

The Inner Breath

"Vivendi Causa"

By

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A Revelation of Old
World Wisdom in
New World Form

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FOREWORD

In GOD'S own TIME all things are revealed.

In GOD'S own wisdom the accurate way is shown.

Saving the world means solving its problems and absolving it from sorrow and sin.

We are alive according to the quality and degree of our own desire and there are many who desire a practical method of accomplishment, who know what they want and they want to know how to obtain it.

For there is always the way.

GOD is great enough to solve and to save and to show the way.

The philosophy of the Inner Breath has been the way of salvation and of absolution on physical and mental and spiritual lines in many parts of the Orient for many thousands of years; but until this last century almost nothing has been known concerning it in the Occident. It has always been taught by word of mouth as it has heretofore been considered too sacred to be published.

Now however the time has come for this philosophy to be taught openly that to all mankind shall be related this method of accomplishment.

These Vivendi Causa lessons are a definite method of utilizing the pure and simple as well as the practical philosophy of the Inner Breath.

GOD is all that IS and there is no height and no Depth where THAT is not.

GRACE M. BROWN.

Concerning The Life Force

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This truth is not for babes,
Nor yet for prudes;
Neither is it for the man who fears
To look into the deeps
Of his soul consciousness.

This word goes forth
To those who dare to think;
Who have the courage
Of their own convictions
And who live the truth they know.

May the flame of love go with it.
May its force endure
Its puny teachings, into thought so mighty
That all sorrow and all sin,
All poverty and pain and death
Shall be no more.

CHAPTER I.

Concerning the Life Force

The desire of the human race is always toward the light, that ever strengthening light which leads to knowledge and its accompanying power.

Mankind may not be consciously aware of its own desire but the intelligence of the human heart always responds to the divine intention which is for the good of all manifestation of life.

In the human manifestation, the good of life means health and wealth and love and wisdom, according to the present plane of its universal journey toward the fulfillment of life's intention and process.

The one vital essential for the success of the human race toward knowledge and power is that man shall understand his relation to the universe and that he shall give his attention to the responsibility which he has assumed concerning his part of the externalization.

That he may understand his relation to the universal life, the man will commence by desiring to know God—and any desire for true understanding and true relationship, invari-

ably brings its response in the opportunity for fulfillment.

The heart which is uplifted toward the truth is always related to the truth revelation in the degree that it is ready and willing to receive.

He who is not ready, whose desire has not yet evolved from the animal plane of self-gratification, is not to be criticised for his apparent density; he may have selected a more difficult path of evolution than we can understand and he may at any moment finish his journey thereon and enter upon another pathway and we must know that his process is the best for him and is not our concern.

Your problem and mine is that we do our part according to our present highest understanding, thereby being true to ourselves and to those who are related to our part of life.

There is no mystery in truth; humanity is a part of God or it could not be externalized and existent—its goal is completeness and according to its desire and its love for God and His pure goodness, will the human creature know itself both relatively and absolutely.

It is thru its desire and love for God that humanity perceives its responsibility in and with the whole divine manifestation of infinite life.

Each human being is expressing as much of God as he is willing to be and therefore to externalize.

Therefore, Man is not only the master of his own destiny, but he is the arbiter and co-operator of and with the whole of his race.

He is here on the earth planet, not only to solve his own life problem but to share in the solving (saving) of his race.

Life is the energized action of the infinite intelligence.

Breath is the source and the intelligent force underlying and interpenetrating all formulation of the life wave.

Breath is the soul of life and the inspiration in all of its activity and manifestation or externalization.

Breath and Life are inseparable and co-operative, both being absolutely essential in the process of formulating the spirit substance into its external manifestation which manifestation is necessary in order to give the soul its required experience.

Life, energized and inspired by the breath, is the actively intelligent force in the process of the evolution of the universe.

Breath is responsive to the soul energy alone.

Soul is the centralized consciousness of the entire manifestation of Being, which manifestation is the process of evolution; Soul being good in essence and God in operation.

The human body, which is the present ve-

hicle of the soul, is the result of the life energy caused by the breath of its own Soul intelligence.

Therefore, the human body creates and qualifies itself, becoming thru its own selective power, universal in its operation and God-like in its attributes.

Life is the force back of all evolution and evolution implies involution. You cannot evolve something which is not already involved.

So Life must express both in inspiration and expiration and the Breath of the ever-living God evolves all form thru the inspiring and expiring force of the universe—and life being the energized action of a universal intelligence, it naturally follows that there are many differing phases of its manifesting power—and these are recognized by students of occult law as the finer forces of nature.

Nature, which is the result of the materialization into form of the pure spirit substance as it responds to the life energy thru the medium of mind, requires the dual force for all of its operations;—this dual force is founded upon the life and the breath,—one being spirit essence and the other being vibratory action.

The breath energy qualifies the Life energy by its divine attribute of intelligence;—and in all of the dual operation in nature, the result of its qualifying process is evidenced in its material as well as its spiritual expres-

sion, in the lower animals as well as in the human manifestation.

Among the finer forces of nature, we see that the love essence, which is cohesive in quality,—requires the positive, expansive energy of wisdom to render it constructively operative.

We also see that the Hope Substance of Spirit must have the force of intention to give it motive power, while Faith is always accompanied by understanding to render it demonstrable and practically operative.

There is no growth as we understand growth; the sum total of the Universe neither increases nor diminishes.

There is only manifestation,—a constant inhaling and exhaling of the divine energy, which, adjusting and re-adjusting, directing and re-directing, formulating and re-formulating, generating and re-generating, and so on until ages and ages have fulfilled the supreme intention of the all-knowing, all-constructive, ever-living and ever-breathing Intelligence.

The human being is the epitome of the divine being,—endowed with His attributes and co-operation with Him in the intention of realizing the truth of universal life and of fulfilling the purpose of its divinely accurate and mighty plan.

The race has evolved beyond the plane of mere animal desire and gratification and its soul intention is toward the God of itself.

Humanity is merging into divinity,—therefore the human being is now entering a different and more definite plane of consciousness, a new measurement as it were, than it has heretofore touched, where its dominant desire is to know completely the truth of itself and to demonstrate the thing it knows which is goodness.

When the human being enters into the inner consciousness of himself whereby he can, thru his soul intention, control the breath of his life, he becomes master of his part of life and consequently master of himself and until a man is master of himself, he is not equal to the mastery of his life conditions.

The purpose of these lessons is to give a method of self mastery thru the realization of the inner breath control.

There are as many centers of consciousness in universal life as there are souls in the Universe.

The soul of man is a portion of the soul of the Universe, measured by himself, qualified by himself and developed by himself,—just as his mind is a portion of the infinite Mind.

Each soul is an entity of dynamic power,—inbreathing and outbreathing the vitalized and vitalizing energy of the soul breath of the universe and each soul is generating and re-generating its physical externalization according to its desire and its quality and its consequent selection.

Each atom of the cosmic substance which

is the spirit substance, is intelligent in the degree of its breath activity.

No matter how inert a form may appear, the fact that it appears in form, shows its intelligence and, as the atom selects and in-breathes its own quality of energy from out the universe—it assumes its part and place in the universal externalization process of evolution.

No form of intelligent life can be a victim of circumstances because every formulated expression of life attracts whatever its necessity and quality requires from out the universe and thereby it assumes its place of experience in the development of its individuality thru consciousness.

Consciousness on any plane opens the avenue for another step in evolution, and, when a step is taken, naturally the view is broader, and another kind of experience is attracted; and when that experience is assimilated and its usefulness is finished the attraction is immediately directed toward more and greater forms of experience on other and broader planes of life, possibly on another planet.

There could be no God were there not absolute order expressed in justice in the life of the universe wherein His life is in the process of externalization.

We have lived thru many forms of the infinite manifestation and the quality in us, which we ourselves have generated, is the quality which attracts the circumstances in which we find ourselves to-day.

No thing can interfere with us but ourselves and no one can glorify us but ourselves,—we are responsible in and with the whole of the universal experience which means, in and with the whole of God's life.

Each human creature, indeed, each living creature, must express his part of life differently because his position is different and he will naturally concentrate his energies according to his own angle, which is the angle of his own measurement.

While there is only one life, there are many differentiations of that life and each expression of Being attracts its part of the one life according to its own measurement of its capacity and it utilizes what it attracts according to the power of its own intensive force.

The value of everything in the universe depends upon its relation to every other thing and therefore upon its usefulness in the divine economy in the process of nature's externalization of life thru the inbreathing and outbreathing of an infinite intelligence.

Intelligence demands economy on all planes.

Infinite intelligence economizes divinely and universally,—were it not so, the whole scheme of creation would be one vast realm of confusion with the human symbol unexpressed,—because the human creature is a complete and mathematical adaptation of the universal plan and is therefore the microcosm of a divinely accurate macrocosm.

Human beings are finite centers of activity

and being such, they have the power of assimilation and utilization on any and every plane which has expression in the infinite life.

Therefore the human creature has a responsibility in connection with his part of the universal manifestation because he has the power,—whether or not he is conscious of it,—to qualify with his breath intelligence every element and every force which he can reach and touch with his thought whenever he is willing, which really means, ready to know the truth of and for himself.

Divine economy demands utilization.

Universal economy demands externalization.

The two in one, insisting that every force shall be in accurate and orderly action and that every formulated thought shall be expressed in life's manifestation.

Economy, Divine economy, is the accurate adjustment of substance and energy; it has nothing to do with stinginess or lavishness,—both of which lead to waste and loss, one to the loss of physical power and the other to the loss of financial power.

One thing which is vitally important in all human attainment is for men to realize that they are a part of the whole manifestation of life and not apart from it. Also, that they are sharers in its process. Then they will recognize their responsibility in the process and will perceive that it is their privilege to

control their part of the life force or it could not be their responsibility.

Responsibility is the ability to respond to the demand and there is never a demand upon a soul unless the soul is equal or able to respond to that demand.

It naturally follows that a man whose desire is for good will desire to bring into his part of Life the things which are good and which relate to good,—he will see that opulence on all planes is for him whenever he is equal to responding to the opulent demand.

He will know that health and wealth and joy are the result of intelligent co-operation with intelligent life forces and then he realizes that there must be a method whereby he can, thru his intelligent endeavor, reach into that source of all goodness and attract and use it for his own.

There is method in all process which produces results.

And it is the method which, defined and applied gives an immediate touch with the infinite intelligence thru the relation of the breath with the finer forces of life and to the brain centers of the man which we intend to give in these lessons.

This knowledge will only be attracted and accepted by those who will reverence its truth and use it constructively.

In its operation lies the key to power,—not the key to dominant personal supremacy,—

but the power of wise and loving accomplishment which trends toward the emancipation of a race which has placed itself in the bondage of disease and poverty and which, unless it soon recalls itself, will lead to its dissolution.

Therefore, knowing our own responsibility in giving this key to our students, we place our faith in them in the firm belief that thru this apparently simple method of the inner breath control, it will become a vitalized and practical outreach for the entire dissolution of all so-called evil and for the enthronement of supreme good.

Before a man can comprehend any method, however simple it may be, he must understand something of his instrument of operation and of the substance upon which he is to operate,—so before we can understand the process or the method of breath control,—we will give our attention to the universal or cosmic substance in its relation to the human substance and to the law of their correspondence and consequent co-operation.

No human science ever has or ever will explain the origin or the alchemy of the force which we will call life or of its activity,—because science emerges from the reasoning process of the human brain while the life cause and effect is the essence of an infinitely divine intelligence.

The first impulse of intelligent life is manifested in desire.

Desire is the intelligent aspiration and the

first conscious response to the call of evolution.

Desire is the soul attribute and invariably leads to the experience which is necessary for the soul development.

Every atom of the universe, whether expressed or unexpressed, is endowed with potential substance and energy which will be aroused by desire and manifested into form by the constructive energy which is created by the dynamic union of divine Love and Wisdom thru divine Intention.

In human desire, it sometimes occurs that an individual has allowed his physical senses to dominate his mind instead of keeping his mind free and clean for his soul inspiration.

Then impulse instead of desire dominates, or rather animates his motive and may lead him into destructive action; but if he will steady his thought sufficiently to allow the soul inspiration to become master, his soul desire will lead him into the law of his own orbit once more and his progress will not be seriously impeded by the brief reign of the sense impulse.

Desire, true desire,—always leads to intelligent goodness.

Every activity of the divine intention is aroused and stimulated thru desire.

Every formulation of mind in the whole realm of spirit substance is outlined and finally impressed and expressed by the intensive

force which immediately follows the desire energy.

No soul longing is ever a trifle, no matter how simple or how unworthy of time and attention it may appear.

Ignoring of soul desire may lead to a misunderstanding of one's self which is apt to develop into unfaith and unfaith in one's self soon leads to lack of faith in God.

Desire shows us in which grade of the earth seminary we belong and it is expression in the fulfillment of that desire which brings us into the attainment of our earth education and also gives us freedom to leave the earth realm and go into another phase of universal unfoldment and another plane of infinite progression.

When men know that there is nothing small and nothing great in the God consciousness, which means the whole of life, they will recognize and respond to their soul desires, whether or not they understand the importance of so doing; and their reward is that knowledge which always leads to the realization of the factual truth of life and its manifestation which is the expression of health and opulence on all planes.

Knowledge is the absolute consciousness of fact.

Knowledge admits of no argument and no compromise and is entirely beyond the plane of delusion.

Every manifestation of the life substance

is in process at the point of its present knowledge because creation is externalized according to its awareness of the God power within it.

God is the knower and His works are the known,—and only that which is known can live and endure and actually be alive. Therefore every form manifest which is not constructed upon accurate lines, that is, upon the truth of its known law of being, is in the wave of dissolution and that part of it which is not known and therefore not true, will eventually disconnect from its immediate point of externalization and return to the unknown to wait for its next opportunity.

The human manifestation creates himself thru his own knowledge of himself according to the desire of his soul and of his intention to become what he knows.

Consequently the human creature is alive at the point of his knowledge and he knows just as much as he is willing to live;—in truth and in fact, he is the product of his own desire,—becoming whatever he himself desires and intends to know.

Truth is the evidence of God.

Truth is not a substance nor yet an energy; it is the perfectly balanced operation of the finer forces of nature which are the substance and energy of God's universe.

Freedom is the natural form as it is the natural action of all truth expression, which

is the reason that it is the aspiration of all true soul desire.

No matter how various and apparently indefinite is the operation of the universal law, the result of which is truth, it is always accurately balanced, exactly proportioned and consequently perfectly free.

Otherwise it is not true.

Truth and freedom are inseparable.

No force in nature can be bound ever so slightly if it operates on truth lines and all substance and all energy must be accurately balanced before they become united for and in the truth service.

The Soul knows its own necessity,—the Mind, which we shall study in our next lesson, is the soul medium and transmitter and should be under the soul dominion,—also the mind should be supreme master of the physical senses and all else which operates thru the flesh body.

Under such balanced action there could be no falsity in flesh or condition because the man would be co-operative with himself,—and all delusion comes to the man only when the unit of himself is divided against itself, thereby breaking the law of its unity.

However, the soul makes no impossible demands; the human being is never inspired beyond his capacity,—beyond that it would not be inspiration but ambition which is not related to the soul plane.

He who knows of himself will soon learn to discriminate between his sense and his soul desire.

It frequently occurs that the mind consciously ignores the sense requirement and obeys the sense demand; then sacrifice of the flesh results and the man finds himself at a disadvantage, he has weakened his magnetic power and has weakened his magnetic brain and so becomes blurred in consciousness and indefinite in purpose.

Intelligence is only operative upon the plane of truth.

All of the misdirection of the life force and its accompanying pain is caused by the externalized ignorant activity which results from bondage thru thwarted truth expression.

The true man, he who loves the God of himself and who dares to abide in that stronghold, is free in body as well as in mind and soul.

The deluded man, he who is bound in the shackles of convention and opinion and a-fraidness, is entirely unaware of his own divine power and its great possibilities,—so the joy of health and wealth and love and all else of the human part of life, does not penetrate beneath the surface of his fear-encrusted form.

Every universal quality is potential in the human being because man is the epitome of the universe and in him is the germ of every

force existent and he therefore has the power to externalize and to bring into expression everything upon which he centers his attention and intention.

The individual who is true to himself and consequently true to every other soul is free to respond to his desire, he is master of his part of life because he knows himself and knows that he is greater than any circumstance that he has attracted to himself; he has become free in consciousness and is open to every plane of truth.

CHAPTER II.

Concerning the Mind Action

I claim my own, the God of me
And lo,—it manifests.

I call the wondrous past,
The everlasting now and all there is
And it is mine.

I pray to know of Thee dear God,
The cause of all Thou art,—
Thy Mind, Thy Soul, Thy Form,—
Of which I, Thy child, am part.

Ah,—blessed Truth, the veil is rent;
Thy living breath, love vitalized,
Enfolds the swooning race.
Behold a slumbering world responds
Inbreathes Thy breath of life
And God and Man are One.

Great breath of God's unrest.
By thought made manifest.
In living form expressed
Thru universal mind.

Mind is the medium of soul expression and
of all material manifestation.

Thru the intentive force of the divine Ego, —that supreme Being whom we call God and who is all substance and all action, the mind is energized and becomes the transmitter of infinite life.

Mental activity, known as thought, results from the energizing process and thought therefore, is the vibration of the mind which formulates thru the projective power of life and its breath intelligence, the primal substance.

The primal substance, which, from the viewpoint of the occult student, is pure spirit, is sometimes called the Azoic fluid which is supposedly null and void, unintelligent because unexpressed.

Thought, being the activity of the mind, is the universal current of consciousness and does not relate alone to human mind action,—any creature in the universe may use as much of the thought energy as it is capable of attracting and of assimilating,—consequently thought becomes a human possession in the degree that the human being responds and relates himself to the universal intelligence.

Therefore the human mind is a portion of the infinite or divine mind; it does not create thought,—but it does attract and manifest according to its power or rather according to its capacity, all the attributes of the divine mind and it selects and formulates and so utilizes the finer forces of nature in response to the individual's own intention and purpose.

There is but the one mind and all life's for-

ces operate thru that one medium which cannot be separated although its differentiation is endless and unlimited and its possibilities are greater than humanity has yet perceived.

These differentiations are classified by students according to their quality. Those relating to the finer forces of nature and pertaining to the Fourth dimension are called subjective or infinite, and those on the more external plane are known as belonging to objective or finite form of mind.

These two classifications cover the differing expressions of the human creature in his present limited power of formulation both as to appearance and language;—the human creature is only in the infancy of his glorious and everlasting manifestation of life.

He who controls his thought is master of his destiny.

All manifestation is the result of centered and concentered mental action, operating in response to life and its breath intelligence; the spirit substance being formulated and placed in practical relation by the mind energy which is controlled by the ego and energized by its desire.

Every thing which is expressed in externals was first outlined in internals;—everything which is formulated in matter was first formulated in thought then expressed in spirit essence and then in the grosser form of spirit substance which we term matter.

Before we can enter into the subject of

Breath Control,—we must understand something of Mind Control and we must perceive the relation of the mind thru which we operate, to life and to breath and to our own Being; therefore we shall first glimpse some suggestions concerning Mind Control.

Concentration is the conscious balancing of the finite and the infinite Mind.

Concentration is an attitude of Mind rather than an act of the Mind.

The power of the human thought lies in the accurate adjustment and worthy utilization of the thought energy by the human dynamo, that mighty man-magnet which co-operates with the universal thought energy until his portion of the infinite mind, transmits his portion of life as he decrees.

The entire relation of human life to universal life depends upon the man's ability to conserve and control and thereby concentrate his thought action;—men are measured, or, rather, they measure themselves, by their capacity to contact the infinite mind action, which is dynamic in action both in attraction and projection; which Mind action is the vibratory energy which we term Thought.

When concentration is once developed and the mental power is strengthened in the process, the evidence of that power is continuous; the mind vibrates in a higher key, its quality is purified and its power of attraction is vitally increased.

The powerful vibration caused by a con-

centrated thought is an absolute force and when it is constructive in its quality—it is eternal and enduring in its result as well as in its radiation.

All human activity is the effect of the dynamic human desire and when we desire with concentrated good intention, the action is free from doubt and fear and we attract the forces of divinity and therefore we manifest the good of life.

It is the power of the divine attraction upon which we shall herein concentrate.

The whole of God's great goodness
Is moulded on one plan
And it all emerges glorified
In the consciousness of man.

The concentrated mind gives its attention directly and immediately, thus wasting neither time nor energy.

It selects and admits a thought without reservation and adjusts and formulates and uses it with the courage of its own strength.

Men may be taught by others but until they perceive a thing for themselves thru the power of their own centered thought energy and until they assimilate its force for themselves, they cannot know it, no matter how much they have been taught.

And we must know things for ourselves before they belong to us and before we can assume them,—otherwise there could be no

individual responsibility among men and they would soon lose their divine right of individuality.

Each point in consciousness is the center of its own universe.

Each individual, being the result of his own concentrating and affinitizing capacity, is the center of the universe from his especial position therein and he naturally views life from his own angle in that position and as he views life from his own angle, he qualifies his part of life according to his centralizing power which emanates from his soul desire.

The quality of the human portion of the infinite mind may be strengthened and purified in its action thru and by an effort of the will and there is always a method for that and every other accomplishment until the man has grown greater than material mental process.

Men are seldom conscious of the process of their mental action which is the reason they are seldom masters of it.

When we become aware that there is no attainment without method of some sort we may consider it worth while to center our attention and to investigate a process which will give us the ability to control our own thought energy and thereby to rule our own part of life.

Nothing satisfies the truth seeker but reality, for no thing which is not true and real can possibly endure for any length of time;

therefore only real things are living things and only good is alive.

With the desire of the human creature to know the truth and to be alive in good, comes a concentrated intention which causes a slipping away of delusion and the advent of a broader and finer perception of life and its purpose.

Then the man is becoming conscious that he is alive in the breath of God,—he is becoming good; his humanity is blending with his divinity and he is approaching the place in infinite life where he can truthfully declare his unity with good and truly say: "I and the Father are one."

The Will is a soul attribute and the first step in the process of Mind mastery is to give attention to the soul intention and to center that attention whenever and however the soul directs.

Attention steadies the Mind, attracts the selected thought and holds it objective until contemplation, which is the next step in the process of concentration, fixes and establishes the thought in the mind and adjusts it to the immediate requirement and necessity as well as to the desire.

Contemplation is upon the plane of reason; it analyzes and regulates and decides; then, having formulated a decision thru its balancing power, meditation naturally follows and the student enters upon a realm of understanding which leads him to knowledge.

Mental mastery must be inspired by the soul, which is that more subtle part of God's life which is the substance of the individual ego of the human being and which is the cause of the human expression and the inspiration of its action.

The physical body of man is the concentrated magnet for all of the finer forces of nature and it is also the instrument for the intelligent regulation of the universal thought force.

In order to be master of himself and of his part of life, the man must be master of his flesh body and of his instruments of externalization which are the six brain centers and the seven physical senses, which in his present plane of evolution are his mediums of expression.

Every externalized atom of the great spirit substance is an intelligent atom.

These atoms which compose the flesh of the human being, are developing into a more conscious intelligence and so respond more immediately to the dynamic and concentrated thought energy.

Consequently a man becomes in actual flesh substance whatever his thoughts represent; if his thoughts are constructive, attaching him to the life current, his body responds in health and his environment to wealth; if on the contrary his thoughts are destructive and therefore weakening,—his soul energy has not the necessary co-operation for its ex-

pression and some sort of disintegration, usually of the body, results.

As we become comprehensive of the divine within us, or in other words of our relation to the universe, we commence to interpret our thought force and to realize that it is our material and our capital for our human life action and that in order to make the highest use of it, we must control it.

So we commence to study ourselves and we open our eyes and our ears to the possibilities of this mighty mental energy which is so vast that it is the transmitter for the entire operation of the universal life force and then we perceive that we must give it our attention and concentrate upon it if we would bring ourselves into the opulence of life action which we desire.

While we are studying truth from the universal standpoint and seeing ourselves as part of the universe, we cannot ignore the fact of our human requirement and its claim,—also that we can only perceive the divinity of ourselves thru our own humanity.

In order to do this we must work from our human standpoint and commence by ruling our part of life and we soon perceive that the first step in such, or in any other mastery, is to conserve our energy that we may eliminate confusion and so center our forces for action; in other words, to concentrate our part of the universal energy.

No thing can act outside of its own activity as no thing can breathe outside of its own at-

mosphere; neither can we think outside and apart from Mind,—but we can realize our differentiation and our differing angle of vision within ourselves and we can adjust our every attribute and our every claim according to the desire of our souls.

In order to practically formulate our own conception of the infinite life so as to bring it in line for our finite use, let us forget all the abstract statements which have been written and taught concerning the allness of Mind and concentration and holding the thought, etc., and let us perceive from the angle of our own position in the universe, just where we stand and where we are and where we desire to be and what we desire to do.

For this hour, our concern shall be with ourselves; for this present moment we shall give our attention to the deeps of our own immediate problem; we shall not find it difficult to center our thought therein.

Are you manifesting health of body?

Are you attracting opulence of purse?

Are you filled with the joy of living?

Are you awake to the good and the beauty of your fellow man?

Are you deserving the love and the respect of humanity?

Are you aware of your own God-ness?

If yes,—then you are balanced in the law of your own Being and need not seek further for

such attainment; you are ready to take the next step for the glorification of the race and the upliftment of your part of life.

If no,—then something is out of balance, something needs reconstructing, you are in need of your own immediate attention and you had better waste no time in directing your attention and your intention toward the lack, and then toward the method of relating yourself to the place of health and wealth and joy and love.

It is a waste of time and of energy to hold to an abstract thought which you do not comprehend and which therefore cannot enter your realm of consciousness because you are not free from your own delusions which must be dissolved by understanding as well as by faith.

Before you can center your forces upon a higher thing, you will make room for their activity by displacing the lesser thing.

When people say they cannot concentrate, they mean that they have not the ability to abstract, or the power of abstraction.

Which means that they are holding on to their troubles and personal grievances until they imagine they cannot abstract them from their thoughts long enough to think about God and Good; and of course they cannot vibrate in the opulent current of life because they are holding on so intently to its poverty.

The entire trouble with the race is that it closes its heart to God. We do not realize

that good is the force which clarifies and makes room for more good. We are so in the habit of exalting our personality that our motives become confused and we find ourselves lacking in the good things of life.

It is not considered good form to speak about God in polite society,—those who declare their intimacy with God are avoided and considered fanatical.

Please Heaven, this process shall be reversed when Humanity is ready to declare its freedom from poverty of flesh and of purse by abstracting its personal selfishness and attracting the divine selflessness.

It is absolutely essential for the continuance of the race as well as for its development that men shall become individualized and think individually and definitely and constructively for themselves,—only by so doing can they use their mental energy accurately and so become worthy to enter the plane of mastery, the spirit of which is breath realization and breath control.

If you declare that you cannot concentrate for yourself, that you cannot control yourself,—which you do declare when you depend upon the opinion of other people and when you abide by their creed, whether you vibrate in its key or not;—you are de-energizing yourself and detaching yourself from your own spiritual breath force.

And if you would save yourself and free yourself from grievous loss and pain you will cultivate the practice of centering your at-

tention according to your own soul desire and thereby control your part of the universal Mind and breathe your part of the universal Breath.

Until you render your thought constructive and until you are true to yourself by so doing, it is useless to attempt to restore your declining energy or to revitalize and perpetuate your part of life by studying the process of Breath control.

You will not concentrate upon anything or any condition which does not belong to you and you certainly have the right to discard what of your possessions you do not desire, because desire being the cause of them, should be the ruler of your possessions.

Suppose you have some grief which constantly overshadows your mind action. You can discard it, and place it where it belongs, by realizing that grief is selfish, is really a sort of self pity and that concentrating upon it has a disintegrating effect upon you and all that concerns you. And as you are claiming life and the good of living things, you will no longer relate yourself to the process of destruction.

Suppose the cause of your grief is the passing on of some dear one. You are making his progress all the more difficult with your wailings and you will surely disconnect yourself from him by grieving because of the disintegrating vibration of grief;—and he, knowing that there is no death, naturally desires others to know it also,—so you will free

yourself and your beloved and unite yourself more nearly to him by dissolving grief with understanding and so relating yourself to life eternal,—which process means strength and progression for every person concerned.

Every physical sense and every attribute must be controlled by the intelligent centering of thought force.

Otherwise the sense desires are liable to be mistaken for the soul desires and such misunderstanding may lead to confusion,—and we especially want to avoid confusion of our mind forces when we commence to intelligently relate ourselves to life and thereby to relate ourselves to our own part of life.

The practice of concentration gives us the power to comprehend our own mind attributes and their directive force, thereby enabling us to center our mental energy with formulated intention toward our part of the infinite Mind.

The ability to concentrate gives you the strength to individualize your own personality by placing your part of the infinite mind in direct relation to the whole,—thereby to cooperate with it instead of subjecting it to some other human thought force which may not be accurate or even true to itself and which may deflect your portion of the universal thought energy to its angle of action and so use your mind when you should have the privilege of using your own mind according to your own desire and intention.

Naturally you cannot enter into the power

of self-mastery in one moment, especially if it has been your habit to misunderstand your part of life and so have attracted to yourself poverty of body and poverty of purse; indeed it will require a positive, direct force to re-direct the habit of confused mental action toward constructive intention and constructive attraction.

But with a definite desire it can be done and you can learn to concentrate so accurately that it will become as an attribute of your nature by consistently taking one idea or one object in your mind and abstracting every other thought from your mental realm until you have come into unity with that one idea.

You can concentrate with each and every one of your physical senses and with each and every one of your ganglionic brains;—just try by taking a beautiful picture or a strain of music, or a perfume or a sentence from a favorite classic and give it your clear attention and meditate upon it until you absorb it unto yourself and make it a part of you.

Always relate yourself and your sense consciousness to that which is beautiful and good—for only in a constructive vibration can the harmonious and opulent idea become externalized.

It is thru the concentration and co-operation of many spirit atoms that you and I have assumed the responsibility of being a creature made in the image of God and operative in and with His divine Mind,—therefore it is also our privilege and our responsibility to

continually increase our capacity of constructive mental activity, that we may do our part in bringing the divine plan into its ultimate completeness and fulfillment.

You cannot assimilate any more of the universal thought energy than you have the ability to attract,—nor can you relate yourself to the opulent life force while you are in a confused mental atmosphere, but you can always create your own atmosphere according to the strength of your intensive desire and the steadiness of your thought control.

If you could assimilate any part of the universal Mind action which was not embryonic within yourself and which you, in consequence have the innate ability to attract,—you would be in line for annihilation because the universal Mind is charged with all of the active externalization of the universe and if you had not the power of selection and the attribute of discriminative assimilation you could not endure the environing thought atmosphere,—its myriads of cross currents would disintegrate you.

When you disconnect your intention from the mind energy and so weaken your individuality, you weaken your power of attracting that which belongs to you.

You have no right, according to the law of your own being, to express poverty on any plane;—by so doing you are false to yourself and to your part of life because it is never the will of divinely intelligent goodness that you shall lack on any plane of your manifestation

and when you relate yourself to and unify with the divine good,—you will be one with its perfect health of body, mind and condition.

Our personal recognition of our own power is this; that thru our own mind dominion, we may give our attention according to our soul desire, we may select our part of the universe according to our own judgment and we may utilize what we select according to our own will.

In other words we are the manifestors of our own manifestation of life and equality so of all its varying experiences.

Our impersonal realization takes us just a step farther and is this:—that we shall use our part of life for the good of the all-life and that our part of the all life upon the earth planet is but one phase of ages of other forms of the all-life expression and if you and I are disconnected in consciousness from anything or any part of the all-life that we shall reconnect ourself by our love which always leads to knowledge.

And Knowledge is the divine attribute which attains the all-good.

You can only KNOW good.

You may think you know evil, but evil never passes the realm of delusion.

Only the eternal goodness of God can possibly be knowledge.

Breath being the Life intelligence, corres-

ponds to Thought which is the Mind Intelligence.

So the breath of the all-life operates in the exact line with the thought of the all mind.

Therefore the quality of your breath will be in accordance with the quality of your thought.

And, as the entire being and its condition as well as your future being and future expression, evolves from and by the breath force, you can see the importance of thought mastery in the process of self creation.

The doctrine of Unity has been accepted by students of the Monastic school for ages, but the differentiation in unity thru the operation of Nature's finer forces and the necessity of their perfect co-operation in Mind, has not been recognized until the present era when the planet is entering upon its cycle in the air symbol of Aquarius, where principles are made clear and where effect from cause is revealed and understood.

There is but the one mind although the one mind is infinitely differentiated and in that consciousness we may think transcendental-ly in perfect reason.

In the realization of the whole of God's creation, we may think apart from our human sense claim while yet in the sense realm and we may enter any plane of the universal activity wherein our concentrated thought has the power to extend, because the limitless

power of the limitless mind is revealed to us thru our own desire and effort.

We are, as it were co-related to the whole of the universal life and love and we are aware of that relation because we are aware of the real of ourselves.

God IS the Knower and you and I are externalized because HE KNOWS, and our part of Him is our knowledge of the truth of ourselves,—therefore the more of truth we know the more of God we become.

Mind is the transmitter of knowledge, the actual divine medium of God and His great humanity which is the expression of His Being.

God is all.

God's law is the law of all manifestation.

God's truth is the result of the perfect action of His law.

God's breath is the inspiring force of His manifestation.

CHAPTER III.

Concerning the Sense Man

Mine eyes behold the glory of God
When I see only His goodness.
Mine ears hear the music of the Heavens
When I listen for His voice.
The freedom of life enters my nostrils
When I contact the love service.
I taste the joy of everlasting life
When I inbreathe the joy of truth.
I am conscious of God's great love
When my senses respond to Him
For in that love alone,—in His sure strength
Are you and I awake.

The man who wishes to control his own life and its conditions will first relate himself to knowledge.

God IS the knower and his desire to know will relate him to God and his wisdom and goodness so the man finds himself in direct co-operation with an infinite intelligence and thereby of the God of himself.

Man is a portion of God's universal life,—he is created in the image and likeness of the supreme Being ;—therefore he has, or, rather,

he is within himself, the whole of the intelligent intention, including the power to develop himself thru his cosmic attributes into greater and ever increasing strength in the manifestation of universal goodness and opulence.

It is our desire to help the man to realize the greatness of himself that he may perceive that he has the actual energy within himself to relate himself to the all good of the universe,—that he may BE health, BE wisdom, BE opulent on every and all planes of the earth life and thereby regulate himself and his part of life according to his own quality of desire and intention.

To this end we will suggest, some of the instruments and their attributes in the human flesh form.

The soul of man having breathed itself into centralized individuality,—has externalized the flesh form for its use in expressing its part of the life experience upon the earth planet.

Having developed itself thus far in line with the evolution of the universe, it must take the next step in its process which is the creation of its spiritual body thru which it will express its part of life upon the next realm of its universal experience,—and in order to create the spiritual body or as it is often called the cosmic body, the soul must use the physical flesh form which it has already manifested.

Every atom of the physical man has its

own orderly position in his body, just as every human atom has its own exact place in the geometry of the universe. Each atom is likewise intelligent and knows its own place and its exact function and when recognized with intelligence and love, it will do its work accurately and lovingly,—but when it is not given its proper privileges and its just recognition, it becomes mutinous and in its process of rebellion, it becomes uneasy and the thing which we call disease is manifested.

From the atom to the man, there is no compromise with the law of God's evolution;—if mankind denies its own Godness, it simply deflects the good from its own center and disintegrates its atomic connection by dissolving the atoms concerned in its manifestation back into the primal substance of spirit until they are again recalled into intelligent operation thru the universal breath energy.

Just as the human body throws off from itself the atoms which it cannot assimilate until nature again finds a place for them in the divine economy of her manifestation of all substance and all action.

The flesh form of man, his physical body, appears to be incomplete because it is in process of externalization as it is becoming manifest according to the creative force of the soul,—but it has potentially every faculty and every sense which will eventually become active although at present it sometimes seems that its faculties are inadequate to meet the human demand,—and the reason for the seeming is that the man himself does not give

them recognition and thereby realize his own ability to understand and so control himself.

In the flesh body, partially developed are six brain centers which are immediate instruments of the mind in its soul service and there are seven physical senses five of which have externalized their instruments of operation.

Also in this earth body are twelve apertures, the twelve gates of the holy temple,—which exhale and inhale the breath intelligence of the universe and have each its essential and special place in the spiritualization, or, in truth, in the creation of the spiritual body.

While the sense desire of the body is upon an entirely different plane than the desire of the soul—it is of vast importance and should not be ignored because each step in consciousness is necessary in evolution and each step in evolution is in response to some necessity and desire of the man,—so whether it be of the body or of the soul, each desire of the man has its immediate use in the externalization of the universal spirit substance.

The one essential point is that the man shall discriminate and direct his desire according to his highest inspiration and each sense should be recognized as an important instrument in the process of evolution.

And the senses must be under control of the mind as the mind should be under control of the soul.

As the man evolves in consciousness, he not only manifests other and different forms of sense contact with life but the senses he is already using become more balanced as they respond to his finer intelligence and he awakens to a realization that he has a far broader understanding of life and that his possibilities and his opportunities are unlimited.

The seven physical senses are:

Sight, Sound, Smell, Taste, Touch, Intuition and Thought Transference.

The man may raise any bodily sense until it vibrates with the soul quality and in so doing, we will see or hear or smell or taste with a clearer or finer consciousness of that or any other sense.

When the senses are under the control of the mind and when the mind is obeying the soul impulse which is always for good, each sense becomes purified and its instrument responds,—the eye which sees only the good is a healthy eye, the ear which vibrates with harmonious sounds and shuts out discords is assured of clear and fine hearing,—and so on through all the phases of the sense of life.

While each of these senses is merged into every other sense in degree, they each qualify for a separate purpose and operate with a distinct and different intention.

Sight is the most external of all the senses and is the least appreciated, the least developed and the most missed when the eye refuses to give it service.

As the eye is trained to become more steady and more accurate, the vision becomes finer in its vibration and the individual perceives that his sight is more interpenetrative and that barriers which have seemed impassible are dissolving from his sight. He is seeing with the inner eye, becoming clairvoyant as it were.

The evolution of the man depends entirely upon himself; he may clarify every atom of his body, strengthen every sense of his being and raise every faculty of his mind to such a rapid activity that he becomes unified with the infinite good,—until his humanity is interpenetrated with divinity and he becomes master of his body, of his mind and of his environment.

Or,—he may become a weakling and rust in the rut of inaction and vaguely breathe the left over life forces of those who are alive in good intention.

The object of spiritual study and training is individualization because the law of the creature as well as the law of the Universe decrees that the Being which is made in the image of God shall be supreme in his own realm.

The higher vibration or the finer manifestation of the sense of sight is called Clairvoyance;—not the sort of clairvoyance which deals with astute guessing and conjecture, indeed that is far from the spiritual or even the clear natural vision, but the Clairvoyance of a chastened vision which perceives the finer

essences of life, which deals with the unseen we call it, but which are only unseen because we have not developed the power which accurately recognizes the more constructive activity of an infinite intelligence.

Sound is more interpenetrative in its quality than sight,—it is more intrusive;—one can easily close his eyes and shut out what displeases his vision,—but it is not so easy to close his ears to what he does not desire to hear.

While it is not unusual in our present plane of evolution to mentally master the senses thru their physical organs, it is quite true that eyes and ears and every other expressed sense may be consciously controlled and consciously related to the phases of life conditions which we desire to contact.

Thru constructive intention and breath concentration, all this and infinitely more of our own spiritual mastery may be realized while we are yet upon the earth planet.

In its constructive development,—the sense of hearing may be accentuated to a marvelous degree and those who hear the music of the spheres and the voices of those in the far-off universal realms, as well as the word of their own soul revelation, are well aware that they have become clairaudient or clear hearing.

Clairaudience may be cultivated by concentrating the attention of the ears upon constructive sounds;—good music is a fine stimulus for good hearing,—listening to fine language and to words relating to divine uplift-

ment is a wonderfully strengthening process,—the ears very readily respond to the call of harmony and they very soon develop the harmonious habit of attracting only the sounds of goodness and harmony and of excluding sounds of destruction which are the sounds which cause deficiency of hearing.

Any sense or any force or any power or any part of the human creature may become atrophied, so far as he is concerned, by lack of appreciation and consequent lack of faith in its activity.

Ignoring the God in himself and disbelieving the truth of God in his part of life is a degenerating neglect in the human creature and one which definitely aids in his physical dissolution.

The sense of smell which is the ability to perceive odors both material and physical is scarcely recognized as important, to say nothing of its being understood and appreciated by the children of earth.

Smell is the sense of discrimination and its mission is to protect and to warn and to direct the individual and it always performs its mission when the man gives it his attention and recognizes its value.

In the animal world the sense of smell is always trusted and continually exercised, consequently it is more highly developed in the animal than in the man and is its great safeguard because thru its sense of smell the animal perceives the soul quality of the man and guides himself thereby.

In its higher vibration and in its soul quality the sense of smell gives the man the power to distinguish the spiritual aromas of nature;—thru it he perceives the beauty and harmony of odor as well as of color and sound, even the landscape appeals to him more abundantly when he absorbs the finer essence of it thru his nostrils and realizes the actual power within himself for perceiving in a finer degree the all life which is consequently responding to his desire for soul unfoldment.

The sense of taste relates the man to his power of selection,—thru selection he responds to his taste in every form of his life expression, in its externalization and in his environment.

The man knows the necessity of his body thru his taste in selecting his food, also he knows the requirements of his mind and of his soul thru his taste concerning their demands;—when the mind rules the body, he will cultivate his taste to meet the soul demand wherein his entire being can absorb and assimilate the finer essence of the universal manifestation.

The sense of touch focusses within itself all of the other senses.

Every living creature is conscious of its sense of touch on the physical plane, but few are aware of it on mental planes where it is dominant or on spiritual planes where it is absolute.

To the student of truth, the sense of touch is most vital in its higher vibration

where it becomes psychometry or soul measurement;—therein the soul energy interpenetrates its instrument thru all of its senses becoming conscious in each of them and feeling in each its particular point of contact with the life wave. Then the student is conscious of his finer force of touch by and thru which he measures his relation with everything which he contacts.

Therefore psychometry relates the man to the real estimate of himself because when he appreciates that he is touching all of the life he will see himself in his relative position to the differing expressions of it all and he will measure according to his own true understanding of himself rather than in the reflected idea of some one's else opinion.

And he who is capable of measuring himself in truth is already well along the pathway toward mastering himself in truth.

Intuition is a sense so little trusted and so little appreciated by the man that he regards it in the light of superstition, and superstition, while it is merely measuring things in the super realm is interpreted by most of the present race as mysterious and something to be avoided.

Intuition is the human sense which corresponds to the animal sense of instinct. It is the power of such rapid reasoning that the process is lost;—in truth, intuition is knowledge apparently thru reason and yet beyond reason.

When it is allowed freedom of thought ac-

tion, it is always correct,—but when it is misdirected by argument or polluted by criticism, it will not prove accurate in its results;—in fact, every sense demands liberty of action if it would prove accurate,—nothing so thwarts intuition on any plane as to have its motive questioned or criticized or condemned.

In its higher vibration, intuition is the capacity or rather the faculty of receiving true inspiration,—which is the chaste, uncharged, unadulterated breath intelligence, direct from the living source of all intelligence.

When the man directs his mental energy to the receptivity of true inspiration his intuition is brought into action and if allowed to remain steady in that action, he may rely absolutely upon it.

Some students speak of it as listening to and obeying the voice;—no matter what they call it and no matter upon what plane it serves them, when the man is true to his own inspiration, it never fails.

Thought transference is the faculty or the power of directing the thought to another mind so definitely that words are not necessary to convey the idea: The thought carries its message on the breath immediately.

Thought transference is the natural language; it is used entirely by all life forms including the animal world except man;—he is the only creature which depends upon words for thought expression and thru much voicing of words he has weakened his sense of thought transference which under the name

of telepathy he is trying to recall to its normal place in his part of life.

In its higher vibration, thought transference becomes the avenue of communication with individual intelligences on all planes of expression; thru the sense of telepathy we speak to those who have gone on before us; it annihilates distance and dissolves barriers of time as it unites those who vibrate in harmony although ages of hours and areas of miles may intervene.

The man is in process of creation and he is creating himself and attracting, according to his quality and his strength, the forces which he needs for his manifestation;—his constitution is diverse and the process is one of differentiation but his intention is absolute and unified, for the innate desire of every individual soul is for unity with God.

God is good—and good is always balanced, always accurate and always harmonious which means heavenly, and to be in Heaven he must express harmony on all planes; that is, he must be balanced in his mind, in his body and in his purse thereby uniting himself with the good of life; in other words he must be healthy in body, steady in his mind and opulent in his possessions,—otherwise his intention of being infinitely good is liable to be thwarted.

In his process of manifesting himself in ultimate perfection, the man progresses thru ages of experiences and thru many solar systems with their varying planetary laws and he creates for himself the necessary body for

each of these many incarnations in his universal journey, according to his desire and to the law of the realm which he selects for his experience,—his present body always expresses his present quality and always meets the requirement of his immediate experience.

It is well for the man, if, at the close of an experience, he can truly say, "It is finished" in the realization that he has fulfilled his part of that experience constructively and that he is ready and equipped to go on to the next phase in his evolutionary journey because, while he will go on whether he is ready or not,—it is a great advantage when there are no overlapping karmic demands upon him for each experience has enough demands of its own.

When the human creature understands that the earth life is but a small part of his part of the universal life,—and that upon the use which he makes of his opportunity in his earth experience depends his position and his relation in and to his next experience,—he will view his part of life from an entirely different angle and he will perceive with a broader and clearer vision that it is disorderly and out of the divine law for him to be poor or sick or sorrowful in any way,—and in that broader vision he will realize his power to change any and all of these unnecessary conditions which in his ignorance, he may have attracted to himself and which in his knowledge, he may reverse and so relate himself to health and joy by the strength of his truth desire.

He who would be free
Shall bind himself to God.

The human desire for freedom from its in-harmony and for upliftment is aroused when its pain becomes greater than its power of endurance; it is then that the man reaches out his hands and lifts his thoughts in supplication to an infinite intelligence,—knowing within his soul center that only in his desire for the truth of God, can the good of himself be expressed.

Pain is the result of lack and all lack is the result of the human misdirection of its portion of the divine energy and it is the natural effect that the man suffers on the plane of his own action.

Misdirection of universal energy on any plane, throws the one who is responsible out of balance and it is an evidence of the divinity in justice that having thrown himself out of balance the man has the power to recall and repent and readjust his confused forces and so replace himself in the realm of health and opulence which is also the realm of truth and freedom.

Having reached the point in its evolution where it perceives that the process of dissolution is actually dissolving its most vitalized center, the human race is rising to its own resource which is no more nor less than solving or saving itself,—and with its desire to save itself by returning to truth, to the balanced action of the universe,—in which bal-

anced action disease and poverty and death are impossible conditions,—it will emancipate itself.

Health is the natural, normal and balanced condition on any plane of being. It is the term usually applied to completeness of the body as wealth is usually the term applied to express completeness of material conditions—both terms however, having a broader and finer meaning.

Death of the flesh form as man has externalized it, is unnatural;—the atoms of the flesh should be allowed their natural process of regenerating themselves by the breath energy instead of degenerating thru atrophy and disease,—thereby spiritualizing themselves for use in the next plane of the man's expression and enabling him to remain on the earth planet in health and opulence so long as he desires.

When the ego becomes sufficiently strong in its universal position to be created in the image of God,—it manifests and takes its position as a human being on the planet of its selection,—it has the God attribute of eternal life and it may be that the earth body is merely the beginning of that life expression;—the soul has then passed its chrysalis state and is asserting its divine attribute of eternal life and so becomes master of its externalized form in whatever part of the universe it may select to manifest itself.

The race has not availed itself of its divine privileges,—its process has been one of

degeneration rather than regeneration,—and its hope rests in its healing attribute,—which is the quality or the ability to re-call its waning power and so regenerate itself; and while as yet the man knows almost nothing of his power in that direction, he is filled with desire to do what little he knows,—and desire to know and to do the truth and to be good, creates a force which is constructively cohesive, which means that it is wise and loving and is therefore indestructively alive.

The force of regeneration is called healing and is the process of reconstructing that which has attracted destruction.

Healing may be accomplished on any plane of life which has attracted pain and lack,—pain is always the evidence of lack somewhere and lack can always be made complete.

Pain is void and void is unnatural and the healing process not only balances forces which are out of the truth line, but recalls substance which has apparently been lost.

Healing is a natural constructive operation of nature's finer forces and there is no limit to the power of any constructive current although its intentioned course may be deflected by pain and confusion and misunderstanding.

Whatever is expressed in human form is manifest because of human generative thought as it operates conjointly with the breath energy.

The man is the product of his own thought

intention and he becomes the thing which he himself decrees.

Fear is the great enemy of all manifested life, and fear, being the opposite pole of faith, which is the most magnetic of nature's finer forces, brings to the man conditions the opposite of good, which he calls evil:—and while in truth there is no evil, we are not all living in the truth atmosphere, and sometimes the lack of good is so evident to the human sense consciousness that the thing we call evil seems definitely real.

Immensity of theory is of less importance than one grain of fact.

Humanity needs less emotion in its thought concerning God and more realization of the practical fact of Him.

Men need more consciousness and less conscience, less judgment and more justice, less condemnation and more love.

All forms are the symbols of ideas; the man is the symbol of his own idea and his idea must not take the form of fear or his flesh atoms will be filled with the thing he fears and he will attract to them the distorted images which cause disease and eventually disintegration.

The man must know positively that his part of life shall manifest pure goodness, that his body may be filled with faith and charged with his own good dynamic force which will fill him with health on all planes.

There is much conjecture concerning the

attributes of the man; some schools of philosophy divide the man into seven bodies and elaborately analyze the qualifications of those bodies. Others claim that the man is of mind substance alone with no definite quality of form.

It is our intention to deal with life principles and with man's known relation to those principles,—and we shall study the practical and already demonstrated method of using them for the highest and holiest good.

The important thing is that the man shall desire to know the real of himself. No desire for truth ever fails in meeting its perfect answer and the man can do with himself and for himself just exactly what he wills to do;—his part of life is his own and he may dissolve himself by his destructive introspection or he may solve and save and eternalize himself in good.

The man is a marvellous creature, a glorious instrument of power for good; he may be attuned thru his senses to all the radiations of the universe, he may attract and assimilate thru his brain centers the knowledge and power of the infinite wisdom and love,—he may express a symphony of truth and joy,—this mighty man may do all this because he has the ability and the opportunity,—when-ever he has the desire of and for truth in his heart.

In the light of an infinite intelligence and in the name of a supreme love, may he prove true.

CHAPTER IV.

Concerning the Body Brains

Because Thou art alive, oh God,—
The Suns and Stars breathe life.
Because of Thy great love, dear Lord,—
The universe exists.

There is no other life than Thine;
Thine is the living breath
Of all that knows and feels and is
In all increasing strength.

And Earth and Heaven and Suns rejoice
While men and angels claim
Their share, their unity with all
That breathes in Thy great name.

No thing is more important and no thing is less understood than the Inner Breath cultivation and control;—partly because men have no idea of its importance and partly because they do not desire or possibly have not the courage to investigate a force which will actually reveal the truth, or, what is more likely, the lack of truth in themselves.

As a race, men have centered themselves upon money. They have made it the one and

only medium of their relationship with each other, they have exalted it to the plane of their most vitalized intention, with the natural and inevitable result that the greater thing has vanished from their desire and is lost to their intention because they chose to ignore its value.

Breath is the motive energy of every force in existence. It is the fulcrum beneath all process as it is the vehicle of all intention or will.

Breath is the soul of life and the inspiration of the life wave.

The inner breath is the soul of the outer and more external breath; it is the enduring energy of every manifestation of life and is the actual *esse* of the man, as it is the *esse* of divine manifestation in all and of all forms of life.

The inner breath co-operates with the secret intention of the man as the outer breath co-operates with his emotions and his more external intention.

The breath is the soul of the life energy and the life energy responds to the thought force in its directive power; therefore the breath moves in line with the thought; when the man's thought is related to external sense planes, he naturally breathes on that plane and as he can only attract on the plane of his breath, he attracts the things and the experiences and the conditions which are related to that plane.

When a man becomes aware that there is a force within himself which will enable him to become supreme knower of himself, and, thereby, master of his part of life and his conditions,—he will breathe with a finer and more conscious desire toward the life which will connect him, first, with the exoteric or external method of control, and, then, if he is true to himself, in its practice, it will reveal to him the esoteric or inner knowledge of the breath control which gives him the keynote to the gates of both Heaven and Earth.

The externalizing power is in the breath. Only living things breathe and the breath is the intelligent cause of their being alive as it is the intelligent force of all operation.

Therefore the human creature with other living things, must externalize exactly in the degree and upon the plane of his breath control.

The man breathes life into himself and therefore breathes himself into life; in other words, he manifests himself according to the quality and the operation of his intelligent soul breath.

When a man becomes sufficiently self-less, to allow his diviner self to dominate, wonderful things are revealed to him and marvelous things are attracted to him because he breathes freely and according to the truth of himself; that is, he follows his own inspiration and is true to his highest conviction. Therein and thereby he attracts to himself

every good thing which he has the capacity to formulate in his mind.

On the contrary, when a man breathes in externals and from selfish motives, his atmosphere becomes blurred and his thought forces are deflected and become indirect and therefore inaccurate so that his imagining power is indefinite. In such cases the man undoubtedly attracts what belongs to him, but it frequently happens that what belongs to him seems most undesirable to him;—he is false to himself and life appears hard because he does not meet it fair and square in and to himself.

The breath realization of a destructive desire causes disintegration and dissolution of the flesh form.

The breath realization of a constructive desire causes health and opulence on all planes of manifestation.

While every atom of expressed spirit substance is intelligent in some degree, the animal world which includes the human creature, is in process of externalizing centers of greater magnetic force and power than it now possesses,—and these centers are adapted to be the instruments for generating and focusing and projecting and are generally known as brain centers.

The human creature having evolved beyond the plane of most of the earth creatures because of his development of the power to think outside of his immediate environment,

has become sufficiently universal to respond to the infinite intelligence of the divine breath and so when God breaths into him the breath of life, he becomes, as it were, the epitome of the universe because he recognizes that he is made in the image of God and has become operative and good in and with Him in accepting the divine service and in breathing the divine atmosphere.

At the present point in evolution, the man has in process of unfoldment six brain centers,—each of these six brain centers vibrate to a certain key in the chord of human activity, and each center qualifies on the plane of its human demand, thereby magnetizing itself thru its differentiation of the universal life force.

Every point in evolution is symbolized by a star; the six pointed star which is now regarded as the perfect symbol, because it is supposed to represent the double triangle, may also symbolize the six brain and breath centers of the human creature.

During any dimension in conscious evolution, its number becomes the occult number of perfection;—therefore, during this, the third dimension, the number three is the supposedly charmed number and any arrangement of the number three has its meaning of present and immediate power.

In entering a new dimension, the advancing thought, which is known to students as esoteric, because it is the inner unfolding the outer, becomes united with conditions which

are in process of the unfolding and not yet developed; and at this present period the human being is entering into and uniting with the Fourth rate of vibration or the fourth measurement of the intelligent life called by some students the fourth system of Yoga.

Because this is the psychological time for the earth unity with the Fourth dimension of Breath consciousness.

Briefly we will outline the four systems of Yoga practise and the four rates of vibration which correspond to the four dimensions, as they are presented by the teachers of ancient as well as modern occult philosophy and thereby we shall more readily comprehend the brain and breath centers of the man and the process of their development and control.

Yoga means union and the entire system and the many schools of Yoga training lead thru and by the breath practises to a realization of one-ness with all forms of life and consequently of a consciousness of God.

Most of these teachers divide the Yoga practise of breath control into four parts, each one having a different and a special method of training and each being a distinct system of its own;—yet each leading into the others and each interpenetrating one with the other.

Few students are interested beyond the first school of the Yoga breath control which is called the Hatha Yoga and which deals with

the physical body and its mastery, which of course includes the control of material conditions;—almost any school of physical culture gives you about as much concerning the physical breath as does the Hatha Yoga system. They all teach control of the body and its muscles thru accurate breathing.

The more interested student of nature's finer forces, however, recognizes the deeply important meaning of all the symbols expressed in the exercises and knows that they correspond to and also lead to the more esoteric and more dynamic method of Yoga training.

Raja Yoga relates to the intellect; it deals with the mental energy in its contact with the spirit force and it teaches along the lines of bringing disconnected forces into balance and harmony; it teaches as unlimited a power over conditions as does the Hatha Yoga over flesh atoms.

From the Raja Yoga standpoint, all of this external world is the gross form of the internal and more subtle world; the finer being the cause and the grosser being the effect.

The Raja Yoga system starts at the internal point, studies internal nature and from that angle controls the whole condition.

Many of the schools of the New Thought, such as Christian Science and Divine Science, etc., vibrate in the Raja Yoga key: it is a realm of mental rather than physical quality and claims dominion of mind and subordina-

tion of matter and is close to the next step into the Bakti Yoga.

Bakti Yoga is on the loftier plane of consciousness which relates to the interpenetration of the human with the divine and to the laying up of the treasures of harmony to which all else of good is added.

Bakti deals with self surrender and with material relinquishment; it is far beyond the immediate place of human realization although it belongs to the third dimension of human evolution which is the dimension of the present form of human externalization in its earth expression.

The still higher state of consciousness, into which all else is immersed in the realization of God, is called the Jnani Yoga; therein one exalts his personal loves into Divine love,—he immerses his love for friend or family or work into Universal love.

He who aspires to Jnani Yoga consciousness forgets his human desire.

Only in states of spiritual exaltation which are exceedingly rare, does any soul in human form touch that plane of renunciation; and it surely is divinely wise that such is the truth because in its present plane of evolution the earth planet is not attuned to the Jnani Yoga vibration.

Vibration is motion,—not the law of motion, but motion itself, caused by the action of the life force in its breath projection.

Breath is the soul of life and thru the intelligent breath desire comes the force which causes vibration and which operates on the pure spirit substance causing its manifestation in form in exact accordance with its quality.

Vibration responds to the perfectly accurate direction of the law of the Lord which is the mathematical, orderly evidence of the divine intention.

Mathematics is the one known absolute science, and upon its supreme truth of fact is based all intention of an infinite intelligence which expresses itself in every operation of nature on spiritual as well as mental and material planes.

There are innumerable and unlimited rates of vibration but there are only as many forms in process of manifestation as the race thought and quality will permit; the human race has the power of selecting its own experiences and at the present time there are four distinct forms of motion which according to their rate of vibratory force in its action on the primal substance have caused the externalization of every existent form and have manifested every phaze of life expression.

We say four forms of motion although the fourth is not yet in perfect expression on the earth planet because the Jnani Yoga consciousness is not yet expressed,—nor will it be until the race enters fully into the fourth

dimension of its journey thru universal space into the broader and brighter path.

These four vibratory forms are, first, the direct, the straight line which is the primitive action of thought formulation and which gives length to externalization on the material plane and which corresponds to the first measurement or dimension of space and of form in the intelligent thought action.

The second vibratory motion in form is the circle which unites the Alpha and the Omega, the beginning and the end of the straight line into one thereby blending the straight line into the circle and giving breath to the thought action and its consequent materialization into form.

This vibratory action corresponds to the second dimension and is the beginning of conscious intellectual realization in the human creature.

The third vibratory motion is the spiral which separates while it combines the straight line with the circular and thereby gives the co-operative action into thickness and height which gives the consciousness of depth and diversity of action as well as progression.

The spiral motion corresponds to the third dimension and operates on the plane of present human consciousness; its natural tendency is upward, leading the man into the fourth vibratory motion which is called by some students vortexian and which corresponds to the fourth dimension, really the fourth measure-

ment of evolution into which the human race is entering.

Each dimension into which the man enters, unifies him with a finer element of life energy and consequently with a finer consciousness of his own power; but, before he can use that power, he must bring himself to that plane of knowledge where his desire is constructive in quality and therefore he is incapable of using his power for any form of destruction.

At the present time humanity realizes that it is its divine right to be good, which means that it is our divine right to express God in health of body, opulence of environment, and joy of experience. He is in the awareness of spiritual opulence wherein all else is added and he perceives that there is a practical way of bringing to him all of the treasures of heaven and earth, which he can think about; and whenever a man can think concerning a thing, he is capable of attracting and assimilating that thing whether he does so or not.

In process of development in the human creature are six centers of activity each of which is definitely attracting to itself those intelligent atoms which correspond to its quality of desire.

The centers are developing into brains which are the instruments of the thought force of the universe and as the man is the microcosm of the universe he attracts, according to his strength, his part of this universal thought into the brain center which is developing according to its quality.

Although science is slow in recognizing the fact of nature's finer forces becoming a part of the flesh of man, medical science admits that the flesh of the human body is more sensitive than it was in past generations and that certain parts of the body are distinctively showing the gray matter which belongs to brain substance.

Occult science relates the material and visible part of the Cosmic substance to the spiritual and unseen part of the cosmic substance and its activity; we shall work from the angle of occult science and then we shall comprehend the finite and the infinite and the merging of the human into the divine which is in truth the at-one-ment,—or atonement.

The first of these brain centers, sometimes called the sun center, is the constructive brain of the man; it includes the trinity consisting of the heart, the lungs and the liver.

The heart corresponds to love, the lungs correspond to wisdom, and the liver, being the assimilator, their trinity of action results in a constructive force which is the utilizing force of the action of the entire body.

The second of the brain centers which is developing consciousness is the solar plexus, called by some occult students the brain of discrimination because it is sensitive to the material and physical desires of the man.

The solar plexus warns the body concerning its food; it warns it of approaching danger; it discriminates between what the man knows as right or wrong.

The solar plexus is the seat of emotion and regulates the human intention;—in fact it is the regulator of all physical conditions.

The third of the intelligent brain centers is the generative center which includes the generative and creative organs of the human being and this brain relates him to the divine energy of all manifestation.

Thru the generative brain, the man has the divine attribute of creation on all the planes of his present evolution,—and it is in that attribute that he expresses his diviner quality or his quality of divinity.

The fourth center is the brain of magnetism known as the spleen; while the spleen is one of the most important brain centers of the flesh form, it is as yet entirely misunderstood both as to its nature and its use, therefore it is given very little attention, or even recognition; and naturally its important function in the creation of magnetism, which is one of the greatest missions of the breath energy, is practically ignored.

The fifth center is the brain of the head which has formed itself so positively and definitely around the pineal gland that it is the dominant and recognized brain of the body and consequently the most accurate and the strongest in his physical development.

The pineal gland is regarded by occult students as the center of soul consciousness and therefore is the point of the soul anchorage to its earthly body.

The sixth center is the brain of power and power in the true sense means poise or balanced action.

Power is not a smashing sort of a force, rather it is an equalizing energy and is a polarizing influence which regulates and adjusts and balances every other force.

The brain of power in co-operation with the pineal gland is the center of the intelligent force which has enabled the man to raise self to an upright position and also to uplift himself toward the infinite as he is taking his next step in evolution which is the step toward divinity.

We shall devote an entire chapter to each of these six brain centers,—so it is not necessary to enter into detail concerning them in this one; but we will explain in some slight degree their relation to the inner breath.

The only connection the man or any other animal, or indeed any other formulated thing, can have with the life wave is thru the breath which is the soul and therefore the inspiration and the impetus of all expressed forms of life.

The physical body of man is united with the life wave by the external breath which the natural motion of his lungs inhale and exhale,—the lungs being the engine of the body;—whenever the body has assimilated what it requires for its necessity, the lungs expel what has not been used and so the process goes on until the flesh form has mani-

festes its life according to the quality of the breath which it has attracted and used.

The physical flesh form depends for its every activity upon the external breath which the man is constantly inhaling and exhaling and he has the ability to attract and to assimilate as much, and of the quality as he desires.

If he breathes deeply and intelligently with the desire to relate himself vitally with the life current,—then he will be charged thru his breath desire with physical strength.

On the contrary, if he is indifferent and careless and selfish in his attitude to his fellow man, if he does not appreciate his divine attribute of cleanness of pure creative ability, and of God's gift of health and work; in fact if he ceases to realize his own responsibility in the infinite plan he will easily loosen his hold on the breath which controls his physical forces and it will be a natural and simple result that the breath shall depart from the flesh form.

The same law prevails and the same process takes place in the astral, and pranic, and other bodies of the man;—when his consciousness is related to the astral breath,—his astral body responds and thrives thereon, likewise when his consciousness is related to the spiritual breath, he is strengthening his spiritual body and when he is balanced in his desire for good and so is relating himself to all planes of good, he finds himself developing naturally and joyously and creating his cos-

mic body which is the spiritual body,—so that it shall prove equal and worthy to embody his soul, his true self when he is ready to give up his earth body.

There is a spiritual body and there is a corporal body as St. Paul says; also there are intermediate bodies and each body is brought into form by the breath energy according to the desire motive of the man.

When the desire to enter any sphere of life manifestation becomes sufficiently strong in the ego to enable the man to think definitely concerning it, he naturally vibrates in the thought atmosphere of that plane and as the man always breathes the atmosphere of his desired thought, he attracts it to him and relates himself to it thru the force of his breath intelligence which is the soul of the living energy of his desire.

When the man is sufficiently developed to place his will and his intention back of his desire thought, he will consciously and naturally control his entire atmosphere and live in and become as in the condition and the ideal of his desire.

Thru and by his breath intelligence the man controls his life and his mastery of his breath results from mastery of his thought concerning it.

Each brain center in the man corresponds and is related to a certain plane of consciousness and its office or mission in the human body relates to that special plane; therefore

as the man thinks concerning certain qualities of his expression and certain desires of his body, that thought which relates to their particular plane of being, naturally gravitates to the center of the brain which is of their quality;—also quite naturally he develops the quality of force which he is strengthening by giving it his attention.

To illustrate:—If I desire to relate myself to the financial current of the earth life, I will cultivate my center of magnetism on that plane by centering my thought upon the brain which corresponds to and so qualifies with it,—and when I realize that it is in my power to awaken that center by breathing to it,—I shall develop it consciously and immediately and so attract the thing which I desire because I have awakened and cultivated that quality within myself and the only way to attract any thing from the outside is to generate it from within.

Every form of life breathes or it could not have taken upon itself form.

Every atom is made manifest according to the quality of its breath energy.

The rose plant breathes itself into expression and breathes itself into dissolution as it breathes itself thru process into its next higher form of manifestation.

Likewise humanity has breathed itself into its present dimension in universal consciousness and it is now in process of breathing itself into the next dimension or measure-

ment of consciousness which is but another step in its journey along the pathway of infinite life expression.

The man actually is the thing he breathes and his breath follows his thought both externally and internally, he will study himself and regulate his thought, thereby freeing himself from judgment lest he suffer the reaction of breathing into his flesh atoms the very thing he condemns in others.

Because the breath is the inspiring and expiring consciousness of the infinite whole Being,—the supreme knower in whom and of whom all form is made manifest and apart from whom there is only the Void.

When the race becomes aware that the breath of the infinite life is actually the plane of the infinite consciousness, it will also be aware that the breath of the human life is the plane or the expression of the human consciousness, and when it enters into that realization it is ready for its great surrender into the realization of immortality wherein it knows its own divine Godness.

There is no emotion in the realm of truth, neither is there worship of personality or of earthly treasure, both of which are lack of knowledge.

Knowledge is factual reality and is always steady, always just, and always uplifting in its intentive force.

The soul whose desire is toward God has no lesser idol than That,—his love is impersonal

because it is universal, his desire is chaste because of his divine intention; therefore he breathes the fullness of universal opulence and he cannot escape the reaction of his breath because the atoms of his flesh respond to his inspiring breath,—therefore opulence of health and wealth on all planes of his being are inevitable.

The man who loves life because he knows the truth of life, is master of his part of the life energy because thru his conscious knowledge he will relate himself to that quality of its force which is the immortal generator and regenerator of himself and of that which concerns himself.

Each man has his opportunity according to his desire;—desire leads to opportunity;—there are no favors in the law as there are no favors in truth.

He whose desire is for good is already on the path of his great attainment and all things shall be revealed to him and all things shall be added whenever he loves to live the truth he knows.

That I may know my God,—
That I may serve my race,—
That I may be true to truth,—
I shall master my part of life.

CHAPTER V.

Concerning the Constructive Center

Should love depart from life
For one brief hour—
The earth would be no more.

Cemented with divinest fire
And energized by wisdom—
Love generates all form.

Love glorified by chaste desire
Becometh free and holy—
And infills all life with power.

Wherein the universe responds
Throbbing with ecstasy—
That love and life are one.

The truth of love made manifest
Is nature's revelation of God.

The unified action of Love and Wisdom
creates the Constructive force which is the
operative power underlying the God manifesta-
tion of life.

Love is the cohesive substance of the universe: Therefore it is the essential substance because without it there could be no affinitizing of atoms and consequently no formation of the azoic fluid—the supposedly null and void, unintelligent nothingness, but in reality, the spirit essence of the universe, composed of unexpressed and as yet unrelated atoms.

Love awakened and made fruitful by the dynamic contact of Wisdom, becomes operative—construction results which is the necessary activity for all formulation and all manifestation. In the divine economy of nature's finer forces, the cohesive substance of love accompanied by the positive action of wisdom is the absolute and uncompromising power for the attraction and adjustment of the atoms and energy in their relation one with the other.

The human race has added to the weakness of its introspective angle of vision by using the cohesive substance in a purely personal manner; it mistakes its generative desire for love and relates its most selfish intention to the great cohesive substance of the universe without wisdom and with an emotional motive force which, from the very nature of its quality, causes destructive rather than constructive action. And the mighty I and the small you and the far off God are the result of this perversion of the divine intention, which intention is for the universal good.

There is no sentiment in the operation of

nature's finer forces. Sentiment belongs to personality, it is related to the physical sense consciousness while the finer forces of nature are related to every plane and every realm of the universe, and while they may be used according to his capacity by the human dynamo, they are not exclusively his.

However, when the man does select and absorb unto himself the finer forces of construction and uses them according to his highest perception of their use, he not only has the power of balancing his own life but of helping others to relate themselves to health and opulence on all planes.

The organs of the flesh form which correspond to the constructive energy and which are its brain medium of operation, are the heart, the lungs and the liver. The heart being the center of love, the lungs the wisdom center and the liver being the assimilator of their unified action.

The dominant part of the man is the part to which his thought is immediately related; he can atrophy any part of his body by entirely removing his thought from it and he can likewise strengthen any part of himself by constructively centering his thought upon it and he can destroy his entire flesh form by destructive concentration.

Because the conscious breath follows the conscious thought and only through the breath is any part of the life energy attracted or expressed.

When we speak of breathing to any part of

the body, we mean, to center the thought upon that part of the body, and direct the breath to it with the intention of filling it with living energy because when the brain center is aroused, it naturally attracts to itself that which qualifies itself and which is therefore related to it as the law of affinitization draws together corresponding atoms of substance and similar forms of vibratory force.

So in breathing to the the constructive center with the desire to relate ourselves to the constructive force of the universe, we will focus our thought upon that center and draw in a deep external breath, which embodies the inner spiritual breath, with the intention of retaining the spiritual force of that breath.

But before inbreathing with any conscious intention, we will expel every destructive thought from our minds by exhaling the breath already in the lungs with the intention of eliminating every image of destruction and every suggestion of anxiety from our thought.

The heart action responds immediately to the breath, more immediately than does any other brain of the man because the lungs being the engine of the flesh form and using the breath for its energizing power and being the medium of the wisdom force of the constructive center, act directly upon the heart which is the love medium.

Therefore the heart is the dynamo for the action of the entire body and it qualifies the whole manifestation of the man. If the

thought of the heart, its inner breath, is constructive, the man generates and radiates the divine energy of construction; if, on the contrary, he thinks destructively, his destructive breath action operates immediately upon the heart, which controls his flesh form, causing his body and also his environing atmosphere to manifest destruction.

The man thinks in his heart in response to his inner breath desire and he becomes the thing he breathes. It is not a new saying that "as a man thinketh in his heart, so is he;" but few people have stopped to realize that the thought of the heart is of a different quality and with a different cause and a different intention than the thought of the head or of the generative brain or any of the other ganglionic brains of the man.

It is disastrous to judge another or to condemn another or to give recognition to any force which is called evil because the man immediately breathes into his heart the inner breath of his thought and according to its intensive strength, it will remain in the atoms of his flesh and impregnate him with its destructive force.

Let us suppose that you have, in your misdirection of your breath intention, filled your body with disease or your atmosphere with sorrow—possibly you may have done so in ignorance, which is merely lack of understanding, and supposing that you do come into sufficient understanding of the law of opulence to desire to relate yourself to its activity—

it is not necessary to wait until you know any complete process of reconstruction—you can utilize what little you do know and can commence the good work by concentrating upon your desire to be constructive in your attitude of mind and to fill your flesh atoms with the constructive energy; then inhale consciously and with intention upon your desire until you know that you are infilling yourself with love and wisdom and all that such union symbolizes.

Every energy operates in the degree and in the vibration of the inspired breath which actuates it, so the highest vibratory force will respond to the loftiest intention of the mind and the breath energy which is related to it.

There is infinite variety as there are unending shades of quality and forms of intention and of expression upon the earth planet—the man must select as he must live, and the good of his life is determined by the quality of his selection—for the man is the manifestor of his own part of life and in no way can he select what he desires so accurately and so easily as by his power of using his inner breath according to his highest intention.

But the same force which responds to a constructive vibration will respond in a reverse action to a destructive vibration, and the man may breathe with a destructive intention and destroy himself as easily as he can breathe with a constructive intention and generate good in himself; therefore the knowledge of the inner breath control is

never given indiscriminately or to those who desire less than pure goodness.

Each brain center of the body qualifies with and for a different activity. The generative center operates in the cause of creation as the brain center of magnetism generates magnetism according to the degree of its intelligent strength, and as the brain of constructive quality generates the cohesive and its accompanying radiative force, so when you perceive the power of the operation of the spiritual breath upon these centers you will see the absolute necessity of being constructive in your consciousness before you breathe to any one of the brain centers with intention.

To develop this constructive consciousness, you will strengthen the constructive brain which is centered in the heart and the lungs and in the liver by concentrating upon it with the intention of breathing to it with the inner breath and thereby of consciously generating the love and wisdom energy known as construction and diffusing it throughout your entire being.

What you do and what you say is of far less importance than what you ARE and you become the thing you inbreathe; therefore whenever you take a breathing exercise of any sort commence by breathing to the constructive center, in other words THINK IN YOUR HEART thereby filling your entire body with goodness and purity, that whatever you attract may be 'divinely good.

Should the entire race declare for construc-

tion, should every child in the earth home realize the wonderful power of the inner breath and then should each and all take the spiritual constructive breath in togetherness for just one five minutes or even less time—the atmosphere of the whole earth would immediately become so charged with constructive life energy that disease and poverty and death and woe could not exist therein, because no thing can exist out of its own atmosphere, and all of destruction and its sorrowful result would dissolve in the glory of the momentary freedom from the bondage of ignorance and its accompanying tyranny of sin.

You will never take the inner breath except in the free consciousness, that is, you will hold no limiting thought over yourself or over any other soul because freedom is the natural form of all truth expression and the free breath is the truth avenue for all of the universal opulence.

When the breath of your own inspiration is free to permeate you, all things of your heart's desire shall be revealed to you and nothing of good can be with-held, so if you would consciously draw to yourself all that you desire, you will free yourself from all judgment of yourself or others, and relate yourself to truth by uniting your breath with the divine breath of life in the freedom of your realization of God.

Any reverse action of a force may take its expression in a form which appears to be evil. To illustrate: the substance of Faith when

unaccompanied by understanding takes the form of fear; when it appears as fear it attracts a distorted atmosphere which attracts confusion resulting in the absence of peace and the lack of power and which admits all sorts of poverty and sickness.

When you realize that you are in the throes of fear, you should also realize that there is an antidote for the fear poison and any antidote is always the more rapid vibration of the same substance of the poison, so you can dissolve the fear in faith by thinking in your heart, which is breathing faith into the constructive center.

The thing called evil is a temporary form of confusion caused by a misdirection of energy and on whatever plane of action the misdirection of energy occurs, that is the quality of the physical body, usually in the digestive organs—if the action is resentful the reaction will be on the physical body, usually in the digestive organs,—if the action is tempestuous through anger the reaction will be congestive and probably take the form of a severe cold and so on indefinitely because wherever the man has placed himself out of balance the flesh atoms respond on that plane.

Again we cannot ignore the reaction of the destructive force upon financial and other conditions; that disastrous appearance of evil called jealousy is responsible for poverty on many planes, it is the most primitive of all diseases and the most contemptible because it is absolutely false to its claim and seeks to

bind and blemish that which it pretends to love.

No appearance of evil can endure in the atmosphere of construction and when you think in your heart with construction by breathing to that love center with such intention, you create an atmosphere so charged with the divine life energy that you free yourself from the consciousness of the delusion of the shadow of evil and it disappears from your life manifestation.

When you decide to bring your part of life into its orderly relation with the universal life and so clear it from all confusion, you will first eliminate anxiety from your thought because anxiety breeds confusion and disaster and you will breathe deeply and consciously with the desire to be free and to know your part in the infinite expression of pure goodness that you may relate yourself to it in the fullness of opulence and love.

Then you will forget your grievances and your grief by forgiving yourself, for grievances because of slights are usually self condemnation and grief is usually selfish, and having thrown out those forms of selfishness you will relate yourself to opulence by desiring to serve others and you will breathe to the constructive center with your inner breath and as it permeates that sensitive brain you will see the clouds dispel and the dark places becoming light and you then know that the light is shining for you.

Suppose that you stop now and make this

statement practical by proving this truth. Stand or sit erect, being sure that the air is pure, take a deep physical breath, and as you expel that which you do not use, let it carry with it every destructive thought of your mind, thereby making your spiritual atmosphere pure. Do this three or four times so that you are in the chaste consciousness which renders you capable of receiving a chaste vibration.

Then relate yourself to the universal good by desiring to draw within you its purity and strength, give your attention to the constructive center and inbreathe to that center with the desire upon the inner breath which desire thought always establishes it in the outer breath.

As you breathe you will feel an awakening in your heart consciousness and when you take that pure constructive breath a few times you will place yourself in a realm of power beyond anything you have yet touched and from which you will never be entirely recalled, because a brain center once consciously awakened is always awake to your demand no matter what the seeming.

There has been a great deal said about the danger of the Yoga Breath and there are instances cited where people have destroyed their bodies through its practices; those warnings refer entirely to the Hatha Yoga or physical breath practices which are given publicly and used by those who do not understand that all breath control is dynamic and may be used destructively as well as constructively.

There is absolutely nō danger in the spiritual breath practice, because until a man is beyond the plane of ulterior or destructive desire, he cannot exist in a spiritual atmosphere and therefore cannot contact its breath energy.

When, however, he is weary of battling with life and ready to accept its glorious privileges in freedom and opulence, he will throw off his scales of delusion and immediately will desire to know the truth of life which he has heretofore ignored, and then he will think in his heart and the way will be open for him to perceive the God of his own manifestation.

When you learn to consciously breathe to the constructive center, you soon learn to direct the force so generated to any other part of your body and then it is but a step to relate it to your outside conditions and interpenetrate them with the constructive energy. Every physical sense is strengthened and developed through the conscious relation to and with the constructive breath and you will soon learn to breathe through your ears as well as through your nostrils, thereby raising the vibration of your sense of hearing—which process you can also apply to every other one of your sense organs.

Also you will breathe to the constructive center first in all process of generating power because the force of construction is incapable of producing or of operating in any but a perfectly constructive manner and anything you may do under its influence is sure to result in good.

The constructive breath is immediately operative in all process of reconstruction, especially in the healing of bodily disease; when a sick person desires your services and you and he agree that he shall be healed, if you will breathe to your constructive center and then breathe with him just as he breathes—you will reach him and restore him immediately because you will be thinking in your heart for him and spiritually suggesting and creating the life-giving energy for him which is far more accurate and dynamic because more interpenetrative than any mental process could possibly be.

But you will be careful not to let your patient know your process unless he has reached the plane of spiritual desire, for the reason that sick people are usually afraid of anything which belongs to the super or spiritual realm and while it is the only plane of power and of freedom, very few people are ready to accept either.

It is only necessary for us to be willing to know truth by being true to ourselves in order to have the good of life revealed or rather glorified in us, because as you and I think in our hearts shall we manifest our flesh form.

We speak much but we cannot speak too much of the importance of the constructive consciousness, it is the foundation of all of the life operation and the inspiration of its process.

The constructive brain of the body is the center of the Christ consciousness which is

the child love, that undoubting, untroubled, primitive awareness of God; therefore it is the beginning, the first step, as it were, of knowledge.

Also the constructive brain is absolutely essential for the manifestation of the flesh form. If the breath of its life is withdrawn for the length of two heart beats, it with every other brain of the body is stilled and a disconnection is made with the infinite mind which is difficult to recall and which is apt to lead to a disconnection with physical life, and then physical dissolution naturally occurs.

When you know how to use your inner breath and when you do use it constructively, you will need no more instructions from other minds because you can then relate yourself consciously to every form and every degree of knowledge which you have the capacity to desire; your touch with the whole life and with all of knowledge is through the breath but when it is unconscious you are not capable of demanding your own path of understanding so you spend years of accumulating through other people's minds what you could draw to yourself with greater accuracy through your own if you were conscious of your own relation to the universe through your inner breath.

When you become conscious you perceive your own power and then you are gentle in that power and non-resistant in your attitude toward every other thing than yourself be-

cause you will see so clearly that it all rests with you and that you may know and have and be all that you are willing to become in yourself.

For that is the keynote of all attainment, to BECOME goodness and knowledge and health and wealth and all that you desire that the great dynamic force of such attainment shall attract to you exactly the thing that you are.

For verily—as a man thinketh in his heart, so is he.

There is no sin.

Whatever heart declares its love for God
No matter what the outer claim—

Is heart of good.

There can be no impure love. No matter how exalted the love may be, should it become sufficiently confused and distorted to be unclean, it ceases to be love for the love substance however expressed is always chaste in essence, chaste in action and chaste in manifestation.

When you and I through our inner breath consciousness become alive to the fact that confusion is transient and that all of misdirected energy is but the shadow of reality—and that all shadows dissolve under a constructive realization we will breathe the spirit of love and wisdom in the full strength of our own soul consciousness that no other thing than good can possibly endure.

And then we shall know the unswerving truth concerning the vastness of God and the vastness of His human manifestation through His divinity.

God is supreme—
And he who lives and loves
Giving the best of him—
Knows that great truth.

CHAPTER VI.

Concerning the Solar Plexus

Great Truth exalted,—
Thou evidence of God;
Aye evidence of men and angels
And all of good that lives.

We claim to know of Thee,
Thy every phase,
Thy heights and depths and holy proof
That God is all.

And in His mighty Allness
The human heart shall know
None else but God can be.

The Solar Plexus is the sun brain of the flesh body and centralizes its intelligent forces as the constructive center centralizes the breath intelligence of the entire man.

The man thinks with his whole body in some degree but the thought is focussed in some one of the brain centers according to its capacity and quality.

The physical thought, that is, the thought which relates to his physical condition, its

desire and its necessity, is generated and operated thru that brain of the flesh body which is known as the Solar Plexus.

Occult Students regard the Solar Plexus as the discriminating brain of the physical body and call it the center of discrimination;—in correspondence with the sense, they relate it to the sense of smell because when it is given recognition and allowed to be true, it always gives warning of danger and guides on the accurate lines of action.

The outer and physical breath when consciously directed, is reflected on the solar plexus brain in such a manner that those who do not understand the inner breath can by ordinary deep breathing awaken the physical consciousness and so strengthen their understanding of themselves.

But he who is coming into spiritual consciousness thru his inner breath control, will find a far greater awakening than he has ever thought possible, if he directs his attention and his intention thru the medium of the inner or soul breath to the solar plexus, thereby arousing its conscious activity toward its true cosmic or spiritual relation.

Any part and any organ of the man may become atrophied until it is unconscious or it may become strengthened until it is super-intelligent and acts in immediate response to the soul desire,—then it is in direct relation to and with the infinite mind and in line with mental strength.

When anything is partially disconnected from the infinite mind, it becomes confused or even atrophied because of confused and uncertain contact.

The great trouble with the solar plexus as with many other parts of our wonderful bodies is, that we know almost nothing about it and its dynamic possibility.

If it gives warning of some impending danger, we conclude that our stomachs are disturbed,—if it demands more freedom of action and more breath attention, we think that we crave something to eat or drink,—and if it rebels against such stupidity then we are sure that we have acute indigestion and load it with medicine to help dissolve the over supply of food in our stomachs and enable us to eat some more and of course the medicine acting as an anesthesia on this solar brain it is quieted and suppressed for the time being.

Most stomach trouble can be immediately relieved by straightening the body and breathing with conscious attention to the solar plexus because it is in direct relation to the stomach and corresponds to it in discriminative and assimilative quality, although the solar plexus brain is ganglionic and has nothing to do with the digestive organs.

In breathing to any center of the body, it is always advisable, until one has become perfectly constructive in his consciousness, to breathe first to the constructive center,—thereby making of himself a chaste avenue for the operation of the inner and more dy-

namic breath and rendering the result accurate.

Should you breathe to any center of the body with the inner breath when a destructive vibration dominates, you are quite liable to defeat yourself and produce an opposite result than you intend.

If you are in doubt concerning any person or his or her mental attitude to you just breathe to the constructive center with the inner breath intelligence and exhale every thought which is not perfectly clean and just,—then take your deep inner breath with the soul intention to know the truth.

You will find the response immediate and accurate; you will not only know the truth concerning that person, but you will know it concerning yourself which is far more important, as your great responsibility is with yourself and if you are true to yourself you will expect very little from other people.

In the same manner and with like result, you can breathe to your solar plexus to know concerning conditions and to relate yourself to the understanding of the wise method in all affairs concerning your physical and material conditions until you so strengthen your power of discrimination and of truth selection that you know without reason and without process because you have reached thru reason and thru process to the plane beyond both.

The solar plexus is especially responsive to all demands upon it for analysis concerning

the finer forces of nature and their operation, as well as for the most useful process of utilizing the different brains of the body in their creative and assimilative method.

In fact the conscious and natural control of the solar plexus thru the process of the inner breath action, will lead you surely and directly to the place where you will know yourself and your own capacity and you will be able to enlarge your capacity thru your knowledge.

The student of truth does not require a lot of vague statements or many accounts of phenomenon to strengthen his faith and understanding and so increase his power; his truth desire will develop his ability to seek and to know truth for himself;—we cannot teach each other anything but we may all inspire each other to put in operation the desire actively which will enable us to know and to do for ourselves.

You are a God in embryo.

You will unfold and be born anew in the divine consciousness of your universal relationship.

The soul that has the true desire meets always the response and when you are ready, the method of your unfoldment is made plain.

Even should you be in the vastness of human aloneness, still would the way be open, for the inner breath intelligence of the universe would reveal to you all that you are and all that you need.

And this great breath of the Infinite also will reveal to you the inner force of its own life and love energy whenever you are willing to know that the hour of your deliverance arrives.

And the hour of your deliverance comes when you put your selfish and personal intentions out of your consciousness long enough to allow the divine and impersonal intention to enter and interpenetrate you.

If you would have intelligent response from your solar brain, you will give it room to breathe and to think.

There is no more certain process of atrophying your solar plexus and rendering it stupid and unresponsive to your demand, than by compressing it and smothering its life energy.

Also the accurate process of ruining your digestive organs and of weakening the intelligence of your bowels is to compress the solar plexus; because while the solar plexus is somewhat protected by the ribs as the brain of the head is protected by the skull, it is more frequently suppressed and compressed by the clothing until the ganglionic nerves become confused and weakened and the flesh form loses its intelligent vigor.

We do not breathe to the solar plexus for especial accomplishment or for definite results as we do to the generative and to the magnetic brains;—we breathe to it for the power of that revelation which gives us the

understanding of methods and the inspiration in the power of selection.

What we want is knowledge for ourselves and not the opinion of other people; and the solar plexus brain responds to that demand as well as to the desire for readjustment and the accuracy of differentiation which we call knowledge.

When you understand the dynamic accuracy of this solar brain as it responds to the inner breath intention, you will be able to diagnose the cause and the location of disease and to know the method of thought and of breath to employ in healing instead of using a promiscuous process of indirect and scattered thought.

The Solar plexus is the center of the physical healing activity,—it is under the immediate influence of the sign of Virgo which is the one sign of the Zodiac which is perfectly balanced in its physical equalization, thereby giving it great power in adjusting the claims of physical inharmony.

You do not have to wait thru days of practice in order to utilize what you know concerning the inner breath because you cannot use the inner breath or even touch it until you are conscious of it.

When you do become conscious of it, your progress is very rapid because of its dynamic quality and the result is not only accurate but immediate.

Suppose you stop now,—right where you

are and take your deep constructive breath as we have explained in Chapter Five, to the Solar Plexus and see if you perceive the warm glow of an added consciousness which will reveal to you the actual fact of the inner breath intelligence.

You see it is no effort,—it requires no strenuous action, neither does it demand any great mental capacity and culture.

The only thing really necessary is that you shall be truly desirous to know and therefore to try this very simple method of awakening the brains of your body to their normal plane of use.

We cannot ignore the fact that all result comes from some sort of process and neither can we fail to see that different process means different result, that inaccurate process leads to inaccurate result and that differentiation both of action and process requires orderly intelligence.

No matter what our human aim, we must discriminate in process,—and the Solar brain, when given our breath attention, will not only discriminate for us but will direct us to that which truly belongs to us,—thereby saving us from reaching into the universe for that which we have not yet attained.

It is a waste of energy, as well as of time, to make claims and statements which are mere words,—to declare that “all is mind” or that “Mind is absolute” when we have no more comprehension of Mind or of the Abso-

lute any more than we understand ourselves and our part of the infinite Mind or of what is the Absolute.

It is well sometimes to get very still and relate ourselves to our child consciousness and to balance in our common sense;—it is so very easy to swim out of our depth and to think in unrealities.

We want to know the truth and our relation to it and we will know the truth in its daily relation to our part of life just as soon as we are willing to know concerning the breath.

In the healing of the flesh form, the Solar brain is especially intelligent.

There is an ethereal connection between the Solar Plexus of all humanity,—it is the center of their psychic physical relationship and in the healing work, you not only know the quality of your patient thru the solar breath,—but you also know his body and its condition.

Another thing which you know is the especial process which your patient needs, he may require the touch of your hand, or he may require to be inspired thru understanding of himself and of the law; again, he may have the quality of faith which responds to prayer alone, which is, of course the most immediate form of healing which exists.

When you are working with the usual type of patient,—you will differentiate thru the breath of the Solar Plexus,—you will know

that you do not use the same quality of thought energy to heal a cancer that you do to heal nervous prostration, that a cold in the head differs from the shock of an accident.

You will know that upon the cause of a heart ache will depend the strength of its cure;—in fact the method of dissolving all confusion depends upon the quality of the cause,—and this is true of every form and condition of disease.

One of the modern schools of metaphysics has adopted from the oriental a method of healing which is founded upon the position of the patient in the Zodiac. They claim, which seems quite reasonable, that the sluggish temperament requires the intense and more rapid suggestion and that the excitable temperament requires the steady, calm and cooling suggestion and that they can judge their patients and qualify them according to their astrological positions.

We appreciate the accuracy of such a method but how much more simple and more direct is the process which knows without mathematical calculation and which arrives at that knowledge thru the simple contact of the inner breath intelligence which directly and immediately relates us to the knowledge of the lack in the patient as well as to the faith and the understanding to make it whole.

There are very many methods of flesh healing,—surgery and medicine, suggestion mesmeric and suggestion therapeutic,—Di-

vine Science and Christian Science and varying schools of occultism and New Thought are all working toward the healing of the body and the upliftment of the man.

Some of these methods seem accurate and definite;—others seem less defined but we must realize that all are good and even tho we do not always approve and seldom understand it does not help us and may harm others if we criticise any process which helps in the upliftment of the race.

And we will always remember that the reaction of any force which we send out is always directly upon our own selves, especially vital does it become when we understand what we are doing.

It is in permanently dissolving disease and poverty of all sorts that the Solar brain is especially dynamic,—and when you have freed your patient and have recreated harmony in him, you will breathe with the inner breath to the Solar Plexus with the intention of dissolving all memory of past inharmony and then you will agree with your patient to forgive and forget a condition with which he has finished.

For it is written: "Let the dead bury the dead."

All things with which we have finished are dead and all things which linger in our consciousness are still alive and cling to us.

It is the mission of the Solar Brain to free the living from the dead, to separate the

wheat from the chaff and to place in true relationship the finer forces of nature and to render unto life what belongs to life.

The overcoming of surplus flesh, as also of surplus energy belongs to the Solar Brain,—if you have more adipose tissue in your body than you need for your health and comfort, you can refer the condition to your solar plexus and then give it the attention of your inner breath and its desire to be free from surplus flesh, your breath intelligence, so directed will not only inspire you as to your action concerning it but will act immediately on the super flesh atoms and show them their proper place and their normal activity in your body.

As you utilize the power and strengthen the capacity of your solar brain by relating it to your inner breath intelligence, it develops the grey matter which is the brain substance and becomes not only a ganglionic brain center in process but a brain in factual expression.

The solar brain is also the center of the hope substance and its companion force of intention,—you will notice how the practice of awakening the solar brain thru the breath process, arouses your hope and accentuates your intensive force, whereas with a sluggish and dazed solar plexus, your attitude to life seems hopeless and weary and heavy.

Again,—control of the Solar brain controls many conditions of nausea, such as have no relation to local disturbances in the stomach

like sea sickness, pregnancy, unpleasant odors and disagreeable suggestions.

The Solar Plexus is very sensitive to any disturbed sense and so is responsive to their abuse,—so when eyes and ears and taste are in trouble, the solar brain takes that condition upon itself and we think we are sick in the stomach.

So it becomes a great regulator and we do not over-eat and over-drink or abuse our eyes or get over weary when we know the result which follows.

But when we discover that we have so abused our senses and our bodies,—we will give ourselves a rest and then breathe to our solar brain and balance the condition,—by first breathing to the heart center or rather the constructive center and then to the Solar Plexus center with the intention that it shall be intelligently regulated in its service to you and you will soon find yourself quite normal and comfortable.

Any one who has attracted the habit of taking drugs and is therefore a slave to them can free himself by utilizing the solar breath in that direction.

Or any other habit because all habits enslave us and we never amount to much until we are free from them.

If you have a patient who desires your help in the freeing of himself from any sort of bondage,—you can direct your constructive breath to your Solar Brain and suggest thru

it to the Solar brain of your patient that he has no desire for the condition which he has assumed, that he has no craving for any thing but good, that his greatest desire is freedom of mind and body and that he has forgotten and forgiven all that can possibly enslave him.

Your patient will be free for always, unless he deliberately recalls the condition.

But be very sure, whenever you use the inner breath to accomplish a purpose as in the case of habit,—that your patient truly desires your service, because the inner breath is dynamic and responds immediately and unless you project it constructively and in accurate co-operation, it may carry a reaction to you rather unexpectedly because it is most destructive to intrude your service where it is not wanted.

For instance a healer who did not realize the power of the inner breath almost died from treating a man for habitual drinking when he resented it although his wife asked for the help.

Freedom is the divine right of every intelligent human creature.

Fortunately, however, until a soul arrives at a point where he is willing to allow the same privileges which he claims for himself, he is very rarely capable of grasping the truths of occult power because he places himself in a bondage which only a free consciousness can unloose.

The disease called old age dissolves in the light of the inner breath consciousness for the breath intelligence has no recognition of any destructive effect of time; the flesh atoms become filled with living intelligent energy when they relate themselves to the soul of life itself,—and the soul of life is the spiritual or cosmic breath.

Where there is consciousness of life, there can be no degeneracy and consequently no process of destructive dissolution.

Therefore with the constructive dissolution of atomic degeneracy, enters, atomic regeneration which leads to perfect flesh mastery wherein the “last enemy” is overcome.

As a race, men do not breathe;—to be sure the lung engine moves and throbs regularly so that sufficient of the outside air is taken into the engine to enable it to keep on moving and so keep the heart action steady enough for sufficient force to keep the blood in circulation and to enable the body to keep in touch with the life current,—but as for really living, there are very few human beings who have intelligent breath force in their physical forms to enable them to attract enough of the infinite mind to really think for themselves.

And no man is really alive until he thinks and breathes for himself.

The solar brain is the home of what is known as conscience because it is the discriminator, the brain of selection.

If you do a thing which you think is wrong, your idea of that wrong naturally vibrates to the brain of its selection because any idea of wrong is more or less confused; and if you decide thru your power of selection that you have done wrong,—then you have selected to be uncomfortable, the sentiment is painful and your conscience hurts.

Only upon the plane of conscience can there be such a thing as the idea of wrong because consciousness is the realm of truth and knowledge and in that realm confusion and injustice cannot exist.

The man who is conscious and who knows his relation to God is never disturbed by any shivers of conscience,—in his consciousness there can be only his right angle of action and whatever he does is exactly right for him, no matter what may be the standard and opinion of other people.

The soul whose conscience has merged into consciousness always finds his path of truth which is his right angle of action leading him exactly in the way of leaving every other soul in perfect freedom,—he knows better than to interfere with the rights of another living creature.

The Universe is opulent with bigness of every shade and variety of God's life and there is plenty of place for every vibration of that life.

And the whole of that life, with you and me and all that concerns us, sweeps on and on in the opulent and infinite good.

In the onrushing process of the evolution of this race, the human principle has not yet subjected the animal principle although the divine principle is commencing to interpenetrate the human.

The race moves as one but there is always the head of that one and while there are those who seem to be far in advance,—there is in truth no separation because unless a soul intentionally lets go and is willing to be thrown off from the body of the race as waste matter, he will go with the whole as a part of it.

So long as the desire of the individual soul is for good and for God, no matter how faint the spark of that desire, he will be part of the life of the race operating with it in purpose and intention.

God's evolution is man's evolution.

God's interest is man's interest.

God's hope is man's hope.

Blessed is the man who claims his privilege of interpenetrating his humanity with divinity and so becoming divine in interest and in intention.

And blessed indeed is he who mistakes not in his thought concerning the great and most glorious God for in the recognition of his universality alone can humanity become divine.

To know the law dear Lord
That naught can go astray,
I live Thy life in love
As unto Thee I pray
That I may breathe with Thee.

To hope with Thee oh God,—
No lesser thing I see
Than I may know the whole
And all that hope may be
When I shall breathe with Thee.

CHAPTER VII.

Concerning the Generative Brain

'Tis only when I purify
My love
That I am free.

'Tis only when I purify
Desire
That I am chaste.

For herein lies the law.

'Tis raising unto heaven's harmony
My human love,
And not in crushing and destroying
Its great force
That I am one with life
In perfect and in conscious strength.

It is imperative in the face of the present human demand that mankind shall become sufficiently chaste to perceive the truth of his divine inheritance of the power of creation, that men may realize their own immaculate conception and thereby their relation to God.

The confused idea of the most holy relation of man to God and of God to life in mani-

fest form shall be dissolved in the flaming radiation of a mighty truth revealed,—because men are awakening to a realization of their responsibility in the matter of the regeneration of the race thru a chaste expression of their own generative power.

Because humanity misdirects its power, misuses its opportunity and perverts its sacred privileges, it does not lessen the truth of the fact that the creative energy is the most dynamic as well as the most divine of all of the attributes of God which are engendered in the human kind.

The generative brain of the human creature is the center of all of its creative activity; it is intelligent in the degree of its chastity which means in the degree of its clean desire and action for good.

When it is misused with perverted purpose or misdirected thru the action of lust instead of thru the attraction of love, the generative brain becomes confused and is quite as liable to create a destructive force as a constructive one, thereby producing destructive effects both as to conditions and to forms.

It is not my intention to write concerning the sacred and holy things of the past, or of the mighty symbology of the map of the heavens as it is given in the book of wisdom; it is merely my desire to relate you as quickly and as easily as possible to a method of the inner breath control which will cleanse and purify and chasten the generative brain as well as the entire sex consciousness, thereby

rendering it capable of creative utilization on all planes of your constructive desire and intention.

Human thought concerning sex has become so impure and so perverted and therefore so unclean that it is regarded as improper to speak openly about this marvelous creative brain of the human creature,—so our youth grow up in ignorance, with little or no understanding about their natural functions and their innocent desire,—except what they learn from a deflected angle thru the distorted vision of other children equally ignorant.

Then when nature over-reaches herself thru repression or misdirected expression, the result which naturally follows, leads to destruction and grief instead of to construction and its accompanying joy.

There can be no deflection from the truth angle of nature's inexorable law without great pain.

The use of the generative brain is quite as vital in its creation of life conditions as in its creation of life forms:—one who understands himself may thru his generative brain and its chaste use, draw from out the universal mind, the most glorious manifestation of genius in art or invention or science, or any other form of expression, by simply generating within himself the constructive forces which correspond to, and which consequently attract the quality of the thing which he desires.

On the contrary he may by misunderstanding himself and thereby misdirecting his cre-

ative energy, create a force which disconnects him from the finer forces of nature and so externalize their lack and express disease or disaster or poverty on some plane of his life.

Every form of disease in existence is caused by the misuse and abuse of the generative brain center; not necessarily the fault of the person now expressing the disease, indeed its origin may have been in past generations;—but the race is one,—and the mistakes and confusion of the father and of his father's father may be overshadowing the son.

Were it not for the light of the newer revelation and for the upreach of the present generation to meet it, the race of the present day would soon be entirely disintegrated by the many phases of death thru disease and hate and fear and war which it has attracted because of its appalling ignorance concerning the sacred and holy brain of creative energy.

Well indeed did the earlier races understand the holy of holies of the Temple of the ever living God, (the creative brain of the flesh body,) and they respected it in chastity of thought and symbolized the creative act in the rites of the old Phallic religion upon which was founded all religions both ancient and modern.

The spires of the Temples are symbols of the male organ of generation and the within altars symbolize those of the female,—while the modern church buildings correspond in their symbolical architecture,—

The spiritual significance has been lost to

all but the Catholic church which still holds to many forms of ancient symbology.

The dances of modern times are the reflection of the sacred dances which were a part of the rites in the ceremonies to the Phallic Deity whose power was held to be the most dynamic force in existence and who was worshipped above all of the other gods.

Many of the dances now, as did all of them in ancient times, symbolize the act of sex expression, and, while we may look with a certain contempt upon many of the ancient customs,—the truth is, that before the prostitution of sex energy became common, there was far more reverence and a finer chastity in the minds and hearts of mankind then than there is now.

The first thing you will do when you think concerning your creative brain, if you would be true to yourself and to your every function of life is to think in your heart.

We have already discussed the process of thinking in the heart brain.

Having filled your body with the constructive breath, you will breathe to the organs of generation which are the creative brain,—with the pure desire of awakening and developing that brain in chastity and power and intelligence so that it will be under your conscious control.

It is not advisable to practise the creative breath until you understand the other five of the six ganglionic centers because the crea-

tive brain usually operates in connection with one or more of the other brains and you will find it easier and more effective to use it when you know them all and their different qualities of inter-relation.

The inner-breath is the actual spiritual vehicle of all such inter relation and it can be directed so accurately and so dynamically that you will find yourself touching hitherto unknown forces and accomplishing things which you had not dreamed were in your province of action.

Indeed you will enter a new world when you realize the glorious possibilities of the inner breath and its active relationships.

There is absolutely no hope of a healthy, happy or permanent race until the quality of its generative force is made clean.

There can be no conscious accurate generation of humanity until its creative process is honest in its inception and loving in its conception.

An accidental humanity such as is the majority of the present mediocre generation, is never beautiful, is rarely balanced and is sadly lacking in intelligence.

Every child has the divine right to breathe the breath of God which contains every good in life, and it should not be compelled to breathe the breath of the devil and its accompanying evil.

Devil being the symbolic term of and for

the delusion of evil which we call sin and sickness and poverty and death.

And the breath of God's life is the clean, accurate, pure breath of a chaste generative act,—clean in intention, accurate in desire and pure in freedom and love.

In that breath shall mankind be truly awake.

Before the race is healthy and powerful, it must understand something of chastity, not according to perverted human opinion but according to the principles of universal life which are the laws of an infinite intelligence,—also, before we can have a race of clean thinkers, we must have free mothers.

Licentiousness and rape must be abolished from the marriage relation which, too frequently is utterly unchaste,—and human mothers must have, at least, the consideration and privilege which is shown to the beast mothers in being the keepers of their own persons.

The mother who truly loves the father of her child and who breathes freely, even though unconsciously in her heart concerning him,—impregnates her child with the God idea of him because she thinks in her heart and with chastity concerning him,—she is expressing her motherhood in freedom and in love and not in fear and compulsion.

On the contrary, the mother who loathes the father of her child, even though that loathing is momentary thru the despairing

idea that she is pregnant against her will,—impregnates the helpless creature lying beneath her heart with a force which is not promising for the health and happiness and opulence of its future life.

Parenthood should be the glory of human expression,—the prayerful, careful faith of human desire and intention and not the careless, unfaith and the fear and dread of lust.

The great marvel is that the race is as orderly and as intelligent as it is, considering the inexcusable misdirection of the seminal fluids which are the most etheric and most volatile of all the physical secretions and which contain the secretion of human nature.

The desire of a man and a woman for each other, when it is thru chaste love, leads to generative expression and becomes a dynamic force of manifest creative power.

In its constructive relation, it is the immaculate conception of their ideal on some plane of manifestation,—but should it become dissolved in passion, it may lead to destructive results.

There should never be any sex contact between two people unless they love each other truly and purely.

Any violation of that law leads to poverty on some plane of their human expression.

Let judgment dissolve from the heart
That love and wisdom may enter in.

The generative brain is the center thru which the intensive idea is focussed and formulated and made ready for physical or mental manifestation.

The creation of a human being is only one phase of the active creative work of the generative brain.

It is also the brain instrument for every other creative result in the life accomplishment,—but on the plane of child creation, the dual forces of male and female are absolutely essential in co-operation for the desired result.

Any other plane of creation does not require the dual physical contact; the inner breath relation and inspiration is essential.

Also it is only on the plane of physical and animal creation that an orgasm is necessary for accomplishment and the spasmodic conclusion of the sex act should never be expressed except for the generation of a child.

A physical sex contact when the parties are chaste in their love for each other, may be held in perfect control until the two lovers are entirely satisfied and know that they not only have generated the life expression but that they have strengthened and reinforced themselves on all planes.

This balanced control comes thru the inner breath consciousness and solves all the problems concerning flesh mastery and control.

The chief of which is the regulation of procreation.

Thru this inner breath consciousness, a man and woman who truly love each other and who freely and lovingly and mutually desire the creative expression of their love,—may during that contact, generate forces which will relate them to untold happiness and usefulness,—also which will strengthen and develop and render them avenues of perfect health and wonderful opulence on any plane they may desire to touch.

Another thing which these two lovers may do during their conscious and constructive interblending, is to give to each other every spiritual gift which they possess; talents and temperament and qualities and even characteristics may be exchanged,—for it is in very truth, the joining together by God which only the death of love can possibly put asunder.

On the contrary, if the expression is merely one of passion on one side and of accommodation on the other,—or of passion on both sides and concluding with an uncontrolled orgasm,—the relation will not strengthen the mutual love neither will it add to the opulence of the life expression; rather does it lead to weariness of body and mind and heart.

In each human creature is the divine attribute of being able to generate within himself the dual force required in the manifestation of the finer forces of life;—not for the purpose of physical child creation because that is on the animal plane and requires no

more control of the finer forces of nature than the animal requires in creating its kind—but like the animal it must have the cohabitation of male and female.

On the plane of mental and spiritual idealization the individual may use his generative brain, may charge it with the fire of his inner breath desire and so manifest of himself and within himself, that part of the universal substance and its action which relates to his desire and his activity.

And this ability does not apply alone to constructive materialization because he who once develops that power, uses it for every externalization of his thought formulation whether it be constructive or destructive.

It may not be done consciously or with definite intention any more than one voluntarily raises his hand to ward off a blow or to receive something offered to him, those are subconscious acts; but if this power is developed and is used destructively, it may account for some dynamic and very unhappy happenings which are not comprehended by those who have supposed themselves on exalted planes of spiritual understanding.

When you come into practical comprehension of the creative power, you will use it first by thinking in your heart concerning it, you know it is a God energy, a divine force, good, beautiful and holy;—you will breathe to your constructive brain first and then to your generative brain and then breathe to the force you would use thru it with conscious intention.

When you perceive that you have enlivened your creative brain, you will concentrate your thought and then breathe deeply and consciously with your mind centered on whichever one of the brain centers you desire to use in expressing your intention.

When you intend to generate magnetism on financial lines, you will use the same process; you will breathe first in your heart and then to the creative brain which is, in truth, constructively generating your forces, and then you will concentrate with the inner breath to the magnetic brain.

With the desire to express on musical or literary or any other artistic lines, you will breathe to the constructive brain, then to the creative brain and then concentrate on the intellectual brain, which is explained later; and thru this method and process you can attain any quality of force which you require in externalizing your life purpose.

All conception, whether mental or spiritual, originates in the creative brain and results in birth.

Every immaculate conception brings forth a christ child and if your desire is good, which means from God,—and if you formulate your desire in goodness, whether it be for perfect child of brain or perfect child of flesh, your conception is immaculate and your desire shall be brought forth;—it may be born in the shadow of an humble manger.—or it may be born in the palace of the king,—but it is born in the kingdom of God and

created to help solve the problem of the race which means to save the race.

Every idea which is conceived in pure goodness and born thru and by faith is one of the glorified saviours of the world.

Heretofore men have idealized in personality,—they could not formulate their thought outside of a material form,—but as we approach the next dimension of consciousness, we are commencing to idealize in principles, we are touching reality in the finer essences of the life wave and so we are entering the Temple of the holy Ghost, which means the whole consciousness of the Universe and we are entering it thru the gate of the recognition of spiritual or cosmic fact.

The Universal man is here,—he is breathing the divine life, he is charged with the fire of God's love, he is pulsing in its every living flame,—the dead Christ of him is arisen,—behold the resurrection is at hand and the rock of ages is cleft in the shining light of the newer day.

There is no compromising with the forces of the inner breath consciousness,—it reflects and absorbs all that it touches in flawless accuracy.

The soul that declares its unity with God's work and who therefore breathes the atmosphere of that holy (wholly) intention, must not deflect the line of that intention from the right angle of the truth line unless he wants to attract intense pain on the plane and in the line of its deflection.

In fact and in the divine law that is the only he'll he can ever really know.

God manifests thru the accurate flawless goodness of his mighty work in the grand externalization of himself in the Uinverse.

You and I are part of that externalization.

We are part of the good manifestation of God's work.

According to the claims of symbology and its version of the race origin, Adam corresponds to the earthly exterior man, the wisdom Father, while Eve symbolizes the divine interior woman, the love Mother.

These two are united in one and are objectively and subjectively indispensable to each other, as they are the parents of all constructive form, being the constructive unit out of which emanates all of the intelligently expressed life upon the earth planet.

If you and I could apply our divine attributes of creation, and if we would thereby draw to ourselves the opulence of the universe in love and wisdom,—we would soon connect our inner breath desire with the generative force of the universe by breathing with our conscious spiritual breath to our own generative brain and then realizing that it is a portion of the generative brain of the universe and that we may utilize as much of the creative energy of the universe as we have the power to attract and the strength and the capacity to assimilate.

We will strengthen our power and broaden

our capacity by eliminating from our thought all criticism and all judgment for each other or for any other living thing.

We will know that whatever I do is exactly right for me according to my universal right angle of action,—and that what you do is exactly right for you and we will give every other human being freedom of expression that we also may be free to express our divine attribute of manifesting our part of God's life according to our own position in the universe and according to our own conception of life.

The universal lover gives himself to God by giving himself to all of God's children,—he endows them with faith and love.

The universal lover sees the infinite relation and value in every plane of universal life,—he knows that life is good.

The universal lover is free in his faith as well as in his love,—he exacts no tribute from any other soul.

The universal lover has entered the portals of the ever living truth; in his soul is chastity and in his heart is the purity of a mighty tenderness which enables him to perceive and to realize the infinite intelligence which is the God of the universe in every living thing.

For only the pure in heart shall see the omnipresent, omniactive, omniscient, omnipotent Being, than whom there is none other, and in whom all life is expressed.

As you think in your heart, you will breathe purity from out the Universe and so generate in your creative brain the force of purity until you have become pure in consciousness and then you will see another promise fulfilled,—for it is written,—“The pure in heart shall see God.”

No creature can perceive what is not in itself,—and therefore being chaste and pure in your generative consciousness, you will see your own God-ness as it relates you to the wholly pure good.

For ages the great souls who have gone before have warned the race,—“Thou shalt not commit adultery,”—and men in their egotistic weakness, have interpreted the warning to suit their own limited idea which varies in every generation and in every small section on the face of the earth,—and, while they have chanted the commandment, they have so adulterated the forces of life thru their own misconception of their generative force, that they have used that force to defeat their own heart desire and have thwarted their own intention instead of using it to strengthen the operation of nature and to co-operate with the laws of life.

You can generate any quality concerning which you can think, within yourself by breathing with the inner breath to the generative brain with pure desire and if you would become the thing which you desire, you will think in love that your motive may be chaste in every sense of the word.

Thereby you will generate such a force of constructive power that you can calm the tempests of a lifetime which are the result of misdirected energy, when your desire for pure good has related you to the infinite, divine breath of universal consciousness.

Men and women are the reflex of the universal substance and its activities,—and as they become less introspective and more universal, less personal and more individual in their relation to infinite life, they breathe more cosmically,—which really means universally and so think and live more universally.

Then they cease to apply everything written and spoken to their own small personalities;—rather perceive their own and every other person's divinity thru their strengthening realization of their human Christ consciousness.

When a man and a woman unite, that is when they, for generative or regenerative purposes, become a unit in intention,—they have a far greater opportunity for development in all lines and on all planes than when they were separate and apart and so long as their union is useful and operates for good,—it will not be divided or rent asunder,—because good or God has joined it and man cannot sever the body of his God which is his own goodness.

Nothing will defeat the humanly divine intention more effectively than to hold together that which does not belong together.

The union may be of conscious flesh atoms or of dynamic etheric atoms; it may be the union of conscious human beings who misinterpret their opinions and call them truths,—but whatever it is, of substance or of activities, if they cannot or will not blend in harmony,—the result is unholy, and inevitably leads to the hell of destruction which leads to death.

It is for those who know the law of the inner breath to breathe with the full free consciousness of universal love and its supreme activity in purity that they shall hasten the awakening of the race.

And it is for these knowers of the law to breathe with the full free consciousness of their wholly creative power until all their conscious manifestations of life respond in another soul realization that another step in the onward march of the race has been taken and that human creatures are one step nearer to understanding and so loving each other and consequently they are one step nearer to God.

The race must claim its right to generate a clean humanity.

The accidents of lust must give way before the intention of love and in the purity of divine desire shall be made manifest the chaste free goodness of human creative consciousness in its perfect union of love and wisdom.

When you and I are lifted up, all mankind

shall be so lifted because in spirit and in truth we are one.

Oh mighty man,
Within your wondrous form
Behold, the God of you
Aroused to Power untold.
For in your sleeping brain,
Deep in your breathing heart,
Stirring your swooning soul,
Is God's own attribute
Of Love's creation.

CHAPTER VIII.

Concerning the Magnetic Brain

That I may have the power
To draw unto myself Thy opulence
Dear Lord, I pray.
For fullness of the earth is mine
As well as freedom of Thy mind and heart.
And nothing else than all
Of Thy great loving life
Can satisfy my human claim.

Each Planet and each sun and each condition in the Universe is perfectly orderly in its relation, one with the other.

The use of all things depends on their relation,—that which relates to the earth planet naturally gravitates to the earth planet because there it finds its opportunity and its use,—and while it is upon the earth, it will attract the forces which belong to it in the degree of its cohesive relation with the earth.

Loye is the cohesive substance of the entire universe, belonging to every planet in the degree of its planetary power to attract it.

Magnetism is one of the attributes of this substance which we call love, but magnetism relates only to the earth planet.

Each planet has its own quality of attractive energy and its own individual atmosphere,—which energy is its especial attribute of the universal cohesive substance and enables it to hold itself in its orderly position and to draw its share of life energy to itself and on this planet this is known as the attraction of gravitation.

When any form of life loses its magnetic connection with the earth, it assumes the force which corresponds to the earth magnetism of its next plane of experience;—it is then enabled to disconnect from the earth relation and to enter its next plane of life manifestation and whatever form has encased it upon the earth, naturally dissolves into the earth elements, there to remain until those elements can be used again.

If the soul desires to remain in the earth body which it has selected, it need only know how to generate and radiate the earth magnetism;—if it desires to go on to other realms it need only to know how to demagnetize its body and let go of it.

Should it desire to attract to itself the earth opulence, it may do so by understanding what quality of magnetic energy it requires in the process and then intelligently generating it within itself and thereby attracting it.

Because the man always attracts exactly

what is qualified within himself according to the thought of his heart brain.

It is necessary for you to understand the magnetic force and its dynamic activity, so that you may be consciously alive to your position on the earth home and that you may consciously control your part of life.

It is the heart thinking which determines quality,—because as a man thinks in his heart, so he becomes in all of his life externalization.

As you think in your heart concerning your constructive desires and activities,—as you think in your solar plexus for your discriminative faculties and your realization, as you think in your generative brain concerning your creative intention,—so you will think in your magnetic brain which is the Spleen for the cultivation of magnetic energy and for the ability and the quality to attract to yourself the earth treasure.

You can concentrate on any part of your body, and strengthen it and enliven it by so doing,—but when you give your attention to one of the brain centers consciously, you immediately connect with its special quality of the life wave,—and when you breathe to it with conscious intention with the inner breath, you relate it to your soul consciousness and so develop and strengthen its intelligent capacity and power.

Few people have given the spleen any thought whatever. Most students of the finer

forces of nature are just commencing to realize that the solar brain, the solar plexus, is an intelligent center of power altho they scarcely dare mention it in conservative society,—but the spleen is, to most people, rather a vague and indefinite portion of their being which is not recognized as being of the slightest value or use.

But the average thinker is vague and indefinite in his life,—when he does not claim poverty, he accepts it as part of his grievance, he says and even declares that he cannot afford this and that, thereby making it a truth to him; also he talks and thinks hard times and thinks misunderstandingly of himself and so decreases his supply of magnetism and also weakens his opportunity on all planes.

Now those of us who are waking up to the accurate action of the law, will let go of this sort of thought and will desire to relate themselves to the opulence of the universe by developing the brain of magnetic energy which is the brain center of opulence because it is the generating brain of the magnetic force which attracts opulence and we will charge it with its own natural intelligent power that it may attract opulence for us.

First we will come into intimate consciousness of our own marvellous bodies,—we will know every atom of the flesh is intelligent and has its special quality of work to do and it is a work of vital importance;—there is no thing small in God's plan and we can

ignore no part of our responsibility in that plan.

The magnetic brain having been ignored as to its most vital attribute, we will re-awaken it and restore its operative faculty by realizing our inner breath connection with God's infinite intelligence and then relate that intelligence to our magnetic brain by breathing deeply to the spleen until we are conscious that it responds to our intention.

You will not plunge too rapidly into any of these inner breath practises because every power you develop and every possession you attain leads to added responsibilities and you will need all of your strength to meet the natural orderly increase of power and possession which the inner breath knowledge gives you.

While you can strengthen your magnetic brain so that it will relate you to money and to any other material thing which you think you desire, it is advisable to be perfectly constructive and to use discrimination of the highest quality in the practise or the result of your effort may be destructive, that is, you may gain what you think you want at the sacrifice of some other thing which may make the cost heavier than necessary.

So you will breathe first to your constructive brain that your motive may be pure, and then you will breathe to your brain of discrimination that your judgment may be accurate, and then you will breathe to your generative brain for creative power, and then you will relate your inner breath con-

sciousness to the magnetic brain and so charge it with the magnetism which will relate you to opulence of the quality which you need.

There is always differentiation in every intention, there is always the soul quality in every motive and there is always a process in every attainment and you and I intend to master our part of life and its condition according to our own conviction of truth,—thereby we are true to ourselves.

Supposing you have come to a place in your life where you feel discouraged,—possibly you think that you are a victim of hard luck and you may imagine that you are abused by fate in the form of your fellow man so that life on earth is hardly worth while;—the trouble is simply and only that your supply of magnetic energy is depleted and that instead of regenerating and restoring it in its own center where you can draw upon it with discrimination and at will,—you are losing what little you have thru worry and fear and grief,—all of which are delusions of your own ignorance concerning the practical and immediate power within yourself.

But the law shows no favor on account of ignorance;—ignorance is the result of ignoring the law of divine intention that men shall know and abide with God,—that is, that they shall be good and do good,—men must realize the one essential thing of knowing themselves which knowledge they attain by forgetting their personality long enough to remember God's reality.

The man who forgets himself long enough to remember God knows that in the abode of good is all opulence and all knowledge and that it only requires a desire to know God to have all of opulence and all of good freely his very own.

The knowledge of the inner breath control has always been alive in the world since men were made in the image of God and thereby made free in His name and one with Him in their consciousness.

But the money madness and the unchaste use of the brain centers soon weakened their power because a destructive action weakens the source of its activity,—so gradually men forgot God in their worship of themselves, lost their consciousness by cultivating their emotions and left the greater things in the hands of the very few who are willing to be true to themselves by abiding with God,—and those few have kept the knowledge sacred until such time as men are ready to be recalled to the God of themselves.

For there is no limitation to truth and no limitation to knowledge except that which the soul places upon itself thru its own lack of divine desire and of divine self-appreciation.

If men would know the truth they must be true to themselves,—if they would abide in God's realm which is the realm of opulence,—they must do their part in THAT service and if they would share in the divine opulence, they must give opulently of all

that they possess and share opulently in all that they ARE.

Weariness of body or of mind causes weariness of heart thru the depletion of magnetic energy which is the motor force of the entire human engine.

When you are false to yourself by overwork or by de-energizing yourself thru anger or resentment or any other destructive process, you exhaust your stored up supply of magnetism and say you are tired out.

Should you keep on in the de-energizing process until the supply is entirely exhausted,—the motor engine of your body would stop and your soul would disconnect from its body, die, as it is called because magnetism is the one force which is absolutely essential in the process of holding the ego upon the earth planet.

There are two ways of restoring the magnetic energy and so bringing the scattered forces into cohesive relation.

One is by sleep which is nature's method of magnetic restoration because during sleep relaxation, the spleen more easily generates and stores again or re-stores its normal magnetic supply.

The other way is by raising the vibration of the body thru the inner breath of the constructive brain and then breathing to the magnetic brain with the intention of charging it with magnetism which belongs to the earth forces,—then you connect the soul energy with the earth body.

The inner breath is the breath of the universe and while we live upon this planet earth, it is our home and our center in the universe.

The Radiating power of Magnetism is equal to its attracting power.

When it is constructively radiative, it attracts as constructively as it gives out.

When it is destructively radiative, it attracts destruction to its own center and destroys itself.

Which is the reason that any violation of any law of being, especially concerning the generative and creative forces, causes a destructive reaction on the flesh form and also upon all relation to the earth opulence.

Therefore the more constructively you radiate the life force, the greater will be your power of attraction and the finer you will become in your conscious knowledge of nature's finer forces.

Then you will be enabled, not only to attract opulence for yourself, but to give more freely of your own treasure, in service for others.

There is an aura surrounding every Life form,—it is the magnetic emanation which colors the immediate atmosphere environing the life form and which shows its quality and the strength of its relation upon the earth.

Sometimes this aura becomes shadowed

and gives the suggestion of being void or blank,—that shows a depletion of magnetism and, as in the case of severe illness which approaches the dissolution of the magnetic energy, it gives the signal of the final separation of the life form from the earth.

Each planet has its peculiar and individual aura,—and like the others, the earth has the aura of its own magnetic atmosphere which extends about fifty miles beyond its surface, becoming rarer as it gets farther away.

All vegetable life forms subsist upon the earth elements as they are attracted to them by their differing quality of the magnetic attraction, in fact all of the life forms upon the earth planet subsist upon the quality of the earth elements which they have the strength and the capacity to attract.

Because the law says that it shall be meted unto you as you mete unto others,—which simply means that you measure your own quality of life unto yourself.

You can so qualify and strengthen your aura that it becomes a tangible armor of protection from any and every form of danger;—Adepts in the understanding and control of the inner breath, have walked immune thru fire as do the Parsee Priests and their disciples in the present times.

Bullets will glance from the protective aura and wild beasts will sneak away from it,—even diseases will dissolve from before its powerful radiative force.

The process of manifesting this protective aura is one of breathing with the inner breath consciousness, first to the constructive brain, then to the generative brain with the intention of co-operating with the magnetic brain in its generation of magnetic energy.

After that you will center your attention upon the pineal gland which is the focusing point of the brain of the head and which we will study later,—then with the inner breath draw the magnetic substance in a fine line which you will wrap around your entire body as an insect wraps itself within its chrysalis.

Before environing yourself with this magnetic, protective aura, you will breathe out of yourself every destructive thought you may have permitted to take lodgement within you because any form of fear will weaken this aura which must be created and sustained with the faith substance.

No outside thing can possibly intrude or interfere, the slightest confused or destructive vibration inside will mar it and render you vulnerable at the weak point.

All the process and practice in the world is valueless to the destructive thinker, in fact it is worse than valueless because it is dangerous to work with the finer forces of life in a destructive atmosphere.

Magnetism being an attribute of the universal cohesive substance is generated by love desire and is also dissolved by the fear

or hate emotion, which emotions both create an atmosphere and a vibration which naturally scatter the magnetic substance.

There is, of course, much unconscious generation of magnetism,—otherwise the earth planet would become void of life formulation,—but when we become sufficiently conscious to be in control of our lives and their expression and when we come into relation with the inner breath and its subtle reach into infinite things,—we will manifest only good because we will have only the constructive desire and destructive thots and their disastrous results will be foreign to our life externalization.

Because we naturally live in the atmosphere which our thoughts generate.

You may unconsciously generate magnetism thru love for your work or your play or your art or any other thing which concerns your life activity and you may also deplete and degenerate your magnetism by expressing your part of life in fear or hate and thereby destroy the force which creates magnetism.

You generate magnetism when you are kind and when you desire to be good and to do good.

You generate magnetism when you smile upon your fellow man and give him a cheerful word in the spirit of love.

Whatever the motive of your heart thought, therein is the quality of magnetism

which your heart breath attracts,—therefore, you and you alone are the arbiter of your destiny.

All de-generative, de-magnetized heart thinking leads to poverty on the plane of its action because poverty is merely the lack of magnetism upon whatever plane of life the poverty is expressed.

Therefore if you would free yourself from poverty, breathe opulently to your magnetic brain,—think in your heart with opulence of love, knowing that the fullness of the universe is open to your hand and that you are filled with God's abundance,—think it into your consciousness and then breathe deep into your soul consciousness and then into the deeps of your human consciousness, the finer breath of God's life, all vibrant with universal richness and glorified with universal gloriousness,—thereby making your union with God and His infinite Opulence.

Do not imagine that you can claim any part of the universal opulence with the idea of selfish exclusion.

There are no misers in God's kingdom and if you would be big with the divine fullness, you will be free in your heart thought and free with your purse strings,—but always and always with discrimination that you may not deprive your brother of his opportunity and take from him his responsibility of doing his part of the universal work in the law.

The Egyptian occultists place an exalted

value upon the magnetic energy and its brain center.

They have many, many mantrims and exercises for the cultivation of magnetism, many weird dances and chants accompanying them and all sorts of prayers and breath practises before the rising sun;—they believe that magnetism is the great antiseptic for all confusion and disease, as well as being the regenerator of the life force and it is no small part of their religion to stimulate the magnetic brain.

I will give you one of their commonly used breath practises with its accompanying chant which may prove, not only interesting, but very valuable as it said to drive away unwelcome entities and to purify the atmosphere, cleansing it from disease and poverty by charging it with vitalized magnetism which always creates health.

And health is a balanced expression of life and its activity.

Remember, however, that any practise or process toward any ultimatum, has its value according to the motive with which you approach it and according to the spirit of faith and love with which you practise it.

First you will throw out by breathing out of your body and your mind and your heart, every thought which is in any way destructive and the first part of this exercise is for that purpose.

Stand facing the North, hold up the arms

with the palms of the hands up and the fingers spread, and repeat this prayer from the heart.

“Oh, thou Love supreme,—Illumine me with thy wisdom. Vivify me with Thy Love and grant that in all that I think and say, I shall more and more resemble Thee.”

Now you will breathe deeply and consciously to the brain of magnetic energy and breathe in new magnetism.

Having charged yourself with fresh pure magnetism, draw the fingers of each hand across the palm of the other three times, which is supposed to lock up your forces,—and retire without speaking.

I am giving you these exercises as a reproduction of an Egyptian form, just as one would repeat a poem or a dance or a song.

We do not advise this practise or recommend its use. It is one of many such things and to some students of the finer forces of nature, these symbolic exercises and chants are particularly helpful.

Many people are coming into the recognition of the fact that seemingly simple methods of exercises and certain relations of numbers and letters have an underlying power and meaning far beyond and beneath their mere surface expression.

Sometimes it seems that the occidental race is destroying its magnetism thru its scorn of elementary truth.

The more nearly we hold to simple facts, the more nearly we are to the fact of our approach to magnetic opulence on all planes.

When you breathe with the inner consciousness to the magnetic brain,—you will find that it is related physiologically to the stomach and liver and psychologically to the heart,—also that it varies according to the condition of the bodily health and that it responds accurately to your thought and to your respiration.

Magnetism has many attributes and among them is a radiation emanating from the head brain and known as the odyllic force which is the protection as well as the inspiring energy of that brain;—there is also the force which protects the magnetic brain which is the spleen brain and you may, when you once realize this brain of your body, feel that you have not appreciated the power that is within you and that you have neglected this knowledge for too long a time because it is an easy matter to allow the magnetism to degenerate both as to quality and quantity.

The occidental race is destroying its magnetic energy by many customs which point the way to delusion, not the least of them being their scornful attitude toward holy and sacred symbols of truth,—and something must be done and something will be done to free it from its chains and restore it to a normal condition of physical and mental balance;—otherwise, as a race, we shall be

hurled into dissolution thru the lack of our magnetic energy.

The time is now,—we can no longer ignore the ominous warning of misapplied forces which are aroused; it is the hour of constructive life manifestation and it is the hour when we shall unite with the redeemers of the earth in their mighty work of construction and reconstruction;—with them we declare for the regeneration of the children of men.

In Thy gracious presence,
Oh Lord of life and love,—
Behold Thy children,
May they know Thy strength,
May they rest in Thy heart
And may they abide in Thy consciousness
For always.

CHAPTER IX.

The Spiritual or Cosmic Brain

Behold the hour has come
Oh soul of me—
My heart responds anew
To thy free song.
I waken to thy call
Beloved one—
For I have slumbered long—
So very long.

Arise and claim thine own
Oh soul of me—
The breath of God revives
My throbbing heart,
Together shall we journey far
Most faithful one—
For thou and I and life
Shall never part.

Each conscious soul knows its relation to God; therein lies its consciousness.

Every living human creature may become conscious by and through its desire to know the truth of itself which is the real of itself, and by striving with a chaste motive

for that realization which means the externalizing of the real.

The way of the truth is the easy way. He who walks in the path of realization dispenses with all confusion, he perceives that good is the only reality which perception gives him—the divine recognition whereby the door of knowledge opens for him.

Every thought from out the universal mind which is once attracted by the mind of an earth child, belongs to the earth children and every human creature upon the earth is a child of earth co-operating with God's children in every realm of His mighty kingdom, and each human aim with its increasing and more accurate reach into the infinite mind, adds to the strength and the unity and the glory of the entire race.

There is no random, indiscriminate absoluteness in the divine plan. Every substance and every quality of that substance, every action and every vibration of that action has its essential place and its orderly activity in the law of God's supreme intention.

While it is true that the universe is in process and while much of the process, especially within this solar system, is embryonic, its every intention and its every formulation is orderly, and all that does not respond to the good of the whole orderly plan is cast aside and dissolved by the force of its own dissension because there is no compromise with the law and God's great desire is the inspiration and the activity of that law, than which there can be no finer justice.

And so along the ages of its chastening journey—through all the varying process of its affinitization and consequent assimilation of spirit atoms, the soul in the natural order of its own law, must have an embodiment, an abiding place wherein it can live upon the plane of its immediate experience.

Therefore, and also in the nature and order of its own law the soul must create or manifest its own embodiment of the quality of substance and of the character of the plane and the condition which it requires in the place of its selection and its accompanying experience.

The soul may have yet attained only sufficient conscious desire for a rose body and a rose experience—it may have developed strength in the animal desire so that it can create the animal body, but as it strengthens through each experience, it becomes more and more cosmic in its desire until it develops sufficient consciousness to desire and to consequently require a human body which it will manifest as soon as it reaches the place in its evolution where the earth experience comes next in the orderly natural process of soul attainment.

And the supreme human opportunity belongs to every human being upon the earth and is the opportunity of manifesting a cosmic body—that is, a body composed of that quality of pure spirit substance which has in it every essence and element in the universe and which will embody the soul for always

and will be of the quality which will enable it to abide in any realms in the universe.

The creation of the spiritual body renders the man immune from what is called death and from what is called birth, because it is the final birth for the soul expression.

This spiritual body is created when the soul energy becomes sufficiently cohesive to attract and retain the necessary substance for this body. Love being the cohesive force and wisdom being its active power, you can easily see just what is required during all life's journey to give the soul the required strength for its final achievement—that of becoming one with God in body, mind and soul, which achievement is nothing vague or indefinite, but a practical natural process in the ultimate attainment of the soul.

For there is nothing difficult and nothing indefinite to the soul whose desire is to know God.

All along the way the soul of us has clothed itself in form according to the strength of its love and the power of its faith and now with added knowledge of its privileges of life it can, through its great love and wisdom, actually embody itself in a spiritual body, composed of its own quality of pure cosmic substance and this spiritual body, being of the cohesive substance vivified by the divine force itself, is indestructible and will endure so long as God endures, because it is pure goodness, life of His life, or it could not BE.

This mighty fact is the climax to which we have led through all of these teachings—the climax of the realization that here and now is your opportunity to bring into actual manifestation your spiritual body.

Which does not mean that you may live forever upon this earth, although you can live so long as you are willing to pay the price for so doing, which would be merely to retard the process of your own evolution and so would not be a valuable experience.

But it does mean this: That you may consciously and with perfect accuracy in your process, use your inner breath to so relate yourself to God and His law, that you can actually create your spiritual and eternal body while you are living in your earth body and that thereby when you leave this earth planet your individual self will be equipped for its free life and its greater service for always—you will be in no bondage to any realm, there will be nothing to hold you to earth and yet you can abide upon this earth, visible and as one with its people—moreover you can breathe with perfect ease in any realm in this entire universe when your soul embodiment has become so attuned, so spiritually cosmic, as it were, that you understand how to breathe in pure goodness and in perfect vibration with the God breath.

And then you become one with life, one with love, one with the ever enduring God intention.

That is the meaning of the term "Merging into Nirvana," concerning which so many

students are trying to adjust their belief to their reason. It simply means bringing the breath of the microcosm (the man) in perfect rhythm with the macrocosm (the universe) becoming so unified with God that you literally are breath of His breath and life of His life. It is not going back into nothingness but merging into vibrant intelligent somethingness, charged with dynamic wholeness—completely electrified, completely magnetized, intensely individualized because intensely cosmic, which, summed up, means spiritualized in eternal consciousness and unity with all of the divinely universal forces.

Naturally the knowledge of so mighty a truth and the fact of its accomplishment could not be forced upon the race, because until it was capable of a divine desire instead of an emotional demand it could not endure such subtle power—and in misdirecting so dynamic a power it would destroy itself. At the present era of its evolution the race as a whole does not desire the knowledge of reality. As a rule men desire any information which will bring them money and its attendant physical ease—therefore they must live upon the plane of their immediate desire because they are free and if they decree for life upon the plane of physical demand they must have it and must become vitalized there and overcome there before they can desire and claim the broader spiritual consciousness.

However, when the few awakened and vivified souls reach out into far distant realms

of life and light for their life breath, it is not long before their radiation and their strengthening love interpenetrate all lesser truth and then come the eras in history when the race quivers with its glorious revelation and the earth and the entire life of the earth responds and another day has dawned upon the children of the ever-living God.

Today we are in the dawning of a new day wherein the old heavens and the old earth have passed away.

Today we shall breathe the breath of the new heavens and the new earth.

St. Paul and many others of the occult teachers recognized the corporeal body as distinct from the spiritual body and they undoubtedly knew as all of those mystic masters do, that the soul must enshrine itself in its perfect and universal form, created from the cosmic spirit substance before it can become complete in manifestation and expression.

In the creation of any embodiment which it may require, the soul can only select according to its quality and its strength, therefore when the soul desire is centered upon any point in development it will naturally relate itself to its desire; the medium of all operation being the mind, the soul will use as much of the infinite and universal mind as it has the strength to attract and qualify, and so it concentrates mental energy through the centers of its already developed body and

brings itself into direct relation with that which it desires.

In the human evolution the human body responds to the soul through the medium of the mind, and the body and the mind and the soul must work in harmony for the attraction and utilization and assimilation and final individualization of the universal spirit substance if the individual would relate himself in unity and power with the infinitely intelligent law.

For this purpose there are the brain instruments of the flesh body each of which qualifies for a certain element of substance and a certain quality of action and we desire to give the finer and more subtle realization of the immediate and conscious relation of the soul and its human embodiment through understanding its more spiritual instrument of the inner breath control.

The brain of the head surrounds a gland situated in its center between the cerebrum and the cerebellum called the pineal gland, which is the most vital and most dynamic of the entire flesh form because it is the center of immediate connection between the soul and its human embodiment.

Those who have the psychic vision, which means those who can perceive with the physical senses things which relate to the soul realm, can see the fine connecting line between the soul in its astral embodiment and the pineal gland of its physical embodiment when it leaves its earth body—when the soul

leaves its physical body permanently, the line is entirely disconnected but until the severance is final the delicate ethereal cord, corresponding to the umbilical cord of the flesh body, holds it to its embryonic earth life.

It is not necessary to give you much interesting information but to give you the process, as it were, of attaining spiritualization through a practical method and of developing your inner vision while you are developing your inner breath.

The pineal gland is sometimes called the eye of the soul. Certain it is that even the awareness of it relates you to a more conscious vision and that its awakening, through the inner breath control, renders you universally alive, that is, conscious that you are one and a part of every expression of the cosmic life.

In the first practice of the inner breath concentration to the pineal gland, you will commence by breathing to the constructive center which will balance you in love and wisdom and render your intention chaste and direct, thereby protecting you from any misdirection of forces which otherwise might prove of too rapid a vibration and more dynamic than you are ready to contact.

Then you will direct your thought with conscious intention to the pineal gland of your flesh body and with the spiritual breath relate it to your soul energy; you will immediately feel a distinct sensation as of a dual life action in the brain of your head,

provided of course your motive is chaste, and then will come to your consciousness an inner glow like a tiny vivid flame in the interior part of your head which is the awakening desire for consciousness in the heretofore irresponsible pineal gland—awakening to the realization of its place in the flesh form which is that of the inspiring pivot of the intellectual and spiritual connecting center.

With steady concentration and with constructive intention you will continue to breathe to that central point of consciousness until, with a vivid awareness as of a living flame of fire, it reveals its light to you and you perceive with your inner vision its actual power as the connecting energy of conscious spirit substance between your human flesh form and its finer soul form which is now in process of bringing into manifestation its spiritual body.

To occult students this is sometimes known as the divine spark which gives us the assurance and the realization that we are eternally manifest, eternally responsible beings, with each our individual share of and in the evolution of the infinitely divine intention.

When your desire becomes sufficiently balanced so that it centers its aim toward spiritual consciousness concerning the soul development, you can acquire that revelation by relating your inner breath in constructive concentration upon the pineal gland with the steady desire for such knowledge.

As you progress in your understanding of

the finer forces of nature, you will see that it is much easier to bring into expression what are called the more spiritual activities of life than those considered more material and you will also see that the spiritual center is immediately responsive to the cosmic desire and develops with marvelous rapidity under your inner breath concentration; the reason for this is that spiritual substance means cosmic substance, spiritual activity means cosmic activity, therefore the spiritual center being all conscious vibrates in a more exalted key, with less relation to the physical sense desires and being rarer and finer in its action and consequently more inclusive, it naturally qualifies with the rarer and finer and more inclusive breath action.

No man is spiritual until he becomes all inclusive in his consciousness—forgetting and forgiving all resentment and all judgment of his fellow man; he may be psychic and see a glimpse of phenomenon, but the spiritual man is attuned to the finer as well as the grosser forces of life, therefore he is aware of the whole of God.

Then comes to the student of nature's finer forces the realization that he has the power to consciously create the spiritual embodiment of his soul, for as we have seen, the soul must have an embodiment and until it is sufficiently cosmic to create its spiritual body in which it can abide in any and every realm in the entire universe, it must remain upon the planet in which its present body can breathe; so if you are only capable of

breathing upon the earth planet or upon its astral environment, your soul must abide upon the earth plane or within its astral atmosphere until through repeated experiences you are ready and willing to enter your next and more exalted plane of expression.

But supposing that here, within the earth home, you have been willing to be true to yourself, which means true to every other living creature; suppose you have been kind to yourself, which means kind to all the world; suppose you have freed yourself from fear and disease and from poverty and have come to the realization that there is only good, that sin is NOT, and suppose that in that realization you are breathing with your inner breath consciousness into the very atoms of your flesh, the glory and the power and the knowledge and the goodness of the universe, you are then in process of manifesting your spiritual or your cosmic body, you are becoming a servant of the Lord with power to enter and to work in every part of the whole of the vast universal domain, with its many mansions and its infinite life activity.

In the process of creating your spiritual body every act of love becomes solidified, as it were, through the strengthening of its cohesive quality and every constructive intention increases in momentum as it increases in cohesive strength.

With the fervent desire to know God and in that knowledge to become good, is evi-

denced the conception of the spiritual form which is the marvellously immaculate conception of a marvellously divine desire and under normal conditions the birth of the spiritual body, which will develop into a child of the law, a son of the ever living God, one with him in possession and power is assured.

No one but yourself can possibly do the work for you which endures; others may give you possessions and may make your life comfortable and easy by protecting you from the responsibilities which in reality belong to you, but their kindness may be, and probably is, delaying you on the path toward your ultimate attainment and the experience and the responsibility will eventually be met and overcome by you.

Herein is the key note which will reveal to you the combination chord of your own soul necessity, that through that revelation you will evolve here and now the soul embodiment which gives you supreme freedom and relates you to the universal life, cosmically and consciously, one with the divine intention and assured of its ultimate attainment.

For the universe is in process, were it not so any misdirection of force would be utterly impossible—and when we, you and I, become willing to relate ourselves to God in conscious desire and to vibrate with His will, and to breathe with His desire—and when all of our other selves become so willing to be one with the divine intention, all poverty of health and poverty of joy and poverty of

purse and poverty of goodness shall dissolve because of the influx of reality which renders all lack of God as naught.

The inner breath is, as it were, the breath of your soul, the breath of your true eternal self, and therefore when you breathe with your soul consciousness, you not only become more and more cosmic, but you are breathing the enduring breath of God's eternal life.

Should you desire any knowledge relating to a finer understanding than seems yet to belong to the human race, you can always relate yourself to that knowledge by breathing with the inner breath to the spiritual or cosmic center, and that inner eye of the soul will open with and for you the truth which you consciously seek—and will so relate you to it that you can absorb it and express it according to the strength of your desire and the development of your capacity.

Should this lesson seem indefinite or less practical than those which have preceded it, you may know that it is because it touches a plane of action which is less common to the immediate present day thought, but it is quite as useful if not more so, because it is more universal and therefore more inclusive.

The inner breath concentration to the pineal gland will enable you to strengthen your capacity on every plane of your thought and life, it will broaden your entire sphere of activity and will give you an interpenetrative power.

Breathing to the spiritual or cosmic center relates you to an exalted and immaculate conception of art. The musician, the painter, the writer, the orator, become radiant with a more vivid realization of the infinite intelligence which their art portrays, for verily art belongs to the God interpreter even as science belongs to human realization and the human reflector of the great God man.

There is no limit to the desire as there is no limit to the claim of the man who is becoming consciously cosmic, because in cosmic thought all idea of lack is lost; in that spiritual realization you reach into the heights and depths of the universe and you know that it is free to you whenever you are willing to accept its lesser as well as its greater responsibility; in other words, whenever you are willing to be unified with the universal manifestation of God's life, one with the lowest as well as with the highest of His creatures in the supreme awareness that life belongs to each and all of the comic manifestations according to its claim.

It is time to awaken to the call of intelligence.

It is time to respond to the claim of life.

It is time to know the truth of your own being and to breathe with the inner breath of your soul that you may realize your intimate responsibility in and with the divine plan.

CHAPTER X.

Power

No force which reeks of fear
Knows aught of Power.
E'en shrieking tempest blast
Filled with weird threatening vast,
Rendering joy overcast,—
Is lost in the impotence
Caused by the nothingness
Of its false fury.

Life charged with mighty faith
Knows all of Power.
Balanced in love and light,
Pulsing with truth and right,
Enfolded by God's own right,—
Man breathes omnipotence
Caused by the consciousness
Of the truth glory.

Power is the force resulting from the balanced adjustment of all of nature's finer forces in their relation one with the other.

Power is the intelligent force back of all accomplishment as it is the inspiration back of all attainment.

Power is not a tangible substance created

by the will and attracted by human demand and claim; it is a subtle, spiritual energy balanced in the trinity of Desire and Faith and Intention which is its triangle of Cause and Effect and Action.

While Desire is first in all process, Faith and Intention co-operate in their own natural order because any and all attainment on any and all planes results from the mathematical process of a supreme law which is the law of life itself,—perfectly flawless and perfectly uncompromising.

Power is fundamentally intelligent,—there can be no accomplishment without intelligent action; the finer the intelligence, the more powerful the action,—because Power depends for its life upon balanced, intelligent force and it vibrates and qualifies whatever it touches according to the strength of its intelligent intentive force.

Before one can enter the realm of conscious power, he will first, thru his desire and his faith and his intention, recognize his ability to do so because all conscious control of the finer forces of nature must follow recognition and Power, being co-operative with all qualities of force, responds with dynamic intensity to the recognition of itself in all forms of life action.

The soul which has ceased to desire personal power becomes imbued with true individual power just as he who enters the service of God becomes free in his own realm.

Power is easily imitated and while it may

be so imitated as to generate much delusion, such delusion is as the candle light to the sunlight and is as easily puffed out as the candle light because only power endures and power is the esse of soul energy and endures forever.

Power is everlastingly and universally intelligent; there is no delusion, no fear and no weakness in Power.

Conscious Power belongs to the man who thinks construction in his heart and who, in that thought breathes consciously to each center of his body with desire and intention and faith.

Desire to know good,
Faith in the all-good,
Intention to be good.

The Desire to know good thru the inner breath, will give you the understanding of how to reach the heart of every experience and every condition and every creature whom you may encounter on your pathway along your part of the infinite life expression.

Faith in the all-good will give you the quality of magnetic energy which will attract to you the fullness of life's requirements; it will relate you to opulence of health and wealth in love and it will generate in you efficiency in your work and ability in the accomplishment of all that you desire to do.

Intention to be good, which means to become of the God-quality, interpenetrates you

with constructive life energy; it renders you immune from what you call danger because the God-conscious soul knows no fear and in the fearless atmosphere is only balanced action which fills you with joy resulting from being a chaste and therefore an exact servant of good.

The Center of Power or the brain of Power is immediately back of the tongue; if you will hold your head erect, your shoulders also erect, then straighten your whole body and breathe deeply with the intention of discovering the exact location of the Power center,—you will feel at once every cell belonging to that center tingling with a sense of recognized and conscious life because you have responded to its claim of and for attention and each intelligent cell is perfectly aware of its unity with the vital source of being which centers in you as well as in it and which it perceives that you are bringing into consciousness of life and unity with it thru your inner breath control.

The Atom is the intelligent microcosm of you as you are the intelligent microcosm of the Universe.

Therefore the atom is indispensable to you as you are indispensable to the Universe.

The Inner Breath, being the life essence, the soul esse, as it were, of the Universal or Cosmic and therefore the Spiritual Breath,—you can easily see that it is the one and only avenue whereby the human soul can realize its relation and thereby its unity with

the Cosmic and Universal soul; in other words, it is the one and only channel whereby the human creature may become interpenetrated and so consciously united with its diviner part.

Thru this spiritual breath of the infinite life, the finite life which is now expressing you, becomes awakened to God or aware of the all good and then you soon know that only thought and action which is of the constructive quality can formulate into expression in the realm of the inner breath and no destructive form or condition can exist in its atmosphere because it is the breath of God, the esse of the infinite intelligent externalization and that in all goodness is unaware of that which is unclean or ungodly or untrue.

The esse of the divine being is absolute good, therefore absolute Power;—in and of That, no other thing can possibly exist.

If the human being would be one with God and filled with Power in That name,—he will be no less than good or God-like in thought which also means in word and in action.

If you and I find ourselves sick or poor or sorrowful or lacking on any plane of our life expression, we may know that we have disconnected from God at some point,—not at all points because unless we express some part of God's life we are not existent, which means externalized, — and whenever and wherever we look, we suffer and pain is the warning cry of weakening Power and consequent dissolution.

The way of our freedom, of our health and of our opulence, all of which relate us to Power is thru universal good,—the way of universal good is the way of God and His way is always the way of and thru and by the living spiritual breath of His great Cosmic life.

As you realize this vital and fundamental necessity, you will find yourself desiring to truly comprehend its truth and with the desire, as with all forms of desire, you will breathe more and more with your inner breath consciousness until the divine spark becomes ablaze and your conscious control of the inner breath of your part of life, becomes a living fact and you then know that you have the key to your own portion of life and of the varying manifestation of the infinite life which you may desire to select and to claim.

It is well, until you become attuned to the practise of the inner breath that you become one with it, to breathe first to the constructive brain or to the center of Construction as it is sometimes called.

Breathing to the constructive center chastens the whole brain and circulatory system and consequently it purifies the entire flesh form and makes the entire breath practise clean and constructive.

Whenever you desire to make any special or definite connection with the universal mind,—you will breathe first to the constructive brain, then to the brain center which

qualifies with what you desire to contact, and last to the Brain or Center of Power which will balance and vivify your intention and render more dynamic the projection of its force.

Herein I am giving you a mantrim to use as you breathe for the awakening of your power brain; you will recognize its vitalizing current at once and you will perceive that you have touched a different plane of consciousness from which you will never be entirely recalled; for whenever you once touch a plane of life which is beyond where you have hitherto been exalted, you never quite let go of it and you can always consciously return to it whenever you again create the condition and the atmosphere which makes it possible even tho you may seem to have forgotten.

This is the Mantrim:

I rise unto my God.
I breathe His heart breath.
My soul breathes God's word.
My body breathes His Love.
My breath unites with God's breath.
I am one with my God.

You will repeat this mantrim as you stand erect, facing the rising sun,—and again repeat it as you turn, first to the North, and then to the West and then to the South, and then back to the East,—each time inbreathing to the center of Power.

This you will do on rising in the morning.

At night you will stand facing the setting sun and repeat it at each point of the compass, turning to the right, first to the North, then to the East, and next to the South, and last to the West.

The Mantrim given is not only for the generation but for the realization of Power and will give you the consciousness that Power is a quality of divinity and that in order to become full of Power, you must become filled with God:—in other words, you must be good in the full acceptance of that marvellous and most mis-used phrase.

For being good is nothing less than being God.

Nature is not promiscuous ; its law is absolutely accurate.

God is never vague or various ; His mercy is supreme justice and favors no human creature and excludes no part of His own creation.

In practising any exercise of the breath, whether of the outer or inner breath,—whether of the Hatha Yoga or the Raja Yoga or the Batki or even of the Jnani Yoga methods,—should you feel a too rapid change of vibration or for one instant notice that you are not in perfect control of yourself,—you will cease the practise at once and breathe with the outer breath gently and with perfect regularity for a few moments ; then when you are entirely relaxed, if you will breathe to the constructive center, you will find yourself quite balanced and perfectly normal.

Breathing to the constructive brain will relate you to the substance of cohesion which instantly cements all scattered forces,—also it connects with the activity of Wisdom which is the guide and regulator of the cosmic intelligence.

God's law is absolutely, mathematically unwavering and if you would be powerful on any and all planes of **That** life and **That** nature, you will seek only the quality of pure good which knows no compromise with the law,—but which is, in truth, the polarized activity of life which is the law.

When you know how to breathe with the inner breath of consciousness to the center of Power, having mastered the previous brain centers, you have made the complete circuit of the brains of the flesh form which your soul has demonstrated the capacity to manifest,—and you are then able to connect yourself at will to any place or any plane in and of the universal or cosmic life expression which you have the capacity and the quality to desire.

You cannot destroy your capacity of generating Power more effectively than by using what you have already generated for the personal or selfish control of others;— while it may seem for a brief time that you are succeeding,—you will be as one dazed in a sea of confusion which leads into the abyss of fear unless you balance your power energy upon the plane of freedom and truth.

The particular form of delusion which the

misuse of spiritual power attracts to the physical man is Palsy,—and in healing or rather, in balancing that condition,—you will breathe with the inner breath, first to the constructive brain, then to the discriminative brain and then to the Power brain;—this practise will create the trinity necessary to generate the atmosphere which is required before you can dissolve that particular disorder.

Having created the atmosphere and generated the balancing force by so doing,—you will interpenetrate your patient with it by the process already given and he will be freed; provided, of course, he is co-operating with you by desiring to be freed; otherwise he will re-manifest the same condition.

When you enter the consciousness which is yours when you are really aware that you have related yourself consciously to the divine inner breath of your part of the cosmic life,—you will feel yourself expanding to meet the whole human family—and then you perceive the fine realization of true love both for yourself and others because only in the awareness of your love for all can you love yourself;—the self love which includes the whole of you is also the whole of God and only in That Holiness (wholiness) which is also your holiness (wholiness) is that absolute and infinite touch in and with Power which never falters and never fails.

Love,—true love,—which is the cosmic love, the all love, is superbly good, superbly chaste and superbly powerful.

To give your love powerfully and unreservedly to God's children, is the sure and accurate way to serve in His holy (wholly) realm.

And God's realm is yours and mine whenever we desire to live in the law of His life,—whenever we realize our part of that life and whenever we are capable of breathing the Cosmic breath, which we shall be when our one supreme desire is to be good.

Now suppose we take a breathing exercise which will include all of the brain centers which we have studied and then you can feel and see and hear and touch the force which results from the balanced Power which you will generate by your conscious relation to a finer and more subtle life current than you have heretofore known.

And as you continue the practise and become more and more of your part of the all-life,—you will realize the marvelous power of the inner breath which, when understood,—unlocks the treasure of the universe and which you have made your own.

First you will relax your body by breathing quietly and regularly and consciously;—relax your mind by letting go of every thought which you are now formulating and make your mind a blank, as it were, for about five minutes.

Then take a deep breath and as you exhale it, expel from your entire being every thought of resentment and every suggestion

of fear, indeed every idea of destruction which has ever been breathed into you,—throw it all out with the exhaling breath,—you want to purge your entire body of every distorted thought form which you have ever imaged because you are going to generate power and you do not want any force of your own creation to turn upon you like a boomerang and destroy you as it surely will unless you create it constructively.

Now turn your attention to the soul of you;—see with the eyes of your soul, the heart of your flesh form which it has created, and as you look within, let the divine part of you become dominant which you can do by realizing your divine unity with the all-life;—then breathe with the soul breath the inner breath to your constructive brain and in so doing you will feel the love current surging thru you and you will surrender every atom of your body and every activity of your mind and every desire of your soul to the living esse of love that will interpenetrate you and render you capable of taking the next universal or divine breath.

After a moment's relaxation, you will gently and steadily breathe to the brain of discrimination and you will balance yourself in the thought that you are polarized on this earth planet, that your work and your service belong here and that you will not become emotional or fanatical over the realization of the power which you are developing because you will know that you are one with every part of God's life and that you are simply

learning how to serve the least as well as the greatest of His creatures.

In breathing to the discriminative brain, you become steady in your consciousness and wise in your love and loving in your wisdom; you will be polarized in your desire and constructive in your intentive force, then when you take the next breath to the generative center,—you will be ready to manifest the forces which formulate only the good.

In the clear chaste atmosphere which you are now creating around you, you can only manifest conditions and qualities of pure goodness and so you will breathe to the generative center with the understanding that you are generating a dynamic energy which will strengthen your power to touch the whole cosmic life and to draw from its infinite energy as much of its force as you need and of the quality that you have the capacity to claim.

Now a moment's relaxation and you will turn your attention to the magnetic brain and breathe with the inner breath to this center with the consciousness that you are strengthening your relation with all of the earth forces and that you are not only generating the energy which will relate you to the opulence of this planet but that you are also strengthening your touch with the opulence of nature's finer forces—because as your magnetism strengthens, it naturally qualifies all that concerns your touch with life on all planes.

Now that your vibration is steadily balancing with the cohesive force of love and with the earth magnetism, you will center your attention upon the brain of spiritual consciousness, then you will breathe with the inner breath to this center and image in your thought as you breathe, the vision of the whole of the cosmic life expression, which is the entire universe, the whole of God's life.

Now relate yourself to every part of that life and feel the God within you expanding as you reach with your breath consciousness into the infinite. This is the more rapid process of spiritualization for Cosmic Consciousness is spiritualization.

Next and finally you will give your attention to the center of Power and while you are filled with the conscious realization of each and all of the brain centers of the body, you will breathe with the inner breath to the center of Power and you will recognize an uplift which comes with the consciousness that you are one with the universal knowledge and are so enabled to touch every part of life intelligently and at will.

Therefore you will know that the opulence and the good of life are yours because they are one with life as are you and you may possess all of its treasures and its knowledge, that in truth, relates you to all that is worth while.

From this day you will speak the word with authority because you are good, which means that you are not confused by delusion

and that you are as much of God as you have the capacity to be of life,—and the word of good is you so long as you are true to yourself.

The inner breath of life relates you to being rather than action,—but being controls action when you are constructive in that being. When a man is destructive in consciousness, he sometimes acts constructively because of his fear to do otherwise,—which is merely increasing his own delusion because of his deceit;—such a man never breathes with his inner breath because only in constructive consciousness can the inner breath be touched.

Having assimilated the different qualities relating to the different brains of your body and having become powerful thru your realization of yourself in God, you will perceive the fact that you are actually manifesting your spiritual body.

Also you will perceive that you have taken a step in consciousness which frees you from carnal expression ever again unless you select to take a physical form on some darkened planet in order to assist its mortal children to come into the light.

When you become a thing you do not strive to attain it; when you can read perfectly so that you no longer think of process, you no longer study your primer,—so it is with attaining to the power of mastering your part of God's life;—you have grown greater than process and your breath is the breath of the

all good and you are incapable of attracting any less.

No man can teach you concerning cosmic truth,—language relates only to limited expression, to the third dimension, as it were,—but he may inspire you with infinite knowledge for inspiration is the inbreathing of divine life.

In the knowledge that you are master of your part of God's great life day by day and hour by hour, your strength of life increases, your force of love is more radiative and when you have finished your work upon the earth planet and your desire for service takes you into another realm, you will be fully awake and fully equipped for your next plane of the divine service.

The Soul that is willing to know the truth of itself inevitably attracts that knowledge.

The truth lover who feels the urge within his soul to give to the children of earth the mighty thing which is so marvellously re-constructing his part of God's life, inevitably is given the power to do so.

After - Word

God is the knower.

Man is as much of God as he is willing to know.

All externalized life is as much of knowledge as it breathes and therefore knows.

The bird knows how to fly, it breathes the knowledge and the strength which enables it to fly.

When men learn how to breath, they will have the knowledge which will give them the quality and the power to fly because they will relate themselves to the consciousness which is cosmic and which gives the realization of infinite accomplishment.

Breath is the soul of life and all knowledge which is real, truth knowledge, or psychic knowledge comes thru the soul of life which is the breath; never thru opinion or reascn.

There is no argument in truth, its facts are obvious and evident. The earth and all that is thereon has breathed itself into form and is breathing itself into universal consciousness and therefore into a cosmic touch with God's life.

We wonder at the rapidity of present day happenings when the simple truth is that

the soul of us is becoming aware of our unity with God.

When we know that truth already is and that all we need to know and to do is to be at ease and allow ourselves to breathe in the spirit of love and truth, all things good shall be our own.

The greatest thing in the world is the awareness of an infinite intelligence and the sure consciousness of its interpenetrative omniactive force.

God is all life infinitely expressed, breathing into His children the vitalizing soul knowledge.

May they recognize their own.

May they desire God's truth.

May they breathe with that breath

Which knows.

GRACE M. BROWN.