute the specific undertaking for the general thing, and will that on tomorrow and all the day you will have the power and capacity or ability to achieve that particular thing.

THE BUILDING OF CHARACTER

(LESSON 11)

In the mad rush for dollars, for position, for power, oftentimes we lose sight of the bigger, grander, more worth while things of life. But at the end of life's journey, it is the rule, not the exception, to look back on the trail with an inquiring mind. Then it is we ask, Has my success been worth while? Many there are who in answer to the question are forced to sadly shake their heads; "no," such as these admit, "my success has been too dearly bought." But the student and practitioner of the principles of this course need have no fear that such will be the anxious inquiry from him when he shall have finished his day of Life. For success is assured him based on achievement beneficial to friends, associates and those with whom he comes in contact. It is scientifically true that you may be a success, you may be happy, you may have perfect health without detriment to your fellow man.

Such indeed is not the commonly accepted belief of men, but it is true nevertheless. There is sufficient, and to spare, in the world for all. It is untrue that for me to succeed I must build my success on the ashes of another's ruined hopes. It is not true that men must fail, if men succeed. I reiterate what I have previously stated, namely,

that co-operation should be the rule instead of the exception; competition tends to destroy, co-operation tends to build.

Now I am not arguing for a community of interest—a pooling of property; a common ownership of property. On the other hand, I stand first, last and all the time for emphasized individuality—an individuality that recognizes another's rights and that demands from that other a similar recognition for yourself. But a recognition that does not require the surrender of one iota of independence in person or property.

Aside from the consideration of the accounting day, that day which first or last comes to all men, it is proper to inquire, Does it pay to build your success on the solid foundation of good character?

Character is what one is; reputation is what others say about one. Therefore the question that confronts us may well be altered so as to read, Shall I build a success on good morals? For a man's life, whether good or bad, is equal to the sum total of his morals. Now I am not speaking of the sex relation, alone, but of all relations assumed both by men and women, business or social, in their intercourse with other men and women.

I have endeavored to remove the inquiry from the influence of fear. Fear, be it said, has been a prime factor in the determination of many as to their course of conduct; the fear that "The Judgment Day Will Come." From the earliest stages

of these instructions, I have attempted to show that fear is a destructive force, and therefore most necessary to control. In respect to the subject under discussion, I make no exceptions. Fear of what the future holds in store, for those who fail to conduct themselves in accordance with the ethics of religion, has no part in the matter. The question must be answered for its own sake. Therefore one may ask: "Are there any real, substantial reasons why we should live to our highest?"

In attempting an answer to the question let us for a moment examine the mental state of the individual immediately after the commission of some good deed. What feeling, if any, does such an one have? Is it not a feeling of pleasure? As it is said, "Does not one always feel better?" The experience of men prove the fact. One cannot indulge in doing good without driving bounteous compensation; the compensation that produces in consciousness a realization that one has done that which is worth while.

Habitual actions of this nature impel one to the belief that there must be a Universal Law that ever pushes onward and upward; a belief based on non-material compensation, but nevertheless one of absolute worth.

On the other hand, when one does an act which does not produce the exhilarating sense which follows the good deed, a demoralizing sense of uneasiness pursues. This sense of uneasiness may be intense or less so, depending, of course, on the na-

ture of the wrongful act, but it always gives rise to a consciousness that something is wrong. It is this feeling of inharmony that causes the character to alter for the worse when downward tendencies are indulged in; and the sense of rightness which follows a good deed likewise alters character for good. In other words, it is the difference between building up on the one hand and tearing down on the other.

Not only is this true of one in respect to his relations with others, but there are certain habits and practices, restricted to the individual which gives rise to one or the other of the feelings mentioned.

Among these may be instanced the habit or indulgence of overeating or excessive drinking. The sense of discomfort that forces itself on the consciousness when such habits have been indulged forces one to the conclusion that a constructive principle has been violated. Suffering from the results of such excess, the individual cries out in his innermost soul: "Why do I do these things? I know it doesn't pay." Physical discomfort forces the individual to recognize the law of moderation. Excesses in any of the activities of men, although connected with things in themselves good, become deleterious, and may become exceedingly bad.

While discomfort and mental anguish convince the erring one of having broken the law forbidding excesses, a factor no less potent in arriving at such conclusion is the knowledge that comes to

one who lives in accordance with constructive law. As before stated the sense of rightness following a good action confers a feeling of "bounteous compensation." Well may it be said therefore, viewed from both standards, that living to build a good character has its inherent compensations..

Having reached the conclusion stated let us now turn our attention to some of the steps we mount in ascending upward—for indeed to build character, is to ascend upward.

The following may be deemed precepts to guide the student on the way:

(1) Devote your time to the study and judgment of yourself instead of others. He who judges others should be above reproach.

This admonition may well be considered by every one who reads this course, likewise the writer. How few of us indeed are entirely free from the fault of passing judgment on our fellowmen! Therefore in saying that every one should consider this precept, I do not single out the students of the course as being peculiarly amenable to the charge of judging for it is a common sin. However those who read these words do so from the motive of individual benefit and development; and with this in mind it is the part of wisdom to carefully consider a principle which by observing brings the student nearer the coveted goal.

Now why should we not judge? Perhaps the most patent reason is that, so few persons are qualified to pass judgment. However true this statement may be, rarely if ever does he, who

judges other people, consider the inconsistency of so doing. "Consistency thou are a jewel!"

A further objection to the habit of judging others of especial interest to the student is one based on scientific fact. This fact again has to do with the great subconscious mind; again the law of the subconscious mind prohibits. It stands thus: When we judge, when we form that habit, it always induces a tendency to look for imperfections in the people we meet and people with whom we associate. Harkening back to an earlier principle, we learn that the individual is the net product of his experiences qualified by his disposition; and furthermore, that which contributes most largely to his personality are his dominant thoughts. Dominant thoughts are those, of course, which most frequently enter the mind. The habit of judging people therefore becomes a habit of seeking imperfections. The habit of seeking imperfections becomes a **DOMINANT THOUGHT** and therefore the dominant thought, the thought of imperfection is woven into the fabric of the individual's personality and becomes part of him. "Judge not that ye be not judged, for with what judgment ye judge with that also shall ye be judged." The modern application of the text, the application made by Psycho-synthesists is that to see imperfections in other persons, is to build those imperfections into oneself. I **RECOMMEND THAT EACH STUDENT CAREFULLY SEARCHES OUT ANY TENDENCY IN HIMSELF TO JUDGE, AND TO CONTROL**

THAT TENDENCY FOR THE PURPOSE OF KILLING IT OUT. And how shall one kill out such tendency? By substituting a constructive idea, thought or activity, on every occasion when one is tempted to judge.

(2) Let the light of love ever shine in your face—it is the soul's greatest illuminator. Fear nothing but Fear.

The great motive power of the Universe whether on the plane of the abstract or the concrete is love. It prompted the Spirit to create. It inspired It to express Itself as man. It is the Divine Urge that makes for the happiness of the race. It is the parent of desire. It underlies all governments. It is the only truly sound reason why you and I strive to accomplish our ambitions.

Think about it for a minute. Now I did not say that the reason we strive to accomplish our ambitions is because of love of some one else, and yet this, too, is remotely the case. Rare indeed is the man or woman who lives entirely to himself or herself. Almost always men and women seek to achieve because their success confers benefit on someone else. A desire to help another is altruistic; it is love on the Universal scale. Then, too, there is the prompting to endeavor, for the sake of immediate family or friends, all which proves the truth of my statement that "it is the only truly sound reason why you and I strive to accomplish our ambitions."

This brings us once again to what I have already stated concerning the compensation innur-

ing to him who does good. A good deed or a good action, is prompted by the altruistic spirit, and this we have found to be, Love, on a Universal scale. Now love is a constructive emotion, and all such emotions make for their possessor an exceedingly attractive personality. The man or woman who loves much, radiates its rays. This is a scientific fact. The aura has been photographed, and by that means it has been found to be fitful or steady, strong or weak, according to the strength of the emotion indulged at the instant of the exposure of the photographic plate. A series of experiments carried on by Professor Elmer Gates of Washington, D. C., has proven that love is a constructive emotion. As stated, the man or woman who loves much radiates its rays; these rays have an attracting influence. The results that follow are usually expressed something like this: "Well, that is the first time I have ever met Mr..... or Miss....., but he is certainly a very attractive man, or she is such a sweet girl," and so on. Finally therefore I assert on the basis of experience and observation that "love is the soul's great illuminator." **CULTIVATE THE LOVE FEELING FOR ALL MEN—THE FEELING WHICH EXPRESSES AS A DESIRE TO HELP MEN; THAT IS THE KIND OF LOVE I AM TALKING ABOUT.**

Fear only Fear. Fear is the only thing in the world to be afraid of. It is the opposite pole of Love, and it is negative. Just as Love attracts, so does Fear repel. During this next week make a special effort to observe just how a timid or fear-

some person affects you. Do not do this from the standpoint of criticism or judgment, but solely that you, yourself may have some opportunity to observe at least certain of the lesser effects of fear. You will probably sense the feeling while in such person's presence that he or she is either miserly, non-trusting, suspicious, or possesses some other such quality. These impressions, if permitted to control, will eventually cause you to dislike such person.

In this connection intentionally send to such person, that is to say, radiate your soul illuminator, all the love you are capable of feeling. You will be surprised to observe, just how good such an action makes you feel.

FEAR NOTHING BUT FEAR, AND BE AFRAID TO FEAR, FEAR; SO DO NOT FEAR. THE EVERLASTING ARMS ARE ABOUT YOU. YOU ARE ETERNAL. LIFE CANNOT BE DESTROYED. DEATH IS BUT A CHANGE FROM ONE TENEMENT TO ANOTHER. FEAR NOT.

(3) Lend a helping hand.

This precept may well be termed a correlative of the preceding one. Love prompts the helping hand to another. At times people help others as a matter of expediency. If such is one's highest motive, it were better to help on that ground than not at all.

The matter of helping others has provided a topic for many sermons, writings and lectures. It merits all the notice accorded it. There is a solid basis on which the superstructure of helping oth-

ers should be erected. Indiscriminate assistance may at times be a positive hinderance. When one gives money indiscriminately to one who appears to be needy it is entirely probable that thereby a stumbling-block is placed in the needy one's path.

When lending the helping hand be actuated by two motives: One of which should be for the purpose of gratifying your own soul urge for altruistic satisfaction; the other, for the purpose of stimulating the needy person into a realization or recognition of his own individual powers. In other words let your help be of such a nature that you arouse a desire in the needy one to help himself.

In days of yore, when "trampdom" was an Empire unto itself, the habit of giving at the back door, while no doubt prompted from the best of motives according to that day values, was charity of doubtful virtue. Why? Mainly because it perpetuated an institution inherently evil, but also because it impressed more deeply in the mind of the tramp—a fellow man if you please—that he must depend on someone else for his daily bread. Such thoughts annihilate the powers of his soul.

I am fully aware of the reply that this position may draw forth, namely that one who wants to help his fellowman cannot always find a method to stimulate such one to individual endeavor. Very true. I am not saying or advising that assistance except in the manner suggested should be withheld. I do say that whatever form your assistance may take have as a prime purposes the principles stated, and be governed by circumstances.

The one great principle to observe and practice is LEND A HELPING HAND, BUT LEND IT IN A CONSTRUCTIVE METHOD. THE STREAMS OF CONSTRUCTIVE ENERGY WILL BE DAMED IN YOU IF YOU WITHHOLD ASSISTANCE FROM THE NEEDY, AND SO ALSO IF YOU CARELESSLY HELP WITHOUT PROPER THOUGHT OF CONSEQUENCES. YOUR MENTAL ATTITUDE DETERMINES THE EFFECT ON YOURSELF; THE EFFECT ON THE PERSON ASSISTED IS DETERMINED BY THE MENTAL ATTITUDE AROUSED IN HIM.

(4) Be master of your thoughts. Give ear to what others say, but determine for yourself whether what is said shall be your opinion, and act accordingly.

The whole purpose of this course is to arouse in the student mastery of self. This purpose reaches into the realm of thoughts which you hear expressed by others. Too often people depend on the views or opinions of others. One is never himself if he is a dependent, and this applies to the mental as well as to the physical world.

Closely allied with the thought last expressed is the principle of sincerity. It is a characteristic essential to self-respecting manhood or womanhood. It is the distinguishing mark of influential men and women. Be sincere.

The idea is well stated by Robert Louis Stevenson. He says: "If you teach a man to keep his eyes on what others think of him, unthinkingly to lead the life and hold the principles of the ma-

majority of his contemporaries, you must discredit in his eyes the authoritative voice of his own soul. He may be a docile citizen; he will never be a man. It is ours on the other hand, to disregard this babble, and chattering of other men, better and worse than we are, and to walk straight before us by what light we have. They may be right, but so, before Heaven, are we. They may know; but we know also and by that knowledge we must stand or fall. There is such a thing as loyalty to a man's own better self, in community or religious affairs. Be yourself, but in being yourself, be not bigoted or eccentric."

If you err and become conscious thereof, yield quietly and quickly. Moreover even though you be in the right, if the matter concerns non-essentials yield also without much ado if thereby harmony and peace will be preserved. Such indeed is the action of the wise.

But yielding or remaining firm, let the conscious thought, the thought that becomes an element of your personality be ever in line with development and growth. Let not the thoughts and actions of other persons influence you against your permanent best interest.

(5) If you stumble and fall, waste no time in getting up; or in regretting your fall.

Every one stumbles as he walks the path of life. No man yet has possessed such perfect vision that thereby he detects every loose rock or hidden pit in time to save himself from a fall. Nature seems to have made it so. It is quite possible that our achievements depend on the incen-

tive that can come from having fallen. Be this as it may, it does not follow that we may not arise. There is no such thing as an irretrievable failure.

There is nothing vainer than regrets. They serve not to put your feet in the right road—they help not again to start you on your journey. On the other hand indulging in regrets invariably hinders your rapid recovery. There is a sound reason for this, which is that centering on regret tends to induce self pity, and this, as has been pointed out, is a most decidedly injurious mental state to permit. Self-pity manufactures a poison in the physical body as does the more intense states of the destructive emotions. Therefore if regrets induce self-pity, by all means refrain from indulging in them. There is another potent reason, perhaps, for controlling one's self in this regard which is, that by dwelling on regret one detracts from the mental force necessary to rebuild, to correct, to make amends. Again I suggest that you notice "the mud puddle in the road," but go round or step over it; and if necessary fill it up, provided that such is your duty. Never shirk a duty, and in performing it, do so with joy in your heart; treat it as a pleasure—it's easier to do when so treated.

(6) See to it that you recognize the good in every person, and in every condition.

People sometimes assert there are some conditions, and some people, wherein good is not. Such is a wrong conception—such is the fruit of lack of understanding. There never yet was a per-

son so low in the scale of humanity who does not possess some share of the All Good; there never yet has been a condition utterly devoid of the constructive principle.

Let us see how this works out. Imagine if you will, the very worst thing that can come to you in the way of misfortune. Suppose for instance, that you lose your nearest and dearest. You at once conclude, in your grief, that the loss is irreparable, and, in one sense, such indeed is true. On the other hand, life here and life hereafter has a common purpose and a common aim, which is that, of individual growth and development. The departed person has but preceded you by a few years into a land where greater opportunities for growth and development surely exist. For such person death is but a transition into a bigger, grander, lovelier world. Do not think for one minute that your dear one is dead; life is everlasting, be assured of that.

Or take another case, one involving financial loss. Suppose you lose everything you have, that, to use the venacular, "you are down and out." You think that surely things could not be worse; surely, you think, there is no good in this calamity. As a matter of fact in a relative sense, things could be much worse—for good and bad are after all but relative terms. Now let us look for the good in your so-called calamity. **THE PRIME GOOD IS THAT YOU ARE THUS GIVEN OPPORTUNITY TO ASSERT YOUR MANHOOD OR YOUR WOMANHOOD.** Because you have suffered loss is no reason why you cannot retrieve that loss; and in

retrieving you gain immeasurably in mental and soul compensation. The knowledge that you have overcome the apparently insurmountable difficulty is worth to you many times more than the value of your loss. It is in this way of looking at every problem that you prove yourself equal to the emergency.

I have called your attention first to things in order that the most important consideration of this precept should thereby be the last thought left in mind: "See to it that you recognize the good in every person."

How can this be done when a person expresses all that you can conceive of as bad. In the first place remember what I have heretofore pointed out, namely, that every human being is related to every other human being in all the universe. There is no getting away from the fact. Every person in creation is an expression of the Universal Mind. "A stream can rise no higher than its source," but likewise it is true that a stream contains the same properties as its source. Therefore every man contains the good of the ALL GOOD. Ever be on the alert to help another to realize this stupendous fact, namely, that, HE EXPRESSES DIVINITY.

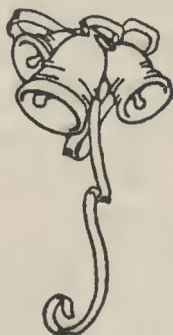
PRACTICAL EXERCISE

And now we come to the practical application of the precepts placed before you. Remember you are building character, you are building a permanent foundation for your success. Go about it in the right way, and that right way may be developed through practice.

Read carefully each day one precept and the remarks connected therewith. Having read what has been said, commit the precept to memory, and then meditate upon it. Mentally see yourself in a condition which expresses, as nearly as possible, a state wherein you might apply the precept. Imagine just what you would do under such conditions. Throw feeling into what you do, and practice for at least ten minutes each day.

For practice during the moments preceding sleep and after waking in the morning, during the coming week, use the following:

“I have absolute confidence in my ability to maintain my poise, forever. Tomorrow and for all the day, I will to be calm, strong, and poised. I am filled with a sense of power to succeed.”



THE PHYSICAL BODY AND THE MIND

(Lesson 12)

In order of logical arrangement the matter contained in the present lesson should perhaps have been presented at an earlier time. However, it is deemed to be to the best interest of the student that he should commence the mental practices presented in prior lessons as early as possible. The present lesson therefore gave way to the greater consideration.

Although deferred until the present moment, it should not be thought that the matter herein contained is of less value than that which has preceded. On the contrary there is no lesson in the entire course of more vital importance than that which treats of physical man and his mind. A careful consideration of what follows is therefore urged.

THE PHYSICAL BODY

Many students of mental science experience some difficulty in understanding how the mind may affect external material substance. Somehow, because perhaps, of the close relation between mind and body, they intuitively sense the manner in which an individual's mind may affect his physical body. When, however, it comes to a realization that mind's scope of influence is more extensive, than its effect on the physical body alone,

they fail to understand how such things can be.

If but a moment's thought be given the subject, knowledge that, a connection exists between mind and matter by which the former influences the latter, will soon be established. For instance, the inquirer may revert to the metaphysical argument, "How did anything ever come into existence at all?"

There has been a tendency on the part of extremists to question existence. By them it is held that we have no means of proving that all material things are. Our intuitions, our reason, the appearance of the Universe, all testify to the grand fact of existence; hence argument to establish that one great fact will not be made. If then existence is, our knowledge of biology and geology testify as to a beginning. That the initiating energy must have been mind has heretofore been pointed out. If then such is the case, in order for the Universe and all that it comprises to come into existence there must be a connection between mind and matter.

But to many minds argument based on metaphysical reasoning is insufficient to convince—at least such argument is not entirely satisfactory, and proof of a more concrete nature is desired.

The subject is broad, and in the limited space at my command, I can do but little more than cite one or two experiments which may aid the student to a more definite realization that mind does influence matter.

The most striking instance of the kind is related by Judge Thomas J. Troward in his "Eden-

burgh Lectures." His experiment was carried on with a little instrument called the "biometer," which was invented by the French scientist Dr. Hippolyte Baraduc. This instrument exhibits what Dr. Baraduc calls the "vital current." His theory is that the current which flows into the instrument is Universally present, and can be controlled by the will.

I adopt the description used by Judge Troward. He said: "The instrument consists of a bell glass, from the inside of which is suspended a copper needle by a fine silken thread. The glass stands on a wooden support, below which is a coil of copper wire, which, however, is not connected with any battery or other apparatus, and merely serves to condense the current. Below the needle inside the glass, there is a circular card divided into degrees to mark the action of the needle. Two of these instruments are placed side by side, but in no way connected, and the experimenter then holds out the fingers of both hands to within about an inch of the glasses. According to the theory, the current enters at the left hand circulates through the body, and passes out at the right hand, that is to say there is an indrawing at the left, and a giving out at the right, thus agreeing with Richenbach's experiments on the polarity of the human body."

Judge Troward then states that he himself experimented with the instrument. He found that by holding a mental attitude of complete relaxation, and placing the hands in the position de-

scribed, the left-hand needle was attracted some twenty degrees, and the right hand-needle was repelled ten degrees. He allowed the instrument to return to normal, then with the intention of causing the flow to pass through the right hand, the results obtained were remarkable. In this case the right-hand needle was repelled through some thirty degrees while the left-hand needle was attracted through about ten. It will be seen in this experiment that the will or intention combined with the normal outflow of current caused the deflection of the needle something more than twenty degrees in excess of that of the first experiment.

Other experiments of similar nature have been successfully performed. These force on one the conclusion that at least there is some subtle connection between the will of the individual and the finer forces of nature. And these forces acting on matter external to the body, affect it accordingly.

Now it may be objected that the current which passes from the body to the instrument is some form of magnetism or electricity, and that it was this that produced the movement of the needles. With this theory I have no quarrel; but regardless of the nature of the current, the significant fact remains that, it was the intelligent action of the mind that produced the results in the second of the two experiments.

I trust the student realizes the full force of the results of these experiments. It establishes our basic statement that "mind controls matter." Moreover the importance of the fact of such con-

trol is that, bodily activity so far as direct contact goes, was not an active agency.

There is a power within the bodily organism that has the faculty of influencing objects. If this be true, how much greater the probability that this influence, or one similar in nature, may be directed against persons and circumstances. That such is a fact science has demonstrated. This will be shown to be the case in a future lesson on "Law of Attraction."

It now devolves on me to point out how wonderfully adapted is the mechanism of the body to transmute mental activities into external activities. Bear in mind that all achievement is brought about through some form of bodily activity. It now remains to demonstrate that all bodily activity is inaugurated and controlled by mental activity. In other words, the cause of everything which man performs is the mind. This being the case it is of vital importance to learn something of the processes of mental operation.

THE NERVOUS SYSTEMS

I have heretofore called your attention to the two great divisions comprising the nervous systems, namely the Cerebro-spinal and the Sympathetic. These systems are also called the Voluntary and the Involuntary.

The whole body is covered and traversed with a network of nerves which are connected with or related to one or other of the two systems named. As previously stated the sympathetic system is the channel for communication of mental impulses

affecting the involuntary organs, or those organs over which one has no conscious control or direction. On the other hand the Cerebro-spinal or Voluntary system is that over which impulses of the mind are sent to those organs over which we have conscious control. Among the former, of course, are the digestive organs, the liver, kidneys, the heart, lungs and so forth. Those of the latter system include all organs over which we have conscious control. The central organ of the Cerebro-spinal system is the Cranial Brain; while the central organ of the other is the Solar Plexus. This is a mass of gray matter situated behind the stomach and on either side of the Spinal Column.

In the lessons on "Nerve Energy," and "The Cells," it was shown how mental activity in the one case produced the storage of energy; while in the other, it produced Subconscious Life of the cell. It follows that as the nervous system is the conduit of all thought—thought being the active agent for the production of Subconscious Life—there must be some kind of relation or connection between the organ of the Conscious Mind and the organ of the Subconscious Mind. The necessary connection between the two organs—the Cranial Brain and the Sola Plexus—must be a medium contacting or connecting each with the other. The two systems of nerves connecting with each other are this medium and thus afford the mechanical means for interaction of the Conscious and Subconscious mind.

There are several such nerve connections, but

the most noticeable of which is the "vagus" nerve. This nerve passes out of the cerebral region as a portion of the voluntary system of nerves. It connects with the organs of speech, and the mental impulses traversing this nerve to such organs of speech, afford the process by which control is effected. From the cranial cavity this nerve, still a part of the voluntary system, enters the thoracic cavity, branching to the heart and lungs and certain other organs, and finally passes through the diaphragm and then proceeds to the solar plexus and other nerve centers of the sympathetic system. At the point where the "vagus" nerve enters the diaphragm it loses its outer covering which characterizes it as a member of the Cerebro-Spinal system, and, after passing through the diaphragm becomes a portion of the sympathetic nervous system. It will be observed therefore that the Cerebro-Spinal and Sympathetic Systems, thus connecting, afford a medium for the interaction of Conscious and Subconscious activities.

In somewhat similar manner different areas of the brain bear the relation of Subconscious and Conscious connections. That is to say that certain portions of the brain apparently are set off as peculiarly appropriate for the functionings of the Conscious Mind on the one hand, and the Subconscious Mind on the other. Generally speaking the frontal portions of the brain may be assigned to the former, and the posterior portion to the latter. There is a certain area lying between that partakes of the nature of both.

THE INTUITION

A systematic course of experiments indicates that the intuitional faculty has its seat in the middle region of the brain just referred to. Speaking from a physiological standpoint it would seem that this region constitutes the door for the entrance of intuitive ideas. These ideas at first are extremely vague and at the time of entrance are not sufficiently definite as to render them usable by the Conscious Mind. Nevertheless the Conscious Mind perceives such ideas, or perhaps I should say, senses the same, and seizes hold thereof and automatically forwards them to the central organ of the Subconscious mind for interpretation. The process consists of inducing vibratory activity of the nerves of the voluntary nerve system which by them are communicated to the nerves of the involuntary or sympathetic system, which lead to the solar plexus. Here the idea is more definitely molded and again sent forth over the nerves of the sympathetic system to the posterior portions of the cranial brain and finally passes through the intermediate section or dividing portion of the frontal and posterior sections of the brain, and finds lodgement in the frontal section. At this point or in this area the idea is caught up and disposed of in accordance with conscious activity.

The surface portion of the brain covers a shining substance called the "corpus callosum." Physiologically speaking the "corpus callosum" is the point of contact of the Conscious, Subjective and Subconscious minds. It is here that they become

united. It is here that the current from the Solar Plexus is restored to the portion of the brain which has to do with conscious thought. It is this portion of the brain that comprises the bridge which carries over the intuitive idea which has been molded into definiteness by the Solar Plexus.

In what has been said I have shown the interchanging action of the Conscious and Subconscious minds by medium of physical correspondences that is to say the Voluntary and Involuntary Systems. It is easy to understand, after fixing these processes in mind, how it is that man in his Conscious and Subconscious Life, both mentally and physically, becomes a physical and mental entity.

PHYSICAL BODY AN EFFECT OF MIND

It should not be forgotten, however, that the physical body with its two great nerve systems, and the millions of tributary nerve-lines, are an effect of the mind. The fundamental principle laid down in this course of instruction is that matter is Crystallized Spirit. Spirit is Superconscious Mind: Matter therefore is Crystallized Superconscious Mind. Now the crystallization of the Superconscious Mind into matter is nothing more and nothing less than Superconscious Mind expressing at a lower rate of vibration. It follows from what has been said that the physical body with its systems of nerves is the Superconscious Mind manifesting or expressing itself as a physical body, that is to say that the physical body is the Superconscious Mind vibrating at a lower rate. But in every living physical body the Supercon-

scious Mind also manifests as mind and as such directs and controls bodily activity. We conclude therefore that the physical body is an effect of Superconscious mind.

CAUSES AND EFFECTS INTERCHANGEABLE

While this is unquestionably true it is important to remember that effects may assume temporarily the position of cause and cause assume the position of effect. I will illustrate the principle thus: As a dynamo generates electricity so may electricity be used to operate the dynamo. The analogy of the mind and body to the illustration lies in the ability of the mind to affect the physical body and in turn the condition of the physical body to affect the mind.

Constant thought along similar lines becomes a habit. A habit is a subconscious activity expressing on the external plane, and when the habit is once established actions both of mental and physical natures become automatic. Every thought impels to muscular activity, and the impulse is communicated by the nerves. It will be remembered that the vibration of nerve cells, which is merely impulse in action is first caused by an impulse of the brain. Constant impression made by similar thoughts on brain tissue, it would seem, establishes veritable grooves or channel. Professor Elmer Gates of Washington has demonstrated such to be the fact, in his studies concerning brain structure and formation. He is authority for the statement that the repetition of the same sort of thought produces repetition of molecular change.

This statement is based on a former statement that all thought produces a molecular change. This therefore accounts for the formation of grooves or channels in the brain tissue which may well be called "Channels of Thought."

Now Intuition cannot be controlled or directed. If this were possible it would cease to be Intuition. But while such ideas may not be controlled, they frequently appear as related to the subject of thought in which one most often indulges.

From a physiological standpoint this may be accounted for on the theory that the "Channels of Thought" afford an easy entrance for intuitive ideas. In other words, the intuitive idea enters the physical brain from Universal Intelligence through the grooves formed in the brain by the constant or repeated thought of the individual.

It would seem that if it is desired to receive inspiration or an intuitive idea such "channels of thought" should be constructed. Now experience has demonstrated that the best results of this character are obtained when the individual trains his mind to dwell on the abstract principle rather than the concrete subject upon which enlightenment is sought. The principle may be explained thus: Suppose that a lawyer has a client for whom certain definite results are desired to be obtained. The desired results, we will say, consists in procuring a good title to land. Now there are certain defects in the title. These defects must be remedied in accordance with definite equitable principles. These principles are obscure because

they seemingly conflict with other principles of equal dignity. Now information is greatly desired as to the proper course to pursue in order to harmonize both principles. The better course, therefore is to dwell in thought on the principles rather than on the particular case. Trying thus to enter into the spirit of the principle, often enlightenment follows by way of inspiration or intuitive idea. This is what is intended in the use of the expression, "the best results of this character are obtained when the individual trains his mind to dwell on the abstract principle rather than on the concrete subject, etc."

SENSORY AND MOTOR NERVES

We have learned that the body is covered with a network of nerves all of which are related to the voluntary or involuntary nervous systems. There is still another division of the nerves of the body which should be studied. These are the Sensory and the Motor.

The Sensory Nerves are those which convey to the brain all impression received from the outer world. The information thus received is in turn conveyed to the rest of the body (or perhaps I should say to that portion of the body affected), by the motor nerves. When thus conveyed it is accompanied by an impulse which is inaugurated by conscious thought which impells to muscular activity of some kind.

The terminus of every sensory nerve consists of a sensitive bit of intelligent nerve. This intelligence, when the impression is received, relays it

to the Central Intelligence by communicating it to the intermediate nerve cell intelligences. When the impression has traversed the path and reached the Central Intelligence domiciled in the brain, perception and sensation results. Now while the time consumed in the transmission of the impression is comparatively infinitesimal, still it is measurable, as has been proven by experiment.

It is because of the almost instantaneous communication to the Central Intelligence by the sensorium, that the sensation appears as being at the point of contact. As a matter of fact, all sensation is solely in the mind of the Central Brain. For instance, if one touches his hand to a red-hot stove the sensation which follows appears to be in the local area of the hand that touched the stove. Such is not the case; the sensation is in the mind, no where else.

This fact is proven by the experience of persons who have lost a limb. Very frequently a person who has sustained such misfortune complains of a pain in the region, where under normal conditions, the limb should be. Common sense disproves the idea that the pain is in the lost limb. Where then could it be but in the mind?

From what has been said it follows that all sensation whether apparently localized or not, is in reality, subsisting in the brain as the dominant organ of the Central Intelligence.

Thus far I have dealt with sensation as being an apprehension of immediate physical experience. But the scope of the principle cannot be so narrowed. All experience whether of a physical or

mental nature can reach the Central Intelligence only as it is communicated by the sensorium. Thus, the sense of sound, is picked up and relayed by the delicate nerves of the ear to the central intelligence. So likewise is the sense of sight: the nerves of the eye receive the impression, and transmit to the Central Brain, after which sensation and perception results.

Usually one is inclined to think that impression and perception of an object is direct. Such is not the case. For instance, in order to apprehend an object by sight, one does so only by interpreting the rate of vibration of the etheric particles. And so likewise is it with sound. One does not hear the object or condition that produced the sound; he interprets the vibrating ether as sound.

So, from these considerations there is but one conclusion, which is that, all sensation is in the Central Intelligence; it is no where else. I offer the following as proof of the statement: Suppose one is told that a gun is about to be discharged in his vicinity. He at once places his hands closely over his ears and shuts out the sound. Has he any sensation resulting from the discharge of the gun? Certainly not. Nevertheless, the gun was discharged; the individual, however, took measures to prevent the vibrating ether from contacting the delicate nerves of the ear, and thus shut himself off from receiving sensation and perceiving the report of the gun.

We will take another illustration: Suppose

you look for an instant at a chair. Now as you look you form the impression that you are looking directly at the chair. Not so, however. There are millions of little particles surrounding you, and between you and the chair, which are known as ether. These particles are vibrating in harmony with the physical appearance produced by the chair. This particular rate of vibration is communicated to the sensorium of the eye, and from it to the brain. Thereupon the sensation of sight is produced and is then perceived as a chair. In its final analysis, however, it is not the chair that you see, but the sensation that you called "seeing the chair," is the interpretation of vibrating ether, which is perceived as a chair. Close the eyes, and no longer have you sensation or perception; so far as you are individually concerned, and in relation to the sense of sight, the chair has ceased to exist. The chair is there, however; it ceases to exist for you as sensation of sight and perception simply because you have shut off your optic nerves from the influence of the vibrating ether.

What does this simple experiment prove? Simply this, that, all sensation, all perception is in the mind.

In much the same manner that you shut out the existence of the chair from sight, you can shut out undesirable conditions from entrance into the mind. You want success; you want happiness; you want health. All these conditions must exist in the mind if they are to benefit you. On the

other hand, they will not exist in the mind if the recesses of mind are fully occupied with perception of poverty, sickness and misfortune.

The proof for this finds its authority in the "Law of Attraction." According to the Bible, one attracts those things to him which correspond to his thoughts: "According as a man thinketh in his heart, so is he." And again: "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you."

Without attempting an interpretation of the Bible, it is entirely proper to state that the "things" referred to in the text, if the construction intended by the passage is to be accepted, consists of earthly, material things or possessions. Moreover the "Kingdom of God" can mean nothing other than mental harmony. Harmony consists of dwelling in thought on the things which make for the happiness of man without permitting doubt to arise. If wealth, happiness and health is desired, let such thoughts find permanent lodgment in the mind. Let your innerself harmonize with such thoughts; there is no other way.

SELF-MASTERY MUST BE ACQUIRED

We have seen that all experience finds its way into the reservoir of the Great Subconscious Mind. We have also seen that while all impression enters the Subconscious Mind, it does not follow that all impression affects the body or produces muscular activity. I will state it differently. Thus, while all external objects tends to excite sensation and

impression, still it is optional with the individual whether he will perceive them.

It is in this latter proposition that we find the means of self-master. At the outset the student must bring himself to a full realization that sensation and perception are distinct. Sense impression may continuously batter at the door of consciousness, but the perception and sensation thereof are for the individual to determine.

Now what conclusion should be reached in connection with this great fact? It is that sensation and perception, as has been previously pointed out, are purely acts of the mind. This being so, the mind can select those sensations which it desires, and thus determine its content.

We now arrive at the last consideration which is that perception is an independent faculty of the mind that permits one to determine in advance what experiences he will submit to his judgment and reasoning powers. This power extends to perception of feelings and emotions as well also as to those experiences which do not involve them.

From these conclusions it follows that one may deliberately free himself from the corroding influence of those experiences inimical to his best interest, and accept only those experiences which are most beneficial thereunto. And this is the secret of achievement. See those things only that you consciously and deliberately choose to see, and hear those things only which you consciously and deliberately choose to hear.

Sensation and perception are purely within the

mind. Refuse to admit sensation and perception of those things which worry, those that render you angry, that render you fearful. Harmony with yourself is the first essential. You are not harmonious so long as you entertain any of the destructive tendencies. You may become harmonious by charging your perceptions and sensations of wrong thoughts to right thoughts. **BEGIN NOW AND CONTINUE THROUGH LIFE TO SENSE THOSE THINGS AND CONDITIONS GOOD FOR YOU, AND PERCEIVE THOSE THINGS OR CONDITIONS ONLY.**

To be successful is a relative term. It means, in short, that you accomplish what you determine to accomplish; anything short of that is not success. Your success is determined by your mental attitude toward the experiences that come to you in life—toward things external.

The Great Subconscious Mind is a living power residing within every person who reads these lessons. There is no power in all the world that can prevent the Great Subconscious Mind from asserting its wisdom, knowledge and might if you learn the law by which it works, and use that law. Learn the secret—it has been, and is being told you in these lessons—and you may depend upon it, your goal can be reached.

PRACTICAL EXERCISES

You have been instructed to repeat during the last few minutes before going to sleep at night and immediately after waking in the morning, certain formulae. By so doing you are stimulating

to activity the Great Subconscious Mind. It would seem that in relation to human affairs and human life, there is no limit to its powers. Therefore the measure of your achievement is in proportion to your faithfulness in practicing the exercises. Can you afford to neglect so important a matter? Be constant; be conscientious.

Now when making affirmations try to couple them with a mental picture of the desired state or condition. It is of the utmost importance that you train yourself into a conscious realization of the meaning of your affirmations as you utter them. If the mind wanders, bring it back to the work in hand until you become lost in sleep. The net results in the course of weeks will exceed your greatest expectations.

For the coming week during the period for practice hold your mind on the picture of yourself as successful to the greatest degree, in the thing which you want to become, and in the thing which you want to acquire. In connection with the mental picture, affirm in just as clear cut a statement, as you can formulate that, you "will to become and you will to have," that which is desired. Moreover that you "NOW have" or "NOW are," what you desire, etc.

It is assumed that you have practiced the physical exercises each day, as well also as the breathing exercise, according to directions. To those already given, add the following:

Stand erect, take a full deep breath, distending the abdomen. While retaining the breath reach

up just as far as you can. Drop the arms to the side, rest a moment and repeat. Practice this exercise four or five times each morning.

Stand erect, and extend the arms and hands straight from the shoulders. Now turn the body, first to the right and then to the left, as far as you can without strain; as you turn follow the course of the body with the extended arms so that at all times the arms and hands are extended sideways from the body. The idea, of course, is to twist the body at the waist line—do not move the feet, but maintain them in the first position which is heels touching, the feet forming an angle. Practice this exercise some four or five times each morning.

Stand erect with arms and hands in same position as before; now stoop and touch the right foot with the left hand at the same time causing the right hand to swing back and up over the right shoulder; then reverse the process causing the right hand to touch the left foot and the left arm and hand swinging up and over the left shoulder. The object is to maintain the two hands and arms at opposite extremes as much as possible. Repeat four or five times.

In all these exercises hold the thought that life is coursing through every cell of the body, building perfect physical structure.

THE RECIPROCAL RELATIONS BETWEEN UNIVERSAL AND INDIVIDUAL MINDS

(Lesson 13)

In the last lesson we studied the relation of the individual's mind to his physical body. It was there pointed out that all achievement in connection with human affairs is caused and directed by the mind. In the present lesson it will be my purpose to show that in the final analysis individual achievement rests upon one's relation to the Great Universal Intelligence.

It will be remembered that a fundamental principle of this course consists of a realization that man as such is an expression or manifestation of Universal Intelligence on an individual scale. To state the proposition differently, I would say that man is Universal Intelligence personalized.

If the student will firmly fix the foregoing statement in mind and enter into a realization of all that it includes, he will have advanced to a marked degree in his battle to achieve. It is with the hope that he will enter into such realization that this lesson is prepared.

There is a reciprocal relation existing between Universal and Individual Minds. Man unconsciously limits his powers by conceiving the extent of his ability as measured by the particular men-

tal or physical activities with which he is most familiar. Living ever with himself in the environment created by his limited conception of himself, he comes to regard that environment as the measure of his possibilities. Such, indeed, as I shall presently show, is essentially wrong in principle and in fact. Individual man is not circumscribed by his own personality except in so far as he believes such to be the case. When he lifts himself out of the depths of this false conception concerning his powers, he becomes aware of a limitless supply of wisdom, knowledge and power from which he may draw according to his need.

A prolific source of belief in one's limitations is found in the reluctance of the average person to draw upon limitless supply. This is because of religious belief. In other words many persons conceive of God as an arbitrary Being who will confer or withhold His favors according as He may be pleased. Such view is not compatible with the commonly accepted belief that God is a kindly, loving Father who delights to shower upon His children His wonderful beneficence. This latter conception of God is quite in accord with the conclusions reached by logic and reason.

But aside from the question of religious creed the student may well accept my statement that, it is unnecessary for the use or understanding of Universal Intelligence to find a theological reason for invoking His aid. While it is true that the student is dealing with Infinite Intelligence he is

none the less dealing with Natural Law. Natural Law manifests on a universal scale; therefore when calling this law to his assistance the student calls all the power, all the wisdom, all the intelligence, all the wealth there is.

This brings us to a definition of Natural Law. We have seen that it operates on a universal scale. Going back once again to first principles, we find that first cause is Spirit. Spirit is Universal or Infinite Intelligence. As previously pointed out, there cannot be two Infinities. But we have seen that Natural Law is Universal or Infinite, therefore, Natural Law and Spirit must be identical. The conclusion therefore is irresistible that Natural Law is Intelligent. But there is a distinction which I would make here which is that Natural Law is a phase of Spirit, and that phase is action. In other words, Natural Law is the Spirit in action along definitely established lines of activity. These lines of activity are nothing more than the law of development and growth; and this law cannot be broken even by the Spirit. Why so? Simply because the Spirit as such cannot invert the process of expansion and growth for to do so would ultimately result in annihilation of itself. This conclusion is unthinkable.

All this leads up to a momentous conclusion, namely that when the Individual consciously invokes assistance from Universal Mind, he is calling on a power whose law and tendency is expan-

sion. The individual therefore participates in that expansion and growth according as he recognizes the source and identity of the power invoked.

If what has been said is understood, the student concludes that therein is found the answer to many theological statements. However, he should deal with the matter purely from the standpoint of Natural Law. In other words, he must realize that regardless of peculiar religious beliefs, one puts himself in position to invoke the aid of the Law when he recognizes it as such, and aligns his personal efforts therewith. Hence therefore the achievement that follows invoking Natural Law is open to all, unencumbered by creed or religious belief.

The keynote to what has been said is REALIZATION. Universal Mind becomes to Individual Mind just what the Individual conceives it to be. I want to make this definite, and will state the case differently. Suppose one believes Universal Mind to be nothing more than the life principle; that principle whose sole purpose is to preserve and perpetuate life. Now what relation does the Individual sustain to it? Simply that it is his life. As such it is a kind of blind force whose only function is to provide energy to keep the physical body active. As such it does not assume the part of Intelligence; as such it is not ordinarily conceived of as Universal. It follows therefore that the Individual by his own conception has limited

Universal Mind to the one office. He has made of it nothing greater than what his limited estimate permits. But, on the other hand, suppose that he regards It as the fountain and source of everything that is good, such, for instance, as wisdom, knowledge, power, supply, be the supply material or non-material. Recognizing It as containing these attributes, he must recognize himself as emanating from that Source. In doing so he necessarily sees that he must partake of Its properties. And such results are thereupon assured to him accordingly. Finally therefore, it may be said that, as the individual's power of recognition expands, so likewise does the power of the Universal Intelligence expand in him. So thoroughly practical in results is this principle that as the student strives to perfect his recognition of the Greater Intelligence as a reciprocal of his Individual processes, he begins to know that Intelligence as an intimate companion and friend upon whom he can rely at all times for whatsoever help is desired.

In entering into the recognition required for the establishment of reciprocal relations between the Universal and Individual Minds there is one basic fact which must be remembered at all times. This fact consists of the essential unity of mind. It is the fact that the Individual Mind is an expression of the Universal and therefore the recognition of the Universal Mind by the Individual as the source of all is but to recognize his own higher self. The position thus taken is

a necessary conclusion in our reasoning concerning the Grand Scheme of Life. As heretofore stated, in the beginning there was naught but Infinite Spirit and from the Spirit all things that are came into existence in a gradual scale of development.

Man mentally and physically is a complex of many elements. These elements in their completeness comprise the sum total of his personality. Now success in any department of man's activities depends primarily upon his Personality. This statement some may be inclined to question, but a careful consideration thereof will prove its soundness. One may be inclined to think that energy as an element of physical man does not in any sense enter into or form an element of Personality; but a minute's consideration of the subject will demonstrate that Energy is a basic principle, for it constitutes the power which operates the physical body. And it will be remembered that bodily activity in some form or other is the means by which all achievement is brought about.

Assuming therefore the correctness of the statements made in the foregoing paragraph we conclude therefore that a broadened and capable Personality is a prerequisite to achievement. The problem that confronts the Individual in his strivings or endeavors therefore is to build a strong, virile, capable Personality. How is this to be done? Always assuming, of course, that proper attention is given to the physical body to insure

its health the answer to the question is to be found in what is known of the Great Subconscious Mind.

We have seen that the Universal Mind is a Subconscious Mind and is governed by the same Law that governs the Individual Subconscious Mind. That Law is Suggestion. We shall find in future studies that a Suggestion is any impression made on the Subconscious Mind with sufficient intensity. Now if the Universal Mind is governed by such Law it will inevitably produce for the individual just that thing or that quality which he impresses upon it. This means nothing more and nothing less than that Universal Mind will indue the individual who seeks it, with wisdom, knowledge, power and ability. Careful analysis of the four factors mentioned will disclose that they are sufficiently broad to contemplate every element necessary to a strong, virile Personality; and, as has been previously stated, such a Personality must be had if one is to succeed.

From what has preceded it is clear that there are two basic principles which definitely stand forth. One of these two principles is that Universal Mind contains all that is. It contains every element of Personality. The other principle is that Universal and Individual Minds maintain a reciprocal relation to each other. Of course the recognition of such relation rests exclusively with the Individual. In the Grand Cosmic Order, for reasons resting in the mind of Universal Intelligence, Man was created with the faculty of In-

dividual Expression. In other words, although emanating from Universal Mind, he is undivorced therefrom. He stands as an Individual Center, expressing all the elements which makes him a Personality. The Individual's part in carrying on the program for establishing reciprocal relations between the two minds therefore is one that cannot be performed by any other person or power than the Individual himself. The Universal Mind as such cannot perform the work of the Individual. In my humble opinion the Universal Mind as such cannot and does not recognize the existence of an Individual Mind or an Individual Personality. It recognizes Itself as Infinite in scope and as containing all the elements of Personality. These elements constitute centers within Itself, but in its Universal Nature as Infinite Intelligence It cannot recognize the elements of personality or individuality as being separate and apart from itself. On the other hand the Universal Mind as expressing through the Individual (which is an expression in the world of form), by medium of its own Individual Powers recognizes one form and one personality as distinct and separate from another; but, bear this in mind, that this is limited Intelligence, for it is Individual and is peculiar to the world of form only. To state it differently, I will again call to your attention the one basic fact that Man, although constituting an Individual, emanates from Universal Intelligence. Universal Intelligence is Infinite; It

is all that is; therefore Universal Intelligence is Man and surrounds and permeates him. While this is true, Man has still the power or faculty of recognizing his own personality as distinct from another's personality. Why? Simply because he is Individual notwithstanding the fact that he is a center in Universal Intelligence.

The conclusions reached are fraught with great significance. It is that man may become what he desires to be; that he may possess what he desires to have. But the student asks himself just here how the recognition of reciprocal relations may be accomplished.

As a matter of practical application the student should attempt to recognize or to realize Universal Mind as Infinite Supply and that as such it will confer upon him just that which is desired. Suppose, for instance, one desires wisdom and knowledge; he should therefore place himself in a receptive attitude, and mentally or audibly request Universal Intelligence to supply his need. Having made the request he should remain confidently expectant that his request will be granted. In this particular attitude of mind he is taking the position that he is impersonal and that the Universal Mind is Personal, for he is seeking to appropriate elements which constitutes an addition to other elements of his own personality. Having felt the inflowing of the desired attributes, the Individual thereupon reverses his thought processes by once again becoming a per-

sonality and calling upon the Universal as an Impersonal Force to supply him with the power necessary to make use of the personal elements received.

Many there are who will be staggered at the conclusions reached. But such need not be, for, as stated at the outset of this lesson, we are dealing with Natural Law and such is just the result which may be expected when we have adopted as our conception of Universal Mind that it is Unfailing Supply and acts according to the Law of Suggestion.

I want just here to say a word about Faith. It has been stated in times past that Faith is the power that accomplishes. Such definition is erroneous. Faith is the faculty of overcoming obstacles which prevent the invoking of power. The Power that achieves is Universal Subconscious Mind. Now while Faith is a faculty, it is something more, for in operation perfect Faith crowds out obstructing tendencies. Moreover Faith is an attitude of Mind; it is a definitely formulated thought or idea. The mind can hold but one idea at a time provided that idea is sufficiently concentrated; therefore Faith is an idea so thoroughly concentrated as to exclude other ideas of a contrary nature. Thus if one sufficiently concentrates on the idea of succeeding in any given undertaking, he prevents thoughts of failure from entering the consciousness. Now what is the result? It is that the suggestion has been definitely

impressed upon the Great Subconscious Mind which mind contains all the power there is and thereupon this mind acts on the suggestion and produces the desired result accordingly.

From what has been said in the preceding paragraph the student will at once realize the important place filled by Faith in establishing reciprocal relations between the two minds. Get hold of the thought that Faith is perfect concentration, then use your Faith to establish the desired relationship. In other words, first concentrate definitely on the idea that there is such reciprocal relation, then concentrate on the idea of the limitless power, ability and supply of the Universal Mind and finally that you yourself can become the recipient thereof. At the conclusion of these concentrative exercises concentrate on the thing that you desire according to the instructions given in previous lessons.

An important feature of the subject in respect to the affairs of men and women consists of its influence on supply. If people but realized that there is really no necessity for poverty a long advance toward the ultimate solution of world problems would be made. True it is that all men cannot be rich. It is not in accord with the principles of world economy that all should have an equal share in material possessions. If such were the case conditions would be much more chaotic than as they are at the present. However, poverty is not a natural condition any more than

is sickness. There is plenty for all and to spare.

Material possession depends primarily on bodily activity, but bodily activity depends upon one's mental attitude. Now, the right mental attitude has been pointed out herein from time to time and may be had by every reader of this course. An essential attitude of mind has been given in this lesson, and must be attained if one is to attain success scientifically.

But, it is asked, how may I govern supply for my individual needs? One seeks in vain in his individual consciousness for an answer. Suppose, then, one tests the formula which I have given. Go to the Universal Intelligence in the manner I have suggested and ask for light; ask that you may be informed as to what course of conduct what particular activity, you should adopt in order to accumulate a supply of material possession sufficient to meet your individual requirements. Now when the answer comes, as come it will, act in accordance with instructions.

The answer may be simply an impression; or as some express it, a feeling that you should do a certain thing. Sometimes the impression is so strong that one imagines he hears a voice giving directions. Again the answer may not come by way of impression, but one may chance to come in contact with some person who gives beneficial information. It may be that the answer will come in ways entirely foreign to that which one expect. The point of all this is that one should act when

he receives the desired information; if he fails to act, and repeatedly disregards the voice of Universal Mind; if he fails to follow instructions, rest assured that a time will come when that voice will no longer be heard; there will come a time when help will not be given. On the other hand, one may confidently follow any suggestion or information that comes as an answer to his demand, and the more one makes this a rule of his life, the more often will that help be given. REMEMBER WHAT I HAVE STATED, NAMELY, THAT THE ESTABLISHMENT OF RECIPROCAL RELATIONS DEPENDS UPON INDIVIDUAL RECOGNITION.

As stated in a former lesson, many persons experience difficulty in understanding just how circumstances can be influenced by mind. The secret of mental influence lies in the extent of the operation of thought-power. It is not confined to the narrow limits of Individual Mind.

In one sense of the word, the individual's mind is more or less circumscribed. Thus, so far as limited outlook is concerned, one is apt to regard the operations of mind as within the range of the five physical senses. Ordinarily the individual makes use of these senses to receive impressions. For instance, one believes that the spoken word must be heard if the thought of another thus communicated is to reach its objective. Or one may say that the written word must be either heard (read aloud by another) or seen if the thought or idea of which the word is a sign is to be appre-

hended by him. Or, to carry the idea still further, one is apt to think that the sense of feeling and taste can be apprehended only by physical contact.

Standing on these limited conceptions of mental action one usually believes that to project mental influence the customary medium for transmission of thought must be used. This is error. Thought-power is not so limited in its scope of influence. Individuality in projection, and in reception of thought influence is not circumscribed. I mean to say that every thought that is projected is sent into the ether, causing it to vibrate in ever-widening circles. This is proven by experience with the wireless telegraphy. We are told that the electrical disturbance commencing at a point in space causes electrical waves somewhat similarly as the wave spreads in circles when one casts a stone into the water.

Projected thought then initiates at a point, and sets up vibratory activity in the ether as wave-circles. I have stated that Universal Mind is everywhere; that it permeates all things. The ether is a material substance Universally diffused. In the ether is Universal Mind. Mind is Intelligence and therefore the Universal Mind interprets the vibratory action of the ether according to its vibratory rate. Now, I do not mean to say that Universal Mind counts the rate of vibratory activity. I do not know how it apprehends the idea wrapped up in the ether, but reasoning from the known to the unknown I am justified in thinking that the action is similar to our own mental in-

terpretation of things. Thus, it has been shown to you that sensation and perception are merely the interpretation of a rate of etheric vibration. The prime fact of the matter is that Mind interprets.

This brings us to the conclusion that Universal Mind, being always and universally active, receives every thought or idea sent forth by the individual. But Universal Mind is unlimited. Its intelligence comprises all the intelligence there is. Therefore when the individual desires assistance from the Universal Intelligence, he should consciously and intentionally make his demand, realizing that he is calling into action an Intelligence which is **ABSOLUTELY UNLIMITED**. He calls into action an Intelligence whose law is action corresponding to the impression received by It.

Being all intelligence Universal Mind does not reason out the best means whereby the desire shall become manifest for the individual. It knows, and, knowing, It at once devises the best means. Moreover it is unlimited in scope, in space, in time. It touches all points; It contacts all things; It lives in all persons. Hence its influence is Universal, and there is no person, object or condition beyond the limits of Its influence.

But there is still another consideration, which is that Universal Mind is impersonal. Not impersonal in the sense that it does not contain all the elements of personality, but rather in the sense that it has no personal intention. It is for this

reason that It always acts in line with the suggestion of the individual. This being the case, the Individual truly "makes up his mind," for the Universal.

There is one qualification here which should be noted carefully, and observed religiously. It is that the trend of Universal functioning is for development and growth; for the expression of the life it knows itself to be. Therefore the Individual in asking for his desires to be fulfilled must formulate his desires in harmony with the tendency of Universal Mind. To do otherwise is to go counter to a force which will eventually crush one if the attitude is persistent. I have previously pointed out that Universal Mind as such takes no account of the Individual, for It has no conception of Itself other than as a unit. Therefore while to the Individual loss occurs when his personal desires are defeated, still to the Universal there is no loss; in Him is all that is.

But, you ask, how may I know that my desires are in harmony with the tendency of Universal Intelligence? The answer is obvious. It is that your desires must be such that your development and growth are assured; that your desires must be such that in their fulfillment you become happy. Think on these things.

Happiness is not always the result of the granting of one's wishes. It is for you to determine according to your best judgment just what course of conduct will most likely make you happy. **BEAR THIS IN MIND: ANY COURSE**

OF CONDUCT THAT WILL RENDER YOUR FELLOWMAN UNHAPPY CANNOT PRODUCE ENDURING HAPPINESS FOR YOU. Now, this does not mean that you are not to have a harmonious physical and social environment. These things are for you, provided you secure them in accordance with the principles set forth in this course.

Now, in closing this division of the lesson I want to emphasize one very essential principle. It is that when you enter into the realization of the Reciprocal Relation between Universal and Individual Minds, and make your demand on the Universal, you should resolutely put aside any question as to what means the Universal will adopt to bring your demand into external expression. Read carefully what I have written down in a previous lesson on this point; it is of great importance.

PRACTICAL EXERCISES.

For the following week seek after a thorough understanding of what I have stated in this lesson. Let your last waking moments at night be an intense desire to know more of the wonders of Universal Mind as a reciprocal of your own mind. Say something like this, and repeat it over and over:

“I will, with all my heart, earnestly and sincerely, to be inspired with knowledge of the reciprocal relation between Universal Mind and my Mind. I will to be inspired with absolute faith

and belief in this great truth. I will that this knowledge and this faith shall be mine as long as I live."

If at the end of the week you have not yet become endued with this knowledge, faith and belief, continue this formula, understandingly, both night and morning until you do. As your faith and belief become established conditions of life will begin most wonderfully to change for you.

NEVER LET UP IN THE PRACTICE OF THE EXERCISES THAT I HAVE GIVEN YOU IN THIS COURSE. I refer to all exercises, mental and physical. The goal is well worth your while.

Practice the physical exercises heretofore given, and devise others that may be especially suited to your needs. Study your own physical development in order that you may determine what is necessary.

CONCENTRATION

Choose some simple object, a chair, table or other thing. Now concentrate on that object with all your mental powers. Note all related things. So far as you can, follow its history mentally. If it is a manufactured article try to reason out the different processes involved from the earliest existence of the thing to its completed form. Note its color, shape and size. Note its purposes; how it operates or how it is used.

Now, while practicing this exercise be perfectly still. Do not squirm or twist. Having made

yourself comfortable in the beginning maintain the position assumed until you finish. Take not less than ten minutes a day for this exercise.

Having completed the exercise write down everything you can remember concerning the subject of your concentration and file away. On each succeeding day compare notes with the previous day's work with the object of discovering whether your observation and memory is improving.



THE LAW OF ATTRACTION

(Lesson 14)

In what has been said, much time has been given to discussion of various laws. I have repeatedly pointed out that, the following of certain laws is a prerequisite for any notable degree of success. This statement is in perfect accord with the science of correct living. We live in an age of law; we live in a Universe of Law.

It might with perfect consistency be affirmed that the Universe is governed by one Great Law. The manifestations of that Law are many and varied, but in the ultimate there is but the one; this one Law is the Law of Mind in Action. I make this statement as a correlative of one formerly made, namely, that "out of Superconscious Mind every thing emanated that is. Therefore it is the law of the Superconscious Mind that impels to creative activity.

In this connection I may emphasize the statement that, destructive force is none other than Creative Energy working inversely. There is but one force in all the Universe, and that force is Mind.

It may be well at this point to establish this principle. A full realization and understanding thereof will add greatly to the student's power for achievement. We know, from every-day ex-

perience, that good does exist. Moreover we know that good always expresses in activity of some kind or other. This basic fact convinces us, therefore, that good must be an active principle; it is an affirmative factor in the Grand Scheme of the Cosmos. On the other hand, bad is negative, or inactive; it is the absence of good. Those appearances that we call bad, it will be found upon examination, are all made up of negation. Now, negation is nothing more than the absence of a positive or affirmative principle. We know this for where good is, bad is not. To dispel an evil thing or evil condition the positive principle must appear. I will explain the matter somewhat differently. Suppose you have an attack of fever, your pulse becomes rapid, your temperature is raised, your physical body is in a condition that your mental self interprets as sickness; you suffer from a physical condition that you know to be bad. But you resort to proper remedies and soon the fever leaves the body, your temperature becomes normal, your strength returns, and you are well. What has happened? Simply the good has asserted its supremacy over the bad. In other words, good has become re-established; it has not displaced anything, for there was nothing to displace. However, good has once again taken up its abode in your physical body. We find therefore that good is a positive factor and wherever active, bad is not.

This brings us to a conclusion, namely, that good or the positive factor is supreme over the

bad or negative factor. But nevertheless while the good was absent there was a very real condition which to your mind appeared to be very bad. Not alone is this true, but that bad condition apparently had power; it seemed to have the power to cause your physical condition to become worse.

Why is this? You will recollect that I have stated there is but one primary cause, and that cause is Mind. Secondary causes, which, as stated, consist of impressions from the external world wrongly interpreted, however, assume the power and authority of primary cause and thereby becomes a cause. Impressions become causes because they are suggestions to the Subconscious Mind. The Subconscious Mind is the active principle of man and that Mind is always active. Moreover it acts in accord with the impressions it receives. Primarily, however, the Subconscious Mind acts for development and growth; only when it receives a wrong impression or suggestion does it act otherwise, and then it acts inversely. Therefore sickness is due to wrong suggestion upon which the Subconscious acts. When so acting it is none the less good, for it is the identical power that expresses as good; it is the positive factor.

There is but one Law in the Universe and that Law is Good. How do we know this? If there were two laws, or two principles, one good, the other bad, one or the other must be Supreme. This must be the case, for if both the good and bad principles were equal in every respect, one would prevent the other from expressing itself in any

manner whatever. The Good would ever be striving to build, to create; the Bad, on the other hand, would ever be striving to destroy or disintegrate. If both forces therefore were equal all the efforts of the Good working against the Bad would result in nothing; and all the efforts of the Bad working against Good would be unavailing. In other words, the sum of these equal forces would be zero.

But now let us change the figure somewhat. For the sake of argument we will assume that the Bad is Supreme. The law of its nature, according to appearances, is to destroy (however, there is no such condition as annihilation; forms change, but are not destroyed in the strict sense of the word), and this being its law, if it were Supreme soon all that now is would be annihilated. Therefore Bad must not be Supreme. But on the other hand if that which we call Good is Supreme then on the same principle which governed in the former reasoning, that condition which we speak of as Bad would soon pass away before the onslaughts of Good.

This to a casual observer would seem to bring us to a sudden halt in our reasoning processes, for it has been shown that neither Good nor Bad can be Supreme, and moreover that they cannot be equal. As a matter of fact, however, it merely brings us to the point where we are forced to the conclusion that Good and Bad are relative terms, and exist only in the world of form and as in-

dividual conceptions. A second conclusion is that although these two appearances are peculiar to the world of form, they truly are but appearances. In the ultimate the conditions said to be bad are a result of one force acting in accordance with suggestion. There is but one law, and that law is the Law of "Mind in Action."

The Law of Attraction is the Law of Mind in Action. We talk learnedly of the Law of Gravitation. We speak about the Law which manifests as chemical affinity; we are familiar with the manifestation that causes worlds to circle in their orbit, but when someone begins to talk about the Law of Thought-attraction, then we begin to shake our heads, and taboo the subject. But still the Law of Thought-attraction underlies the whole. It is the Supreme, Everlasting, Omniscient, Omnipotent Law. It is the Law that draws to us those things we desire; that draws to us those things we fear; that makes or mars our very lives. It is of this Law that we are now concerned.

"As a man thinketh in his heart, so is he."

In the Scriptural quotation is found the sum total of the Law of the Thought World. Let us analyze this Biblical Formula. The first element which attracts our attention is that of thought. It seems to be at the very basis of production. If a man think in his heart that he is possessed of wisdom, that wisdom he possesses; if he thinks in his heart that he has love for all men, then he

has such love; if he thinks in his heart that he possesses material possessions, friends, power or other substance which he desires, then he has these things, if the Scripture is accepted as authority. And be well assured that the Man who uttered the quoted words knew full well what he was talking about. Never before and never since has there been such wisdom and knowledge displayed by any man.

So we have found that thinking produces results. This being true it must also be true that thought or thinking is a force; it must also be true that thinking is a manifestation of energy. This then is the second element of the formula, namely that thought or thinking is force.

But what kind of force is it? It must be an attracting force, for according to the text things and conditions upon which persons center their thoughts come as result of desire. There is a radical difference between a compelling and an attracting force. Thought is an immaterial force and in its natural activity attracts rather than compels.

We may sum up the matter in the statement that thinking produces results by attracting; not always, perhaps, but normally so.

Now, let us briefly examine the nature and mechanics of The Ether. In doing so I shall borrow from material scientists. Psycho-synthesists have no quarrel with Material Science. In fact we join hands in its fundamental hypothesis. Ma-

terial science declares that there must be an Ether. It is declared that by no other method of reasoning based on known facts can matter be accounted for; therefore the existence of The Ether is universally accepted by Material Science.

Now what is this Ether? It is assumed that it is a very fine form of matter, filling all space, and permeating all substance. The spaces between the stars and solar systems are so filled; and so are the spaces or interstices between atoms, molecules and "electrons;" if solid or compact bodies. The Ether is said to be extremely thin, rare, tenuous, fine, etc. So fine is it that in degree it far exceeds the finest gases or vapors known to Science.

No one has ever seen the Ether but its existence is declared by Material Scientists to be a necessity if the phenomena of transmission of light and heat are to be accounted for. Moreover Science has declared that its universal presence is likewise a necessity, hence it is that, there is no place, no person, no condition, space or object where it is not.

From the standpoint of Mental Scientists, mind inheres in the Ether. It will be recalled that one of the fundamental statements of this course is that Mind is Universal. It is infinite; therefore, we conclude that Mind and Ether are co-extensive in time and space. Being present in every particle of the Ether regardless of where found, it follows therefore, that Universal Mind is in direct

and immediate contact with Individual Mind. This one great fact explains just how and why the individual while expressing himself projects mental influence which ultimately affects its object.

It will readily be seen that the Ether is the material means used by Mind to convey one thought or idea from one center in itself to another center in itself. I may state it thus: The individual when he projects a thought does nothing more and nothing less than to formulate that thought as a center in Universal Mind. He has a definite object in view, which is to reach and affect another individual mind or condition so that the object of the formulated thought will react thereto. The mechanical side of the process consists in a disturbance of the Ether by the force of the projected thought. The disturbance consists of the vibration of the Etheric Particles most immediately contacting the individual projecting mind. These Etheric Particles in turn communicate the vibrating impulse to other Etheric Particles and so on until the object of the thought has been reached and influenced.

It may be well to observe, however, that the influence of the projected thought does not cease with the performance of its mission, but goes on and on thru an eternity of time and space, until it loses its intensity; this loss is due to friction between the force which inheres in mind and the Ether that it impinges.

There is strong reason to believe that this influence never dies or never ceases altogether. Every thought or sense impression that reaches the subconscious mind of a person seems to be retained regardless of the passing years. Now it will be remembered that individual sub-conscious mind is but a share of Universal Mind. Therefore, the impression created by the thought forever subsists, at least potentially, in the Universal Subconscious mind.

That the statements just made are quite sound will probably not be questioned. Rarely is there a person who has not at some time or other in his career felt the presence of the thought of another who at the time may be present or absent. Telepathy is a fact and the experiences just mentioned are to a greater or less extent a proof of that fact.

Light, heat and magnetism is Mind vibrating the Ether at a certain rate. This rate of vibration is, of course, much lower than that of thought. So far as it is now known, the phenomena of thought is the highest of any influence which vibrates the ether.

On the subject of Etheric vibration, the views of Prof. Elsa Gray, a noted scientist, is of considerable interest. He states: "There is much food for speculation in the thought that there exists sound waves that no human ear can hear and color that no eye can see. The long dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second and the infinity of range be-

yond 700,000,000,000,000 vibrations per second where light ceases in the universe of motion, makes it possible to indulge in speculations.”

I quote Prof. Gray as authority for the proposition that “vibrations are a necessary posit of science. Of course vibrations can not be, unless there is some force or energy acting and some substance upon which it acts. In the ultimate, this force or energy is Mind. This is true regardless of the particular manifestations and the kind of substance upon which it acts.

Thoughts are things. The force of thought that stirs the Ether is just as tangible, just as potent, as the force which stirs the Ether which we call light and heat. It is held that thoughts can be photographed. If this be true, it follows that the energy which inheres in thought must manifest itself thru a material medium. This is shown to be a fact by photographic experiment which I here mentioned. An interesting experiment is given in Carrington's “Modern Psychic Phenomena.” Therein he relates an experiment carried on by Mrs. Dupont Lee, whose family is connected with the Dupont Powder Works. In brief, it consisted of the experimenter taking a photographic negative and placing about the same a particular kind of wrapping and holding the plate against her forehead for 10 or 15 minutes. While so doing, she concentrated her thought upon a definite image. When the plate was developed there appeared thereon an image corresponding to the thought. This experiment or one of similar

nature was performed several times under such circumstances as to remove it from the possibility of coincidence. The standing of the experimenter is such as to preclude any suggestion of fraud. On several different occasions other persons have experimented along similar lines, obtaining results more or less satisfactory. The theory is that the thought projected into the Ether has an attracting power which draws into the nucleus created by the thought, particles of Ether which conform to the idea involved. In other words, the thought produces a vortex in the Ether, conforming in shape to the idea. Etheric particles are drawn into this vortex, which in turn takes the shape or form projected by the thought. From these considerations, it will be seen that the statement, "Thoughts are things," has a definite basis in fact. But as heretofore stated, the attracting influence of thought is not limited to the formation of a vortex in the Ether. Its force goes on and on until its intensity is neutralized by friction; and this influence spreads in wave circles. We conclude therefore that for the person who understands the law, possibilities are unlimited.

So far as is presently known, the human brain is the only instrument that registers thought. The time will come, and that at no distant day, when some inventive genius will reach out into the Great Subconscious Mind and draw therefrom ideas which will ultimately result in the invention of a mechanical instrument with which thought

waves may be registered. The statement may sound somewhat visionary, but for that matter the claim that the Ether would transmit waves of energy by medium of wireless telegraphy, advanced a few years ago was derided. The nineteenth century accomplished well nigh miraculous achievements. Before the close of the twentieth century Science will startle the world with discoveries and experiments far exceeding those of the past century.

It is true that thought or the vibration of thought cannot be measured nor is it susceptible of the proof demanded by the material scientist. Nevertheless, thoughts constitute a force and exert a potent and attracting influence on the plane of thought, equal in degree to the manifestation of electricity and magnetism. It cannot be said that because thought vibration are not susceptible of proof that they do not exist. For that matter, electricity and magnetism in an active state cannot be seen, its presence being established only by its effect. It can be felt but so likewise can thought be felt; at least, its results manifest as sensation in the human brain, which is interpreted by the human mind as thought. These facts are gathered from the well known phenomena of telepathy.

People usually get just what they are looking for, and this notable fact bears out the Biblical statement that "As a man thinketh in his heart so is he." If one thinks love, and loving thoughts

without the slightest doubt a corresponding environment is built around the thinker. If one thinks fight or by reason of his thoughts he maintains a quarrelsome mental attitude, he is more than apt to go through experiences corresponding to the nature of these thoughts. From these considerations it would seem that the statement frequently heard, "Man creates his own world," is scientifically sound.

The fundamental principle advanced in this course is that mind exists everywhere. It surrounds us similarly as the atmosphere. And when a thought is formed in mind, vibratory waves are set up in the ether. This vibratory activity in one sense of the word, might be compared to the waves that circle from a point in water in which a stone has been cast. These go on and on until they reach the confines of the shore. But this is not an apt illustration, for the waves thus mentioned operate but in one direction while the waves created by thought proceed outward from the individual in all directions, similarly as the waves of sound.

From the standpoint of practical application the student, if he desires to vibrate the Ether should project his thought with great intensity. Now this does not mean, of course, that he should screw up his lips and grip his fists. On the contrary such methods prevent rather than initiate vibrations. By the term used I mean to say that intensity occurs when one concentrates with all the power of his nature. Let feeling have its

place, but be quiet physically. A thought of this character is sure to reach the mind of the person to whom it is sent.

The receiving mind must be attuned, or the thought will not be received. The air about us is filled with wireless messages for the greater part of the time, but unless the receiving instrument is tuned to the vibratory rate of the sending instrument, the message will not be caught.

Herein we discover the value of mental positivity. Maintain a positive attitude of mind, and negative thoughts, or those not in tune, cannot reach or influence you. Herein also is the secret of how success thoughts reach the individual. Constantly think success and one establishes a rate or predominant key-tone, the result being that thoughts sent forth by successful people will be caught up by your mind with beneficial effect.

There is no particular merit in affirmations, except in so far as the idea which inheres therein determines the key-tone of your mind. If you are inclined to despondency establish a new mental attitude and raise the key-tone of your mind.

Usually persons are positive and negative, that is to say, one is positive to certain persons and conditions and negative to others. The task before you, therefore, is to become positive to all persons and conditions except as to those to whom you desire to be negative.

PRACTICAL EXERCISES

Several times a day select a place where you

can be free from interruption and visualize the face and form of some person—one whom you feel is more positive toward you than you are to him is to be preferred. Hold your mind on your affirmations and say: “I am positive to you; I am positive, positive, positive.” Now feel welling up within you a sense of power and strength. Repeat this several times at each occasion. Form the habit of feeling positive at all times.

If you wish to catch the impression of another mind visualize the person whose mind you desire to sense. Before doing so get perfectly still in mind and body. Now try to blank your mind, that is to say, slow down its thinking processes to a minimum. Put yourself in a listening attitude. Do not try to create or formulate thought, simply await any impression that may come to you. Affirm, as you mentally address the person whose thought impressions you desire, “I am waiting and listening for your thought impression.

Many people have secured wonderful results by following this method. It is not easily accomplished, however, and requires long and persistent effort.

The object of this lesson is not to teach you to read the minds of others; it is that you may learn the science of positivity. It is of great importance that you create for yourself a positive mental attitude. The positive men and women invariably are the successful men and women.

For the coming week use the thought that you are absolutely positive to all persons and conditions. Let this be your last waking thought and the first thought in the morning.



THE LAW OF SUGGESTION

(Lesson 15)

Much is heard in recent years concerning suggestion. That it is a potent factor in the everyday activities of men is beyond question. Few understand and realize what place it holds as a molder of personality, and for that matter of public opinion. But it is not in the sense here referred to that is considered when viewed from the standpoint of the Psycho-synthesist.

A suggestion as used in respect to this course of study is any impression that reaches the subconscious personality with sufficient force to influence mental or physical conduct. Governed by this principle it is seen therefore that suggestion may be a command; it may be an indirection or hint; or it may be an impression gathered from circumstance or environment. It is any impression that reaches subconscious life by medium of the sensorium.

It will be recalled what heretofore has been stated that, all experience finds lodgment in the subconscious mind. Likewise, that, it is optional with the individual whether experience is to be given definite place, in individual economy. If the student is not clear on this point it is well to read again what has been said in a former lesson concerning the subject. For the option thus rest-

ing with the individual determines whether his future activities shall be in line with achievement or failure.

Pursuant therefore to the idea expressed in the preceding statements it is important for the student to exercise that option. But it is of equal importance for him to know the character of experience through which he passes, as well also as of those which he deliberately creates for himself.

Suggestions may be classified as good and bad. That which is good should be cultivated and nourished; that which is bad should, of course, not be permitted to find entrance into one's permanent consciousness.

It is needless for me to attempt a detailed analysis of the two kinds of suggestion. Any one of average intelligence is fully qualified to judge the nature of every experience; he knows whether an experience should be allowed to enter into his subconscious reservoir. If in the exercise of his judgment a given experience will militate against him, should it become a member of his subconscious family then he should take steps to prevent its admission. Just here the art of forgetting becomes a factor.

Let us go back for an instant. It has been shown that attention is the agency through which recollection operates. And association of ideas is the medium whereby attention is stimulated. If therefore one desires to forget, he should not permit himself to dwell on associated ideas. The objectional experience is not thereby crowded out

of memory, but it is rendered dormant as it were, under lock and key, in a compartment to itself. A different but scientific statement of the art of forgetting it may be said consists of the faculty one has of dissociating the experience objected to, from other experiences.

A direct command is a suggestion. But a command to the subconscious mind need not have behind it the force of authority. I shall show in the next lesson that any impression reaching the subconscious mind while in a state of susceptibility becomes a command. Therefore one should ever be on guard against extreme susceptibility except as he shall intentionally become so. This phase of the matter will be referred to once again. As a safeguard against such condition, the following should be cultivated until it becomes a habit:

BE POSITIVE, THAT IS MAINTAIN A POSITIVE MENTAL ATTITUDE, TOWARD ALL CONDITIONS, TOWARD ALL THINGS, AND TOWARD ALL PERSONS, UNLESS YOU SEE THEREIN POSSIBILITIES OF PERSONAL BENEFIT.

To be positive is to hold oneself on the alert to refuse recognition of associated ideas concerning or connected with objectional experience or impressions. A correlative of this principle is the further statement that one should refuse recognition of the objectional experience or impression by turning instantly to a thought or subject of beneficial import.

It may be asked, Why all this caution? As

previously stated, the subconscious mind is the builder, and activating principle. Every thought or sensation that is perceived by the conscious mind carries with it a tendency toward muscular activity; and this tendency comprises an impulse to do the thing or to become the thing corresponding to the thought or sensation perceived.

Something has been said concerning a dominant thought or impression. I repeat that one is now, and one becomes just that which harmonizes with his dominant thought and impression. Hence those thoughts and impressions which become habitual are dominant thoughts. These, however, are not the only dominant thoughts. On the other hand every thought or impression that is induced by high emotional states becomes dominant and shapes the individual's future for weal or woe. All these matters constitute suggestion and have a psychological value.

From these considerations it will be seen that as the student deliberately cultivates impressions of ethical value, he stimulates the subconscious mind to produce or externalize things or conditions in harmony therewith. In this way man becomes Master of his Destiny. Strength of character; power to achieve; ability to gather about himself the friends he desires, and the environment he would create is in exact proportion to the student's ability to impress the Great Subconscious Mind. Now you see, do you not, how necessary it becomes to train the mind to concen-

trate? This, every person can do. "HE CAN WHO THINKS HE CAN."

I have stated that there is nothing to fear but Fear. How very true this is! How especially applicable is the statement to the subject under consideration! If one fears that he cannot control his mind—that he cannot concentrate, be assured that his Fear will bear fruit. He will find himself unable to attain Mental Supremacy. Cast out the fear, and this faculty becomes an easy and pleasant task. There is no one in all the Universe who is your enemy but yourself. You, yourself have absolute power to inhibit Fear.

You have been told in a previous lesson that courage or other constructive faculty can be cultivated by every person. Center your thought on the statement that you ARE UNCONDITIONALLY COURAGEOUS, and such in the course of time will become the fact. So likewise may happiness be acquired. Formulate the definite thought that, I AM PERFECTLY AND RADIANTLY HAPPY, and soon the clouds of gloom and discouragement will give way to the sunshine of true happiness. These are states of consciousness, and exist nowhere but in your mind. Physical conditions cannot make you afraid; they cannot make you unhappy. If you suffer from either, it is because you are constantly manufacturing them in your mental workshop. Get something else for your mental workers to do; manufacturing fear and unhappiness is far from being an exalted task.

Rest assured that wealth can be accumulated.

In Lesson 16, you will be given specific instructions concerning methods. Just at this time, however, I want to say that its up to you to build a wealth consciousness. How? By constantly dwelling on the idea of accumulating wealth, and working with might and main to produce it in accordance with the subconscious impulse which follows. Many times I have told you that the subconscious is possessor of unlimited power and wisdom. Use that power and wisdom to bring about the desired condition. When the impression is sent up from Subconscious to Conscious Life, then indeed does consciousness become illuminated.

When you get a "subconscious hunch," act on it; and act immediately. Do not trammel your subconscious belief in its own powers by shirking effort; if you do, soon it will cease to aid you. If your conscious mind rebels compel it to give attention to the work in hand. Focus your interest by commencing immediately to work out the associates of the subject. Improve on the initial conception by consciously idealizing it in a greater and more improved activity. While doing this keep constantly in mind what you have learned about Reciprocal Relations between Universal and Individual Minds. By doing so you draw power from the Inexhaustible Source; you draw power for Success; **YOU DRAW POWER TO ACCOMPLISH YOUR DESIRES.**

Now what precedes in this lesson and in that which follows is of vital importance to you. But the greater importance does not lie in careful

reading and study thereof. The IMPORTANCE, THE VALUE, IS DETERMINED BY YOUR ABILITY TO MAKE THE PRINCIPLES STATED A PERMANENT AND ABIDING ATTITUDE OF MIND. DAY IN AND DAY OUT, YOUR MIND MUST BECOME SUBCONSCIOUSLY SATURATED WITH THESE PRINCIPLES. This can be done only by intentionally cultivating a mental attitude corresponding thereto. Therefore whenever you find your mind dwelling on a subject inimical to your welfare immediately force your attention to a subject involving a constructive principle.

In connection with the foregoing it is of great importance for the student to analyze his own mind. Instrospection if conducted for the purpose of correcting defects of disposition is of marked value. Do not, however, permit yourself the luxury of dwelling on your imperfections; it is too costly in time, effort and future realization. What should be done is to seek limitations, for the purpose of supplanting them with expansion. This is simple, and need not cause one any anxiety. Just as you would correct a bad habit which some friend calls to your attention, so should you correct an improper habit or tendency which you, yourself, have discovered. Such should be the object of self analysis.

I here state three metaphysical axioms. It means much for you to commit them to memory, and hold them in consciousness:

a. Matter as such is powerless and inert; it is negative, and never acts; it is acted upon.

b. Mind is powerful, it is intelligence; it is force; it is energy. It acts and is never acted upon, when creating.

c. Mind is the intelligent energy that shapes and controls matter, and matter in motion is an expression of Mind; therefore all creation is Mind in Action.

I want that you should think long and deeply on these statements. Creation is not an unnatural process. Neither is it limited to God Consciousness operating on a Universal Scale. It includes God Consciousness operating on an Individual Scale. When so operating the Consciousness of the Infinite operating in man liberates natural forces. It achieves, through conscious and subconscious influence upon your conduct, your environment, your friends and acquaintances.

You yourself are the only instrument that can create individuality. You, yourself are a thought in God Consciousness, and the faculty of thought which inheres in Him, is perpetuated in you. His thought therefore is creative. Likewise your thought is creative, and you can create those things that you continuously think about.

Now how can this be done? Herein is the secret:

1. Conscious thought is the realization of definite images.

2. You image those things to which you give

ERRATUM---

The word "ACCUMUATION" in the head over the last paragraph on page 9 should be "ACCUMULATION."

attention. In other words, that with which you fill your mind is controlled by your attention.

3. Your attention is directed or withheld at your option.

4. Concentrated thinking intentionally directed for a definite purpose enables you to control all your bodily activities for the production of the desire.

5. Every person can mentally concentrate for a purpose.

6. You can therefore consciously create for yourself the thing you desire.

But as stated heretofore, the mind must become habituated to these states. Puny effort will not suffice. Intensity of feeling must be put behind mental effort. Ceaseless vigilance is the price of achievement; it is the price of success. You are confronted with no easy task. To keep your mind filled with health, wealth and happiness, in the midst of sickness, poverty and misery requires a Master Consciousness. But you have the power with which to do this thing. And if you but realize your limitless nature, the world lies at your feet.

ACCUMUATION OF WEALTH

I wish now to give you definite directions concerning the establishment of the right mental attitude. While the subtitle of this division of the lesson is limited to the accumulation of wealth, every rule given herein is equally applicable to endeavor of every nature. Carefully consider them

therefore, ponder them until you know the full meaning of every word.

1. Banish doubt.

I have shown you that you have the ability to think what you want to think. I have shown you that perception is optional with yourself and no one else. At the very outset, then, determine forever to banish every doubt and every fear. The law will operate for you if you open the way, and the one insurmountable barrier over which you cannot climb is doubt and fear. The content of your consciousness must be belief and courage. Therefore resolutely determine to read nothing, to hear nothing, to do nothing that will in any manner give rise to doubt. Without question every normal person has the power to create whatever he will. Having accomplished this you will have built an enduring foundation upon which to erect the superstructure of your desires. BANISH DOUBT! BELIEVE! "ACCORDING TO YOUR FAITH BE IT UNTO YOU."

Without definite aim you cannot concentrate your energies. Just as the rays of the sun while diffused will not produce a flame, so are your energies diffused unless focused on a definite aim. So also as the rays of the sun are focused by the sun glass and set fire to the straw, so will your energies produce the desired result when focused on a definite ambition. Having determined on what you want, bend every effort toward securing that thing. The Infinite is limitless in power and

you are the instrument it uses to create on on the plane of the concrete. Moreover it creates in accordance with the plan that you have formulated. Right here we may get a great lesson from the habits of the child. If a child wants a piece of pie it doesn't ask for just anything that mother may have at hand. Its demand is definite and certain. It asks mother for pie; and, pie it gets.

2. Definite aim must be followed by visualization.

Visualization is the process of creating in mind a picture of the thing wanted. I pointed out in the lesson on attraction that thoughts are things, actual things, material things; not mere vague mental concepts that have no existence except as such concept. Thoughts actualize. And thoughts attract their correspondences from the world of form.

Moreover visualization is a most potent influence for stimulating desire or ambition. The more you hold the picture of your ambition in mind the stronger will you desire it. This process too is reactionary. The more you desire your mental picture the more you will want to hold it in mind. You will covet it; you will long for the day of realization.

It is in this constant, unceasing desire that is found the motive power for the actualization thereof. Every person you meet, every thought you think, every condition and circumstance, all your activities, and all the activities of your

friends and acquaintances will be tested by your mental picture, and the test will be whether such are adaptable for the furtherance of your ambition.

It does not follow that the test will be consciously made—it may be; but in the vast majority of instances the test will be applied subconsciously. Subconsciously you will appropriate every condition, the advice or activities of friends and acquaintances, every circumstance and all subjects, that, will contribute to the procurement of the object of your desires. On the other hand all such that do not so contribute will be shunted aside.

Among the earlier principles of this course it was stated that the subconscious mind is the builder. A builder, however, in order to become the most effective workman must have a plan; his specifications must be laid down; his blue prints must ever be before him for reference. So it is with the subconscious builder—the molder of conditions and circumstances. The plans and the specifications are the details of your mental picture; the blue prints the general outline; while the elevation or completed building is the perfected mental concept.

Your whole thought should be, indeed it must be engrossed in your picture. This means that it must become clear and definite. Vague, visionary, unconcreted pictures will not produce results. The more clear your mental picture, the more

clear the detail becomes, the more rapid and certain will that ideal actualize.

The process of visualizing creates a matrix, or to use another figure, a vortex which possesses an attracting influence. It is the directing of Universal Mind to produce the thing or condition that you picture. And Universal Mind because of Its limitless intelligence, power and ability—because that It touches all points, and has Infinite Intelligence, will subtly influence men, circumstances and conditions to contribute to the realization of your mental creation.

Now this is not in any sense of the word the making subservient of Universal Mind to your own selfish aims. You are independently creating; you become a producer in perfect accord and harmony with the Infinite urge. Remember that success produced by this process is not in derogation of the rights of other persons. And you have a perfect right to acquire wealth, health and happiness just so long as in the process of securing these things you do not work injustice to another. Not only is it your right, but it is your duty. Neither man nor woman has any justification for living in any other manner than their highest, or for doing less than their utmost.

Visualization is a most **POTENT FACTOR** for the accumulation of wealth; for attaining fame; for realizing desires, whatever they may be. Spend much time in **VISUALIZATION, AND IN WORKING OUT BY BODILY ACTIVITY THE**

PROCESSES WHICH COME TO YOU SUB-CONSCIOUSLY AS A RESULT THEREOF.

3. Conceive your ideal in Faith and build thereon accordingly.

Our first inquiry under this head should be, What is Faith?

In answering this question let it be understood at once that I am not talking about the vague, indefinite, intangible something that is spoken of in the churches as Faith. Please do not misunderstand. I have the most profound respect for the churches—they have been largely instrumental in creating the moral atmosphere of the world. Neither have I any issue to offer persons who ground their lives in one of the many religious creeds. I am a profound believer and lover of religion. Every person has the right to, and is entirely within his prerogative when he espouses a religious doctrine or creed. I honor and respect all such.

Just now, however, I am dealing with Natural Law, a Law the use or understanding of which, does not depend on theological authority. Therefore in answering the question, "What is Faith?" I define it from the viewpoint of the Psycho-Synthesist. I have already given a definition of Faith, but it is of such transcendent importance that I desire to emphasize: **Faith then is the fixing of the mind on one or more ideas to the exclusion of all ideas or impressions of a contrary nature.**

Let me here call your attention to a peculiar but important fact. It is that when you visual-

ize or form a mental picture, it is created and exists in the Eternal Now. You cannot form a picture in the future. If constructed in your consciousness, it is a present reality.

It is quite true, of course, that you may picture your ideal now and believe that it is to become a future possession. This is the wrong method. It is wrong from two standpoints. One of these is that when you create your mental picture, it has a definite existence in the ether; therefore a belief that the object will at some future time come into existence tends to break up your matrix, for the idea of futurity nulifies the idea of present existence. The other error consists of a false conception of the nature of futurity. There is no future. Tomorrow never comes. Suppose you conceive of your desire as coming to you in the future, what is the result? Postponement, of course. As each day comes and goes without bringing the realization of your desire, you look forward to the succeeding day as holding the possibility; therefore it is an endless "sometime," that you await.

How different from this attitude is the one that sees in the present picture, a present reality which because of the Universal Power and Intelligence behind it, is even now expressing in your personal world.

This then brings us to a further consideration of our scientific definition of Faith. Faith is holding the mind to one thought or set of thoughts to the exclusion of contrary ideas or impressions.

Your task then is to hold unwavering Faith in respect to your vision. See the thing, object or desire as existing in the Eternal Now. See yourself using and enjoying it. See yourself actually building it. See yourself improving it every day; let your whole thought, rest and abide thereon until your Great Subconscious Self becomes Saturated, Permeated and Inspired by it. I am giving you a secret worth a King's Ransom. Are you going to decline its use?

Do not gather the impression that I am instructing you to live the life of a dreamer. Far from it. On the contrary I am instructing you to put forth every effort that becomes necessary to produce in your external world the counterpart of your mental creation. "Faith without works is dead."

"Let us then be up and doing, with a heart for
any fate,
Still achieving, still pursuing, learn to labor and
to wait."

You need have no doubt but that if your vision is clear-cut and definite, if your consciousness contains the prototype of the thing you want to have externally, if your thoughts are concentrated on the object of your ambition, then the power, the ability, the application, the energy the conditions necessary for fulfillment thereof will certainly manifest.

Every thought, every impression, every expe-

rience that you allow yourself to perceive becomes charged with an energy or impulse to express. This statement is scientifically true; it has been demonstrated over and over. Your perceptions of internal states of consciousness, deliberately conceived, are subject to the same law; therefore all the energy and power necessary for accomplishment will manifest, and impel you to the character and degree of effort necessary to produce a physical correspondence of your mental concept.

4. Affirm habitually the present existence of your ideal.

There is no special virtue in affirmations as such. Many people raise them to the dignity of inherent power. Such is erroneous. Affirmations are an instrumentality to aid concentration, and this is their whole function. But nevertheless it is a very important function, and one that should not be neglected. When affirming realize the idea involved, for in so doing the Subconscious Mind becomes inspired with the substance of your ambition.

5. Be cheerful.

Time and again doubts will appear in your consciousness. Meet these with a cheerful smile. There is pure psychology in this statement. In the earlier lessons you were told that to assume the opposite state would displace the existing mood. Thus it was pointed out that to become angry one had but to draw down the corners of

the mouth, corrugate the forehead and act the part. Soon genuine anger would be felt. So it is with the induction of positive constructive feelings. When doubts appear force a smile; use your will power; if you smile and keep on smiling, be assured that moodiness, or despondency will flee; these destructive tendencies cannot live with a cheerful disposition. It is of vital importance to maintain a cheerful attitude of mind for it allows free inflowing of constructive thoughts and energy. Despondency, anger, fear or other destructive tendencies have just the opposite affect.

6. Be on your guard against inimical associates; and cultivate the faculty of associating subjects which are most beneficial.

Whenever your mind perceives, there is an impulse or tendency to associate kindred subjects, or conditions. To state it differently you have a tendency to create in consciousness all conditions that are related to the main idea or subject.

You will see therefore the decided value of cultivating the acquaintance of people who most nearly express the thought and environment which you yourself desire.

Your big job is to hold in mind the thing you want to have or the person you want to become. The task is more difficult if you are surrounded by poverty and sickness and a low order of thought, for each of these conditions impress the subconscious mind. Being in this environment the associated ideas cloud and obscure your ultimate aim. Therefore as quickly as you can and

as far as possible associate with people who most nearly correspond to that ideal which composes your objective. An important principle is involved herein and you will do well to live up to it as nearly as you possibly can.

7. Do at once what comes to hand.

Do not be wasteful of your time and effort by wondering whether you are on the right track. Remember what was stated in the lesson on Energy wherein it was shown that idle thoughts rapidly dissipate energy.

It is in connection with this principle that concentration is shown to be of such prime importance. If your mind is sufficiently centered on what you want, details will take care of themselves. As you see the thing which is necessary as a step for the advancement of your objective arising before you do that thing at once. Do not postpone the doing of anything which is helpful as an aid to achievement. In the first place you are a builder, not an idler; in the second place by putting off until a later time the doing of something which you should do, you break down your will power. Action is the slogan which you must adopt if you would succeed.

8. Depend on yourself; be not a broken Reed.

Cultivate initiative in yourself, and the faculty of depending on yourself alone. This does not mean that you are to give individual effort and time doing those things which you can better have others do for you. It does mean that you

are to be master of yourself and not a clinging dependent.

And now I must bring the present lesson to a close. In doing so I would impress on your mind that by making the principles stated herein a habit of your daily life, you will develop Psychic Power and Initiative, and from your Great Sub-conscious Self there will spring forth all that is necessary to bring about the object of your ambition.

PRACTICAL EXERCISES

Set aside an hour each day and make it a fixed rule of your life to visualize yourself during that hour, in creating those conditions which you desire. Mentally construct a picture of your definite aim and work out every detail thereof. See yourself as using and enjoying that thing or that conditions, or being the person of your idea, as a present reality. Affirm the existence thereof and act in perfect accord with the ideal throughout every day. Make these periods a daily necessity just as your meals are a necessity. Carry on these practices as long as you live. You will be repaid many times over, and eventually they will become Seasons of Genuine Pleasure.

BREATHING EXERCISES

This exercise is for the purpose of stimulating the energy of the brain. If this organ becomes fatigued, or you desire it to become especially active, practice the following: Sit in an erect position keeping the spinal column straight, face

front, hands resting easily on the upper part of the legs. Breathe rhythmically, but instead of breathing through both nostrils close the right as you breathe in through the left, then close the left and breathe out through the right; now close the left and breathe in through the right, then closing the right breathe out through the left. In this manner alternate some eight or ten times. If the brain is especially fatigued, or you have a particularly difficult problem to solve or especially desire to reason clearly practice this exercise for ten minutes or more before attempting the work in hand. It will be found of wonderful benefit.



THE INFALLIBLE FORMULA FOR INVOKING THE POWERS OF THE SUBCONSCIOUS MIND

(Lesson 16)

In the fifteen lessons of this course much of the available space was devoted to discussing principles, and pointing how the individual's relation thereto. In this, the final lesson, I reach the point where the greater part of my time will be given in setting forth specific methods for creating those things the student desires.

A number of methods and practice exercises have already been given; and one or more of these methods will be referred to herein as it is necessary for the student to have a more definite understanding of the underlying principle supporting their use. I refer to the method or process of giving suggestion just prior to sleep and immediately after waking.

AN INFALLIBLE FORMULA

There is a formula which, if intelligently and persistently used, will inevitably draw from the Subconscious Mind power to accomplish whatever the student may desire. This statement always presupposes that the student is possessed of normal faculties, and a willingness to assume the statement to be true, as a basis for conscientious effort. This course is not intended for one who

has not the intelligence to comprehend nor the determination to persist. It is, however, intended for those who possess these two attributes.

The formula is as follows:

The sum of Relaxation, plus Passivity, plus Fixation of Attention equals realization of Individual Desire.

A thorough understanding of this formula constitutes a prerequisite for its use. Therefore my first concern will be to analyze its different elements.

RELAXATION

First in order is Relaxation. Upon casual examination one is inclined to believe that relaxation is a state purely incident to the physical body. From the standpoint of the Psycho-synthesist such indeed is the case—relaxation is purely a physical process. However, in the broader sense one may relax the mind as well as the physical body, and but for the existence of the second element of our Formula this broader view would be adopted. However, the second element of the Formula involves the nature and process of mental relaxation, and therefore its treatment will be deferred until I reach that head.

Many persons will regard the detail with which relaxation is treated herein as being so much time wasted. These are they who compose the very considerable class of persons who believe that they know all that is to be known of so simple a subject. While it is one of common expres-

sion, few there are who know (or if they know, they do not practice) the science of relaxation.

If one knows how to relax he knows how to rest; if he does not know how to relax he does not know how to rest. While I am not directly concerned with the subject of rest at this time, still it were better to suggest that every one should become thoroughly acquainted with methods of rest. To do so results in one's rest periods producing a great amount of energy with which to carry on necessary effort. For this reason, therefore, as well also as that rest or relaxation comprises one of the elements of the Formula which must be mastered, it is of importance that the science of relaxation be exhaustively studied.

In order to better comprehend the term let us first consider Relaxation's opposite—contraction. You have been told that every thought, every perceived sensation carries with it an impulse for bodily activity. It follows therefore that before one can perform an action there must be thought of some kind impelling it. Thus if one wishes to contract a muscle he must send an impulse from the brain to the muscle. Now this impulse is nothing less than direction of energy. When the energy is thus supplied the muscle contracts. The energy traveling over the motor nerves reaches the muscle to which it is directed, exerts a pull upon the limb by causing the ends of the muscle to draw together and the limb bends or contracts. If I wish to pick up a book, my conscious mind

sends the necessary amount of energy to the muscles of my arm, hand and fingers; these in turn reach forward, contract, remain contracted as the hand and fingers grasp the book and relax only when the hand and arm have performed the appointed task.

This is the process involved in every action of the body, both conscious and subconscious. In the automatic actions, the subconscious mind having become habituated to that which is customarily performed, does not need the impelling force of suggestion from the conscious mind. So far, I have dwelt only on the expenditure of energy, through action of the body; but there is a more serious expenditure which constitutes waste. Let me illustrate. Suppose you own an automobile. While in motion the machine consumes a normal amount of gasoline. But suppose that a little hole has been punched through the tank, and through this hole a small but constant stream of gas continually pours. Many persons are just like the stream of gasoline, continuously leaking energy.

There is a familiar psychological axiom. It is "Thought takes form in action." Our first impulse after the formulation of a thought is to exercise the muscle or engage in the activity which will produce the desired result. Almost contemporaneous, however, with the impulse to act, there may arise another thought which inhibits the former impulse. I will illustrate: Suppose you become angered, the impulse to strike arises; on the instant, however, your good judgment asserts

itself, and you restrain the impulse. Thus, it happens that two contrary impulses oppose each other. These impulses follow so quickly each on the other that the person involved does not consciously perceive the muscular action, but nevertheless it occurs. The muscle had already begun to tremble with the former impulse before the latter inhibited the movement.

Excitable persons continuously labor under the impulse habit of action and prevention; the result being that there is almost a constant useless expenditure of energy. The calm, poised, self-controlled person, however, has no such impulses and therefore does not waste his energy.

This tendency of the uncontrolled mind toward useless expenditure of energy soon becomes habitual and produces a chronic physical tie up of the muscles and nerves. This results in constant drain on the vitality. In the explanation of this condition, we find the reason why so many persons are always tired.

Let me give you an illustration: Many persons will get on a street car or in an automobile and instead of relaxing, sit leaning forward, and oft-times push their feet gainst the floor, in a tense, contracted physical condition. Such persons would be much better off physically had they walked, as the drain on their vitality would not be so severe. Again, we clench our fists, we frown, we press our lips tightly together, set our jaws or perform a dozen other just such nonsensical actions. All such actions are energy wasters.

Now let us to the remedy, which is relaxation.

The person who understands relaxation always accomplishes the most; he has a reserve supply of energy. In the application of the principle the end desired is that all the energies of the individual may be conserved to be focused on the work in hand at the proper moment. But of this I shall have something to say shortly. At the present moment, I am more concerned to define relaxation and give you some methods whereby you may perfectly and completely relax. I would emphasize the necessity of your practicing this rule whenever you are not at work, either mentally or physically; thereby you will always have on hand a surplus of energy which can be used as desired.

Relaxation therefore is the science of bringing all physical movements to an absolute state of rest; it is to relieve all physically tensed states or conditions so that no strain or pull on any part of the physical body is exerted.

It is a good thing at times to observe the actions of animals and young children. A child romps and plays until it is tired, when it throws itself down on the ground and becomes absolutely quiet and still. It has not reached the age where mental states of worry and anxiety can play any part, hence the mind is at rest, likewise the body. Notice a cat at rest. It stretches itself in the sun with perfect grace and ease—not a muscle contracted, not the semblance of physical strain. Now let a dog intrude on this state of peacefulness, still no movement, the cat mind is active, but

still it manifests no physical strain. But let that pestiferous dog come too close and with all the energy stored in its being the cat leaps to a place of safety. Here is a lesson for us all: When we act, let us act with consciously directed energy; when we rest, by all means relax completely.

The first requirement is mental calm. Without it, you cannot relax. The next is to consciously observe the physical body and by an effort of will, if necessary, relieve every contraction of nerve or muscle or any tendency thereto.

Now the first thing that must be done in the use of the Infallible Formula is to learn how to relax; therefore make a deliberate effort at all proper occasions to acquire the art by practice.

PASSIVITY

Closely allied to physical relaxation is mental passivity. It is the ability to slow down the mental process to inactivity. Perfect passivity is almost an impossible task. If accomplished at all, it is for a moment only. There is a condition, however, which closely approaches perfect passivity and for the purposes involved in the use of the formula it is what is required.

Perfect passivity of mind has been achieved when the student can bring his mind to a state of conscious inactivity. The nearest approach thereto is what is called reverie.

Everyone is more or less familiar with this condition. It is a state of aimlessness; one automatically floats along with the current of thought

that passes; there is no conscious effort to fix attention on one line of thought to the exclusion of another; a greater degree of attention to one thought than to another is not given. The person is aware of passing mental impressions, but he is too listless to concern himself therewith; his mind flits indolently and without friction from one thing to another. At such times one's eyes are fixed on nothing; a multitude of happenings are merged in dim confusion, just occasionally one catches the faint outline of definite thought; at these times the mind rises to consciousness, then lapses back to listlessness; lapses back to a condition of unobservance. Such is passivity. In this condition the individual has entered a "Psychological Moment," and any suggestion made will be received and carried down deep into the Great Subconscious Mind.

This occurs regardless of the source of the suggestion. A whispered phrase intentionally or unintentionally given will be acted on with absolute fidelity. These states occur much more frequently in people than is generally known. It is for this reason that I threw out a word of caution in a previous lesson; the warning to acquire the habit of being positive to every person and every condition except when susceptibility to suggestion is desired.

Obviously if passivity is a subconscious state, that is to say a psychological moment—a moment when one is most susceptible to suggestion, in or-

der to become impressed to produce definite desires, the passive state should be induced. A method therefor will shortly be given.

FIXATION OF ATTENTION

We now approach the governing principle of subconscious operations, which is Fixation of Attention. Fixation of Attention is nothing less than perfect concentration, and it follows, does not precede the other two states of consciousness connected with our Formula.

It was with the idea of establishing the habit of concentration that methods of exercise calculated to create this faculty were given in a previous lesson. I trust that you have acquired the art, at least to some degree, for shortly you will need to begin the use of your Formula. And I may say now that this Formula will be of little benefit until you have learned to control the wavering tendency of the mind.

Passivity when attained brings the intermediate mind under control. This is necessary if you would impress the Great Subconscious Mind. Remember that the subconscious mind is always at attention and awaits your will and pleasure, in the matter of receiving suggestions. Now that control of attention of the subjective mind has been gained it is ready to pass to the Subconscious Mind the suggestions given it. These suggestions are brought about by Fixation of Attention.

Now it has been shown that perfect concentration consists of bringing the mind to a focus on

one subject. This involves the exclusion from the mind of all other subjects. This is what is meant by "Fixation of Attention." When brought about immediately after relaxation and passivity, the thought or subject thus taken hold of becomes implanted in the subconscious mind with such a degree of intensity that there is but one possibility, namely, subconscious activity of a nature calculated to bring to pass an external counterpart of the subject.

We have seen that the law of the Subconscious Mind is suggestion. Being its law, it has no alternative but to act in accordance with the wish or impulse which inheres in the suggestion. Every suggestion sent to the subconscious mind while it is in a state of subconscious consciousness is by that wonderful, powerful mind accepted and carried out to its logical conclusion.

If what has been written down has been carefully followed, the student will have already seen the connection between the Formula and the method of making suggestions to one's self immediately preceding sleep and immediately after waking.

Analyze for a moment your physical condition immediately preceding sleep. First the physical body becomes relaxed, a state of restfulness gradually takes place; every muscle, every nerve, is lulled into state of inactivity; a feeling of lassitude spreads over the body, and you rest. Next observe the condition of mental passivity: the

brain cell activity has ceased; thoughts become dim and fleeting, sensation becomes obscure, the mind is on the border-land of unconsciousness, and the attention is fixed subjectively on one desire, and one only, namely, sleep. Just at this point the conscious mind is held in abeyance, and all there is of mental life is the occasional rising to consciousness of subconscious activity; that is all.

At this moment the subjective mind is attentive to all impressions, all sensations, all suggestions. It is ready to discharge its function by conveying suggestion to the subconscious.

But having deliberately chosen a thought or subject with which to command the attention of the Subjective Mind before it reached the extreme state of susceptibility, that thought held persistently follows the passive state into the subjective mind, where it is picked up and sent on to the subconscious by this mind to be worked out in accordance with the command therein contained.

Hence it is that the Formula is used naturally and without any of the elements artificially introduced. It is in this manner and in this method that the student can remold his life without the loss of time which follows the use of the Formula during the waking hours. However, let it be understood that time lost in the practice of the Infallible Formula, is time gained. It will be found that you are enabled thereby to accomplish more than double the work in the same time that you would have performed under ordinary conditions.

Therefore never count as lost any time consumed in practice.

INSTRUCTION FOR USING THE FORMULA

The first requirement is to determine a definite time for practice. Choose such an hour as will least interfere with your daily routine, for you should practice every day, and at the same hour. Make an appointment with yourself and keep that appointment just as faithfully as you would were it made with another. Go to your room at that hour and lock the door against every one.

See that your clothing is loose and comfortable. Now lie down on your back on the floor in your room—a quilt spread down to relieve the hardness of the floor may be used. Place nothing under the head. The arms should be outstretched from the shoulders, palms up; the legs straight, the feet about fourteen inches apart.

Close your eyes and breathe deeply four or five times.

Now center attention on choosing a definite idea or subject that you want materialized or manifested in your life. Shape it up thoroughly. See yourself in the picture, if the idea is susceptible of molding into form. If not, try to comprehend and understand just what the attribute or faculty means, and how it will benefit you. See yourself as a center of power in your picture. Complete it in detail. Now then absolutely dis-

miss the picture from mind, but be prepared to call it into existence at the proper time.

Having formed the desire in mind, and dismissed it, commence the work of relaxation. Begin at the crown of the head and mentally go over the entire body. Relax muscles, nerves, skin, everything. Go over the body slowly. Now give yourself the command to let go. Having done this move the body slightly and resume the same position as before. Go over the body again to see that there is no tension. Feel the body as absolutely relaxed; see to it that you are not tense or contracted in any manner. Repeat this process four or five times.

Having gotten thus far take notice of your mind. You will find that it is inclined to be very erratic. Slow down the cell activity of the brain. To do so, imagine or picture yourself as being the center of a great ocean of pearl gray mist. Do not try to think how that mist came to be there, or what its properties may be. Do not exert the mind to analyze the mist nor your presence there. Just mentally look at the mist on all sides of you. If not at the first trial, certainly very shortly you will be able to enter into this realization. In another short space of time, the mist will give way to automatic mental pictures that float across the range of your mental vision. Do not concentrate on these pictures, they are purely mechanical, just note them and let them go their way. When these begin to appear you may know them as a signal

that you have entered the psychological moment, that is that you are mentally in a state of extreme susceptibility.

Now in logical order the next step would be to recall the ideal that you have formulated, and reform it in consciousness. Having done so hold it persistently affirming that this thing is even now manifesting in your personal world in obedience to your command. Then let the command and the ideal slowly fade away from consciousness. Remain mentally and physically quiet for a few minutes, thus giving the Great Subconscious Mind opportunity to be thoroughly saturated with the concentrated command.

In five or ten minutes thereafter get up and resume your accustomed work. It is better to refrain from thinking about your desire until the next practice period. If, however, the thought does demand attention take hold of it for a minute, affirm with all the intensity of your nature that it is NOW being realized, then dismiss it from mind.

The foregoing is the regular order to be followed based on the assumption that the student has fairly well learned to concentrate. If, however, he has not done so, instead of fixing the mind immediately on the idea which is desired to bring into manifestation, after passivity has been gained, concentrate on a simple and concrete idea. Thus, for instance, when passivity has been reached, when the mental pictures begin to auto-

matically appear, turn your mental eye to a rose on a black field of velvet. Visualize the rose, see its beautiful color, its stem and petals, all against the black background or field of black. If you have difficulty in visualizing a rose, select some other object, say, for instance, a white circle on a black background. After mentally looking at the circle for a minute or so begin to fill it in with white lines; first a white line from top to bottom, then from the right to the left side or vice versa; then a line from the upper right to the lower left, and from the upper left to the lower right. Having gotten thus far, visualize a white hub within the circle from which project the lines or spokes.

When you have definitely succeeded in concentrating on the circle or wheel in the manner I have indicated, suddenly drop the wheel from your mentality and substitute therefor the ideal that you formulated before commencing relaxation. Dwell for a few moments on your ideal, seeing it in every possible detail, then when you have thoroughly concentrated on it begin affirmations in respect thereto. Affirm that your ideal exists NOW for you, and that it is even NOW being builded into your personal world.

I will now summarize. On the basis that you can concentrate fairly well the process of the Formula to be used is as follows:

1. Assume a position flat on your back, arms out from the side, palms up, feet about fourteen inches apart.

2. Determine on something of great importance as an ideal which you want to become a reality in your personal world. Study it in every detail so that it may be instantly recalled to mind. Build a mental picture of it.
3. Breathe deeply several times, then consciously go over your body and relax. Follow the directions I have given you in previous paragraphs.
4. Having become thoroughly relaxed, become as nearly passive as possible according to directions.
5. Recall your ideal, dwelling thereon for a few minutes with intense interest, then affirm the existence of your ideal, and that it is NOW beginning to express in your personal world.
6. Let the ideal fade from the mind and rest quietly for a few minutes, then resume your daily work.

In the event you have not yet learned to concentrate, substitute for No. 5 the picture on the field of black, that is, either the rose or the wheel, and when this has been done, fix your mind on your ideal according to instructions.

In the event you desire to be inspired with a faculty or attribute, or other matter of a non-material nature, it is best to see yourself as displaying that faculty. If you desire Wisdom, see a wonderful white or golden light pouring into you and permeating every atom of your being while

mentally affirming that you are now open to the inflow of wisdom or knowledge.

The prime requisite in the use of the Formula is to attain Relaxation and Passivity before Fixation of Attention. If wisdom is desired, affirm that Universal Mind, or God, if you prefer, is filling you with Wisdom. If you seek knowledge concerning a given subject, gather together in mind that which you know concerning the matter, then in the use of the Formula ask that the desired additional knowledge be given you.

Let me illustrate: Suppose you are an inventor, and desire to produce an improvement for an automobile engine. You, of course, have some idea of what you wish, or the result you desire to achieve. Now get the idea well in mind. Become Relaxed and Passive. At the moment of Fixation of Attention call before the consciousness the idea you have in mind. Now speak to the Subconscious Mind just as you would to a person, explaining your idea and asking that you be given further knowledge concerning the subject and affirm that that knowledge is NOW being given you. Having done so become mentally quiet as the idea fades away into obscurity; remain so for a few minutes, then arise and go to work.

Never let doubt of ultimate results arise in mind. Meet every doubt with a positive affirmation of an opposite nature, and in line with what you desire expressed. This is important, for it is the creating of the Faith consciousness.

What I have told you is equally applicable to the periods preceding sleep. As a matter of practical application, however, I would suggest this one change: Every night, twenty minutes or half hour before you retire, go to your room and prepare for bed. Having disrobed, sit down in a comfortable chair and think out in every detail whatever ideal you may wish manifested. Having thoroughly saturated your mind with the desired thought, subject or object get into bed and bring the thought, subject or object to the mind, visualizing it clearly, and holding the picture in mind, affirming its existence until you are lost in sleep.

You may strengthen your will, you may perfect your memory, you may create a desire, in fact, there is no limits to the possibilities of these practices. If you desire to strengthen your will, mentally affirm that you have an absolutely perfect will; if you desire to build a perfect memory, affirm that you have a perfect memory. If you desire to cultivate a desire or liking for anything, affirm that you have that liking. Repeat the affirmations over and over until you go to sleep.

And now we come to the close of this course. The instruction given you herein if followed faithfully will inevitably bring to you whatever you may determine upon.

Let me give you a word of warning, however. It is that you should not expect to accomplish your aims without practice and work. Do not expect

to work miracles in a few days or a few weeks. Time is required, not that there is doubt about the law, for that is definite and certain. The time consumed is necessary for you to build the right kind of consciousness; when consciousness becomes perfect you will achieve. Long before that time, however, you will begin to realize from visible and concrete instances that you are working in harmony with law—a law that needs but your co-operation to produce results in accordance with your ambition.

And now I bid you God-speed in your journey of life. May yours be a success that knows no limits.

PSYCHO-SYNTHETIC SYSTEM.