

COMPLETE COURSE IN
BIOPNEUMA

The True Science of the Great Breath

Opening of the Golden Gate Unto

The Healing of All Diseases
The Forgiveness of Sins
and Divine Illumination

By LEVI

SECOND EDITION

Healing by the Superfine Forces

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PUBLISHERS' INTRODUCTION

SHORT SKETCH OF THE AUTHOR

The true Illuminate who has so gladly prepared this wonderful Course of Instruction needs no introduction to the many students who have so often been with him in the Pavilion of Silence and have listened to his message direct from the Mount of Illumination. He has spent forty long years "in the wilderness feeding his Father's sheep" and in preparation for the work of healing and teaching.

This Course of Instruction in the Theory and Practice of Healing Diseases, Forgiving Sins, and Attaining unto Illumination has been prepared on the Mount of Silence without the help of books, excepting the Bible, or of teachers upon the physical plane.

Of course, the literary, scientific and medical education of Levi was quite liberal and his earlier years were spent in teaching, preaching and lecturing. He was for some time teacher of Chemistry, Toxicology, Physiology and Histology and lecturer on Electricity in Medical Colleges, and for a few years was engaged in the practice of Medicine and Surgery. And this Course of Instruction embraces the results of all these years of preparation.

PUBLISHER.

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ILLUMINATION

BY LEVI D'GURU

There's an ocean that men cannot fathom nor measure;
It lies just beyond the Dominion of Night;
'Tis the ocean of splendor, of infinite pleasure,
Of fathomless beauty—the ocean of Light.

In the midst of this radiant ocean of glory
Rests the Island of Blessing, the gem of the sea;
The home of the Spirit, so famous in story,
Where angels are servants, and men are the free.

In the midst of the Isle is a flower-crowned mountain;
The sanctified call it the Mount of the Wise;
From its summit pours forth a life-giving fountain
That waters the lands of the earth and the skies.

On the top of the mountain a Temple, all glorious,
Stands out in the light of the Illumined One.
Ten thousand bright angels and souls all victorious,
Surround it, and fill it—this House of the Sun.

And this is the Temple of Illumination
Where the courtiers of heaven and earth daily meet;
Where souls, cleansed from sin, elect from each nation,
Hold council with Jesus, and sit at his feet.

The way to this Island and unto this Mountain
Lies through the deep valley of Silence and Prayer;
But whoever will may drink from the Fountain,
And realize all that it is to be there.

Come up to this Temple of Illumination;
Come, bathe in the sunlight of a thrice blessed day.
There is room for the millions of every nation,
And Christ is the Truth and the Life and the Way.

In the Innermost Circle there's joy and there's gladness;
There's peace and there's freedom from sin and from
strife.

The Angel of Mercy will free you from sadness,
And Christ's Benediction is Eternal Life.

BIOPNEUMA

The True Science of the Great Breath

LESSON I

WHAT IS BIOPNEUMA?

1. MEANING OF THE WORD.—Biopneuma is derived from two Greek words, *bios*, life, and *pneuma*, breath, or spirit; hence the word means the Breath of Life, or the Spirit of Life. In the Sanscrit language this universal force is called *Svara*, the Great Breath. Biopneuma is the manifestation of Universal Spirit, and fills all space. It is the creative energy of the Infinite. In the Mosaic account of creation it is written:

“And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God (Biopneuma) moved upon the face of the waters.” Gen. 1:2.

2. MEANING OF THE TRINITY.—Universal Spirit is a Trinity composed of the individualities, Fire (or Force), which is bi-sexual; 2. Intelligence, masculine; 3. Love, feminine. By the Hebrew and the Christian the eternal Force, or Fire, is called God. That Fire

raised to a certain potency becomes Heat, which is Intelligence; that Heat raised to a higher power becomes Light or Love; and so we have Biopneuma, the Holy Spirit, Intelligence, the Heat of the Infinite Fire, manifested to the world through the Light, the Christ,

"Who is that True Light that enlightens every man who comes into the world." Jno. 1:9.

Men never know of fire until it is manifested to their sense of feeling by heat; but heat cannot be seen until it is manifested as light. So the world knew not God until he was manifested in the flesh as the Christ, the light of the world.

3. SOURCE OF ALL LIFE.—There can be no life without heat. Biopneuma is universal Heat, hence, without Biopneuma there can be no life. In all times ago this Spirit has been regarded as the source of all life, and until the "Great Disaster," which has ever marked the period called the "Fall of Man," men fully appropriated this force and maintained perfect health, and Love was pure, Intelligence perfect, and Will divine. The Genesis historian (Chap. 6) describes the men of those primeval times as "Sons of God," and "giants" and long-lived.

4. THE GREAT DISASTER.—There was a time when a terrible disaster befell the earth. The word disaster means "an astral calamity, a trouble caused by the stars," and the Great Disaster, to which reference is

here made, was so terrible that it shook the earth to its very center, tipped it twenty-three and one-half degrees from its original position, and disarranged the order of all terrestrial things. A great planet whose benign influences had been the energizing, vitalizing force of the respiratory organs of men, was totally destroyed, and the Great Breath ceased to find an abiding-place in the human body. But the physical Disaster was only a reflex of a great moral disaster, for which the will of men was responsible,—a calamity that inaugurated the despotism of Evil and alienated the human race from the heart of the Everlasting Father. As a result, the way to the Tree of Life was obstructed. In that wonderful symbolic representation of the fall of man, and his exclusion from the glorious Eden, recorded in Genesis, the statement is made:

“And God placed at the east of the garden of Eden the cherubim and the flaming sword which revolveth to guard the way to the Tree of Life.” Gen. 3:24 (Lesser).

5. IMMEDIATE RESULTS OF THE FALL.—Spiritual seers make known the fact that as a result of the terrible disaster a perceptible decline of the vital forces of men occurred, and the deep, free breathing of the giants became a faint little puffing of air in and out from the upper portion of the lungs; that which is called breathing by the people of today. Of

course a corresponding decline in health occurred, and the years of human life were reduced from several hundred to less than a third of a century. The work of healer, teacher, prophet and priest of the present century is to restore man to his lost Eden, that he may again be a Son of God, a mighty giant with perfect health and great length of life.

6. WORK OF THE SPIRIT AND OF THE CHRIST.—The mission of the Illuminate of Bethlehem was not, primarily, to save men from their sins, but to show them the way to the lost Eden, to annul the Law of Evil and restore the Biopneumic forces. In this manner He was the Way unto the at-one-ment with the Supreme Parent. And how sweet it is for the long-lost prodigal when he comes to the open arms of parental love and the joys of the old home! The mission of the Biopneuma, the Holy Spirit, is to open the Golden Gate to the forgiveness of sins, perfect health and Divine Illumination.

7. MEANING OF INSPIRATION.—To in-breathe is to inspire; to out-breathe is to expire, and these are the two activities of respiration—inspiration and expiration—the positive and the negative manifestations of the Great Breath. There are many degrees of inspiration from the little puffing of air in and out of the lungs, that men call breathing, to the deep, vigorous intaking of all the ethers required for the regener-

ation of the body and mind. This regenerative work is the renewing of which Paul wrote:

"We faint not; but even if our outward man is wasted, yet our inner man is renewed day by day." 2 Cor. 4:16 (Literal Translation).

In ordinary breathing there is just enough Biopneuma in-breathed to keep the little spark of life from perishing. He abides not long in the poisonous atmosphere of an unregenerated person; no home for him is there, but when the temple has been cleansed and made pure by deep inspiration, he comes in as a *Holy Guest*, sits down to supper and abides.

Paul taught that the in-breathing of Biopneuma constituted inspiration. In the letter to Timothy he wrote:

"All Scripture is given by inspiration (in-breathing) of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Literally he said: "All Scripture is given by the in-breathing of Biopneuma."

8. RECEIVING THE SPIRIT.—Theologians of all times have made the reception and work of the Holy Spirit so very mysterious that ordinary common sense thinkers have deemed it useless, even sacriligious, to attempt to understand it. For nearly two thousand years church dignitaries have taught that the work of the Spirit is limited to a few people who were lucky

enough to get into a so-called church, which they could easily do by subscribing to a number of man-made Articles of Faith, and going through with a few conventional forms and ceremonies. Evangelists have made use of every means known to ward politicians, including threats of a man-conceived hell, and the powerful hypnotic influences developed in revival meetings, to swell the number of converts. But no matter how the conversions were obtained, the Holy Ghost was promised.

Ghost is certainly a good word to use in connection with such theological teaching, for a ghost is only "an apparition," "a shadowy form," and the apparent in-coming of the Divine Spirit is usually so shadowy, so lifeless, that in a few days after the revival excitement is over, the "sanctified converts" are found in their old haunts again, and the incident of the "great revival" is made the butt of ridicule by the vulgar and profane, and the average thinker of the better classes is chagrined and deeply disgusted.

9. CANNOT BE CONFINED.—Biopneuma proceeds directly from the heart of Universal Spirit, and cannot be circumscribed. Like the Father of all, he is no respecter of person. His gifts are not intended for the few, but may come without measure for all. The Hebrew seer, Joel, tells of the measureless outpouring of Biopneuma, and in his wonderful sermon on the

day of Pentecost, Peter repeats his statement. Note the language:

"It shall come to pass in the last days, saith God, *I will pour out my Spirit upon all flesh*; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Acts 2:17, 18; Joel 2:28, 29.

10. CANNOT BE COPYRIGHTED.—Religious teachers have attempted to secure a "corner" on the Divine Spirit, as speculators do on wheat; but all their efforts at copyrighting and patenting have been abortive. A Chinese wall may be built around a Creed or Confession of Faith to keep it in; but when men attempt to fence the Holy Spirit in by a church wall they succeed admirably in keeping him out, for he is too large to live in a narrow, contracted chamber.

Peter was once a narrow bigot and thought that the Jews had a mortgage on the Spirit, and that their wall was high enough to keep him in. But Peter was intended for a cosmopolitan preacher and a man with contracted views can never be world-wide in influence, and so a great lesson was necessary. He must be taught that the Spirit is universal; that he is not confined to the Jews, no, not even to human beings, but that every creature receives his blessing, and Universal Spirit made use of an object lesson to convert his

chosen evangel. While Peter was in the Silence on a housetop the lesson came. Note his own description of the scene:

"I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel like a great sheet descending, being let down by the four ends out of heaven, and it came to me. And looking attentively into it I observed and saw quadrupeds of the earth, and wild beasts, and serpents and birds of heaven.

"And I also heard a voice saying unto me, Arise, kill and eat. But I said, By no means, Lord, for a common or impure thing never entered into my mouth.

"And a voice answered me a second time from heaven, What God hath cleansed do not thou regard as common.

"And this was done three times, and again all were drawn up into heaven." Acts 2:5-10 (Lit. Trans.).

Peter got a part of the lesson well impressed, for when he was in the presence of Cornelius, the Gentile, to tell the good news of the Christ he said:

"I perceive in truth that God is no respecter of persons, but in every nation he who fears him and works righteousness is acceptable to him." Acts 10:34-35.

He did not, however, seem to grasp all the lesson of the vision. He did not fully comprehend the thought that *all* the creatures of God were receivers of the Holy Spirit, as was intended to be impressed by the representatives of all families of earth creatures in the great sheet.

The world is still slow in grasping the idea of the "wideness of God's mercy," but in fact the Great Spirit is as certainly present in the lower orders of life as in man until he "purifies his heart by faith," and prepares his body for a temple fit for a divine dwelling place. Then, and not until then, is the difference marked. This purification is the new birth, the incoming of Biopneuma, and with Biopneuma as a Guest, men are in the Christ, the divine Way, and

"If any one be in Christ he is a new creation; the old things have passed away; behold! they have become new." 2 Cor. 5:17.

11. A QUICKENING SPIRIT.—Paul told the Roman disciples that the Spirit of Life, Biopneuma, that dwelt in them should quicken their mortal bodies, Rom. 8:11; and that this same Biopneuma "had made them free from the law of sin and death." Rom. 8:2. Dismiss from your minds forever the unreasonable theological idea of the Holy Spirit, and accept the strictly scientific scriptural idea, and ten thousand of the hard problems of biblical interpretation will be solved and you will be advanced many days' journeys on your way to Divine Illumination.

LESSON II

PREPARING THE TEMPLE

12. THE ABIDING PLACE.—Men and women are the Temples, the abiding places, of Biopneuma, the Holy Guest. Paul says:

“Do you not know that your body is a Temple of the Holy Spirit in you, which you have from God?” 1 Cor. 6:19 (Wilson).

All people are required to protect the Temple of the Holy Guest against impurities and unholy things. Defilement is punishable by destruction. Paul says:

“If anyone defile the Temple of God, him will God destroy; for the Temple of God is holy, which Temple ye are.” 1 Cor. 3:17.

The primary work of all aspirants to Illumination, or even physical health, is to recognize the law of forgiveness, which includes carting out of the body all corrupt matter, fumigating it with pure ozone, and bringing in for a sweet perfume the Roses of Sharon and the Lilies of the Valley.

13. FALSE THEORY OF THE GREAT BREATH.—For many long years men have misunderstood the Great Breath. They have taught that it is identical with the air we breathe. Oh, how commonplace this doctrine makes our dearest friend, Biopneuma! Chemists can analyze the atmospheric air; can resolve it into origi-

nal elements; but no laboratory ever yet contained a retort of such exquisite fineness that the Holy Spirit could be even confined for inspection for the smallest fraction of a moment.

14. A JOHN THE BAPTIST.—The Holy Spirit is not a scavenger to scrape up and cart out of the body physical impurities. There is in the atmosphere a disinfecting element called Ozone, which is the cleanse-all. It is the John the Baptist of the Christ of Purity. It is that voice in the wilderness of every human being ever calling;

"Prepare ye the way for the Lord; make the highways straight for him:" Matt. 3:3.

After the cleansing has been completed, the way is prepared, the highways straightened, the apartments purified and the body becomes a "fit temple for the in-dwelling of the Holy Spirit," and he enters to abide forevermore.

15. ALWAYS PRESENT.—People pray for the incoming of Biopneuma, when there is not a single word of authority in any inspired Scripture for them to do so. Pope, cardinal, priest and preacher are the only authorities for such procedure. Might as well pray for God to fill a vile casket with costly pearls as to pray for him to fill an impure body with the richest jewels of heaven. The Holy Spirit is not afar off; he is everywhere present and is ever anxious to take

up his abode in prepared Temples. Through the Patmos seer, he tells of his willingness:

"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Rev. 3:20.

And so this universal, all-the-time and everywhere present Spirit is waiting at the seven million doors of very person ready to enter with floods of blessing. All that men and women have to do is to prepare their bodies for the in-coming, and immediately his presence will be felt.

16. THE CLEANSING.—The scientific purification of the body by the atmospheric breath is of great importance. The Temple is often defiled with foreign traffic. Money changers and sellers of animals and birds for sacrifice are quite apt to make in it marts of trade. Mild measures will not exorcise these villainous tenants. Physical exertion is oftentimes necessary, and the scourge of small cords may be the only means of cleansing. Jesus did not wait for the mild arguments of reason to drive out the polluters of the Jewish Temple in Jerusalem; he made a scourge, or whip, of small cords and by the use of physical strength he drove them out. And when the Temple of the body is polluted, such force must be used as may be necessary to cleanse it, if that cleanser be massage, water, or even laxoids.

17. **PROPER BREATHING.**—We hear much about the wonderful effect of deep breathing, and, indeed, it is difficult to compute the advantages of it; but modern teachers, in their Courses of Instruction, would make men think it a new discovery, whereas deep breathing is normal, and shallow breathing abnormal, the result of the careless habits of modern civilization. People cannot break up the habit of shallow breathing at once, and so many books have been written, and hundreds of exercises given to help overcome the shiftless habit; and while there is very much of the sheerest nonsense in many of these Courses of Instruction, which have been gotten up solely as money-making schemes, they have all been more or less helpful to the purchasers.

18. **PHYSICAL CONDITIONS.**—To properly appreciate the advantages of normal breathing it is necessary to take a peep into the interior of an average creature of modern civilization. The word that most fully expresses the condition is "*Collapsed.*" Everything is collapsed; blood vessels are collapsed; nerves are contracted; brain and muscle tissues are shriveled, and the cells in every part of the body are but little over half their normal size. Everywhere is written that terrible word, *Collapsed*. Why the collapse? There are several causes; but tight clothing and shallow breathing are the causes pre-eminent. In following lessons the wonderful destruction wrought upon

the physical body, especially among women, by tight clothing, will be explained. The breathing question is now to be considered.

19. **ORGANS OF RESPIRATION.**—The lungs have, usually, been considered the only organs of respiration, but science has revealed the fact that there are a vast number of such organs. The skin is a wonderful covering. Through it there are about seven million openings, infinitesimal doors called by physiologists pores, and each of these openings leads to a coil whose true work is just beginning to be understood. These coils have functions very much akin to those of the lungs; they are in every sense of the word organs of respiration. They breathe, and the positive and negative manifestations of the Great Breath play out and in through these doors with remarkable force. So great is the value of these auxiliary organs of respiration that if one-fifth of them be destroyed by burns or otherwise, life itself is jeopardized.

20. **RESULTS OF NORMAL BREATHING.**—When pure air is forced into the lungs with considerable vigor and persistence, it enters every part of the body, tears loose an adhesion here; breaks down a barrier there; opens a closed avenue in another place and all the intercommunications between the respiratory organs of the skin and the lungs are made clear. In very truth it makes plain the way and straight the highway for the approaching Lord—the Biopneuma.

In the lungs pure air has a marvelous work to do. Oxygen is absolutely essential to life, and the air cells become the seat of exchange. By a system of exosmosis and endosmosis the pure oxygen enters the blood and the impure, or waste-laden, air is thrown out. So, as far as air is concerned, normal breathing purifies and furnishes the annealing substance for the up-building.

21. FUNCTIONS OF OZONE.—There is a much finer class of cells in the body than the air cells of the lungs; cells into which atmospheric air cannot enter. These cells have an especially prepared invigorator and cleanser. It is a superfine ether, and is known to scientists as ozone. This ether is intimately mixed with air and when breathed through the nostrils comes directly in contact with two nerves, which were called by ancients the Sun nerve and the Moon nerve, the former in the right nostril, the latter in the left. These nerves were formed for ozone and greedily take it in. The molecules of air are too coarse to be appropriated by the nervous system; but ozone is rapidly absorbed. These nerves are the feeders for the great Solar Plexus. Note the meaning of this term—Solar Plexus. Solar, *sun*, plexus, *network*,—a network of the Sun nerves. The Solar Plexus is a great nerve center just below and back of the stomach and is the center from which most of the nervous stimuli radiates

and it is fed directly by the nerves communicating with the nostrils.

22. SOURCE OF NUTRIMENT.—Scientists tell us that in the air we breathe and in the rays of the Sun are found every variety of food required for all living creatures. In ordinary atmospheric air are all the coarser varieties, such as enter into bone and muscle and intercellular tissue; but the ozone carries the delicate substances that enter into the nervous structures. In order that these superfine nutriment may be carried into the nerve centers and to the intricate ramifications of the delicate nerves, deep breathing is absolutely essential, and in these lessons every instruction for successful breathing and the introduction of the Great Breath is given.

LESSON III

THE HEALER HIMSELF

23. **DIGNITY OF THE PROFESSION.**—There is no gift of the Spirit higher than that of healing. No profession brings a person into such intimate relations with the great heart of the world as that of the true healer; hence, no one has greater opportunities for lifting men and women up to the high planes of the Infinite.

24. **THOROUGH PREPARATION.**—The dignity of the profession demands thorough preparation, for an unprepared healer is always an incompetent healer, and incompetency means failure. Preparation means more than a little development of magnetic powers, and a few weeks spent in thought concentration, although these are essential.

25. **NATIVE POWERS.**—All persons cannot become independent healers; but all can develop considerable ability in that direction. Some people are born with marvelous powers. Some little children are veritable magnetic batteries, and can, without contact, cure many severe diseases. Some people are suddenly baptized in a sea of healing water, so that great power comes upon them all at once, and they are known far and wide as mighty healers. It usually happens,

however, that they who receive this gift suddenly, lose it in like manner. Most people who become giant healers grow slowly, becoming powerful by steady effort in the midst of the winds of adversity.

26. BE CERTAIN OF FITNESS.—This Course of Instruction will prepare almost any person for the work of healing; but he who possesses no native ability, and has not an intense longing to become a healer, is advised to take up some other work of the Empire of Universal Peace, for in every department there is much to be done, and willing laborers are few.

27. HOW TO DETERMINE FITNESS.—Many people are undecided as to their life work, do not know for what, by nature, they are best fitted. He who is thoroughly acquainted with himself has no such trouble, because, to him, the way is clear.

28. PREPARATION—CLEANLINESS.—The physical body must first be considered in the mighty work of preparation for healing. Cleanliness is the stepping stone to godliness, and the skin of a Healer must be kept scrupulously clean. A sponge or plunge bath must be taken at least three times a week, and a "salt rub" very frequently.

29. THE CLOTHING.—The clothing must never be tight fitting, for no organ can be unduly pressed with impunity. Ladies must discard corsets in toto, and must suspend all skirts from the shoulders. Nothing does so much to cause the falling or sagging down

of the female sexual organs as suspending clothing from the waist. When this habit is broken up there will be far less suffering among our sisters from that very wide range of pathological conditions included in the term "female weakness."

30. REGULARITY IN HOURS.—Rhythm is the law of harmony; harmony is the law of symmetrical development. All natural movements are euphonious. When the heart loses its true rhythm it is diseased; when respiration becomes irregular the lungs are impaired, and so nature calls for regularity in the activities of all her children. Regularity in the time and quantity of sleep is very essential. There is a trinity of eights in a well-divided day,—eight hours for sleep, eight hours for work or study, eight hours for rest or recreation.

31. REGULARITY IN EATING.—Regularity in taking nourishment is important. It matters not whether you take two, three or five meals a day, take them with the regularity of clockwork, and don't eat at any other time. The habit of simply eating when one is hungry is destructive to every rhythmic process of the organism, and conducive to dyspepsia in its various forms.

32. REGULARITY IN DEFECATION.—The law of regularity applies with wonderful force to the bowels and urinary organs. Of course, individual conditions will determine the number of times that evacuations

are necessary ; but special hours should be held sacred to the business of discharging excrements, and nothing should be allowed to interfere with these appointments. A vast number of distressing cases of constipation and bladder difficulties are traceable to carelessness in this particular.

33. **REGULARITY IN DEVOTIONS.**—Every Healer must have times for development in the silence—for meditation and in-breathing of Biopneuma, and these times must be fixed. Some individuals will find thirty minutes twice a day sufficient ; others can appropriate one hour ; but to secure the best results the times for this development must be held sacred to the work in hand.

34. **SEXUAL PURITY.**—Nothing impedes spiritual, or even psychic progress like licentiousness. Sexual excesses deprive men and women of all power to advance. To use the sexual functions for personal gratification is sin, for these functions are intended for procreative purposes only. Sexual passion results from unholy thoughts and emotions, and all such are sin, and will, eventually, lead to weakened bodies, weakened intellects, contracted souls and complete loss of individuality on the Spirit plane. The successful Healer will “keep his body under,” and when he reaches Illumination he will think no more of sexual gratification than fratricide. “Blessed are the pure in heart, for they shall see God.”

35. **NORMAL TASTES AND APPETITES.**—The so-called “manly habits,” such as smoking and chewing tobacco, drinking alcoholic stimulants, etc., are demoralizing in the extreme. They render impure the very fountains of life, and throw the veil of uncertainty and failure over every effort to develop healing powers, and must be shunned as deadly poisons. The use of morphine, chloral, or other opiates is just as reprehensible as the tobacco or whisky habits, and must be rigidly avoided. But people are intemperate and impure in many other ways—by the inordinate use of meats, teas, coffees, pastries or other dyspeptic food. No rule of diet can be given, but that of the Apostle: “Every man that striveth for the mastery is temperate in all things.” 1 Cor. 9:25.

36. **PURITY IN SPEECH.**—“Out of the abundance of the heart the mouth speaketh.” It is not difficult for any observer to determine the character of the heart after hearing a few words from the lips. An aspirant to Illumination must be chaste in language. An impure or vulgar word must not be spoken, and whenever there is a probability of contention, the speech must be seasoned with wisdom. Let not a ray of light fall upon you while in wrath or vulgar conversation.

37. **EDUCATION.**—True preparation for the work of healing includes some education. Of course it is not essential that one be a graduate of a University,

or even of a High School, to become an efficient Healer; but all things being equal, the educated person will have the greatest success, and in this age there is no excuse for not having at least a good common school education. One who is called to this ministry, who is in no sense educated, should not enter into the work until properly qualified, so that his person, his language and methods may be as pleasing as possible to the people. Boorishness, vulgarity and ignorance are always hindrances to success. Personal magnetism, refinement of manners, a knowledge of the body and its diseases, and correct speech are some of the essential qualifications, and aspirants to healership must tarry in some Jerusalem until they be endowed with these special gifts. Of course nothing can take the place of a Personal Course of Instruction under some Illuminate, but close application to study, and frequent visits to the Silence, and attention to the detailed instructions of this Course will be of great advantage.

38. NECESSARY STUDIES.—In addition to the information received in this Course of Instruction, the Healer should make a careful study of Anatomy, Physiology, Toxicology (the Science of poisons) and Diagnosis, so as to be able, at a glance, to locate any pathological lesion, and also to antidote poisons. The ideas advanced by ignorant Healers of the various schools that a knowledge of the functions of the body,

of diseased conditions, and effects of poisons is not only useless but absolutely to be discouraged, are only cloaks to cover up ignorance, and the time has come when the masks of such teachers should be torn off. There is little danger of Healers becoming too wise in so-called physical sciences, and the time now is when to be successful they must be somewhat efficient, and reach a plane of at least ordinary common sense.

LESSON IV

METHODS OF HEALING

39. CLASSIFICATION.—Many systems of healing diseases have been formulated and each one has some praiseworthy features. The true system of cure includes the good of all methods, and such a system is the Christopathian, now presented for the first time in this *Complete Course of Instruction in Healing by the Superfine Forces*. For purposes of study, all methods may be considered in the following classification:

1. Biopneumic Healing,
2. Magnetic Healing,
3. Physiologic Healing.

40. BIOPNEUMIC HEALING.—The Science of the Great Breath, properly understood and applied to the work of healing Diseases, forgiving Sins and attaining unto Illumination is complete in itself; but Magnetic and Physiologic helps are of great value in preparing the way for the introduction of Biopneumic methods. The Biopneumic Healer recognizes the following steps:

1. Proper Breathing, so that the seven million doors of the body may be opened to admit the eternal Spirit of Life.

2. Proper Willing, so that all unholy emotions may be driven out, giving room for the purifying influences of Love-life. These two steps are to be taken by the patient.

3. Forceful Thinking. The Healer makes use of his Personal Magnetism and his Telepathic battery of thought to pour into the mental reservoir of the patient, streams of health-vibrations. He who is an expert in this work will always succeed in relieving suffering.

Biopneuma is a Spirit-Soul treatment; the physical organs of the body are used only incidentally. This being the case, no impurity from the Healer's body can be transmitted to the Patient, nor can the disease of the Patient be taken on by the Healer.

41. MAGNETIC HEALING.—The tissues of a living body have a power unknown to modern Physiologists. By a chemical transformation of organic substances, eternal Force is appropriated so that the finer ethers are thrown into vibration which reach the almost unthinkable number of thirty-six quadrillion vibrations per second. And this modification of eternal Force is called Animal Magnetism, which is capable of transmission through superfine ethers, and responds readily to the commands of the Will. This Magnetism is essential to the life of the body; when equally distributed, health reigns; when its equipoise has been disturbed, disease results. Magnetic force from a good

Healer restores the equilibrium, and health returns. The Healer must have a superabundance of Magnetism or he will soon be emptied, and will then, himself, suffer a collapse, and may take upon himself the ailments of his patient; or if he has any diseased conditions, he may transmit them to the one he would heal.

42. **PHYSIOLOGIC HEALING.**—The scientific use of forces or substances for healing which are not transmitted from the Healer's body or mind constitutes Physiologic Healing. The use of Tissue Salts, Electricity, Heat, Light, Color, Water, Drugs, etc., constitute this method of cure.

43. **DIFFERENTIATION.**—There is a wide difference between these systems of cure. The Biopneumatic Healer must be a man pure in thought, word and deed; for his strength and power are from on high and cometh down from the Father of Lights. He must be found frequently in the Chamber of Silence, and the Inner Circle must be his Garden of Delight. The Fount of Every Blessing is his reservoir.

The Magnetic Healer must have a healthy body; his habits must be good and his appetites and passions must be held in subjection. His body is his reservoir.

The Physiologic Healer must be educated in the so-called physical sciences. He must be a Chemist, a Physiologist and a good all-around Physician. Perfection of body is not essential to success. His brain is his reservoir.

The truly successful Healer is the one who is familiar with all these systems; who is a well developed Trinity, body, soul and spirit all being in tune with the Infinite. Such an one is a power for good wherever he goes.

44. THE HEALER'S HEALTH.—A sick man is a poor doctor. Sick people have little confidence in a Healer who cannot heal himself. A true Christopathian is never sick; for he who passes the Libra Gate in the Inner Circle has absolute control over the conditions of his own body. A large part of this Course or Instruction is given up to methods of self-healing in detail. Let every student master these details and be very sure to heal himself of every ache and pain before attempting to heal others.

45. FILLING THE RESERVOIRS.—A Healer must not only be in good health himself, but he must know how to keep his reservoirs of power filled to overflowing to be of use to others, and some of the more important general requirements will be given.

46. PERSONAL MAGNETISM.—There is in every person a marvelous invisible power, which is known as Personal Magnetism. Like Electricity, it has its positive and negative phases, so it repels and attracts. It is this force that renders one person repulsive and another attractive, for the well known law of Electricity obtains—like repels like and attracts unlike; that is, positive people attract negative people but

repel positive, and *vice versa*. This is the law by which opposites in temperament find their conjugal affinities.

47. UNKNOWN POWER.—While every person possesses this power in a greater or lesser degree, few people have ever discovered it, and only a few who know of its existence have learned how to use it to advantage. Efficiency in the use of this power is worth more to anyone than a fortune in property, for with a good stock of Personal Magnetism there is no lack of friends, or of profitable employment. Without a full rounded development of this gift the Healer is a failure.

48. MAGNETIC FOOD SUPPLY.—Whatever builds up tissue of any kind is a source of supply for Magnetism; but certain foods are of much greater value than others. Foods are not all taken into the stomach. The lungs and skin are great receivers of nutrition. Much has been said and written about health foods; millions of dollars have been invested in plants for the production of various stuffs made from wheat, oats, corn and other cereals, and from nuts, and people are recommended to give up ordinary diet and adopt a health food regimen. The vast sums of money spent in advertising these products has convinced thousands of people that the foods prepared by mothers, wives and sisters are veritable poisons and should never be eaten. The facts remain, however, that machine and

factory prepared stuffs are of no greater nutritive value than home prepared food; that the weakest people on earth are those who limit their diet to the menus of food factories; that there are more cases of dyspepsia and constipation caused by the restricted bills of fare of Health Sanitariums than are cured; that the exclusive health food eaters possess infinitely less magnetic force than the average person; hence, a good, wholesome food, as great in variety as possible, prepared at home, gives the greatest strength of brain, of muscle and magnetic power.

Pure water contains much that is valuable as food and is preferable to tea, coffee or chocolate as a drink. Usually people should drink at least two quarts of water every twenty-four hours.

Pure air, deeply in-breathed, is a marvelous nutriment, and when the skin is kept clean so that the pores are not obstructed, deep breathing will decrease perceptibly the amount of food required for the stomach.

Pure air, pure water and pure food, taken into the system as nature intended them to be, are all that is ever required to bring the physical body, with its magnetic force, up to the highest degree of perfection.

49. MUTUAL SYMPATHY.—The body and the mind are so intimately connected that when either suffers, the other enters into full sympathy. A vigorous mind cannot long retain its high powers in an overworked

body; the magnetic force is soon lessened. When the mind is overtaxed with study or worry, the body immediately shows its sympathy; all the tissues become retrograde, and the Magnetism is soon exhausted.

1. Eat a moderate quantity of wholesome food.

2. Masticate every morsel of food thoroughly. It is well to form the habit of bringing the teeth together upon every particle of food at least twenty times before swallowing it. It is not so much what one eats as how it is eaten that proves beneficial or otherwise. If food be well masticated before taken into the stomach there is little danger of indigestion or dyspepsia.

3. Take food at regular intervals; never eat between meals.

4. Be temperate in study and mental work.

5. Take large doses of "don't worry" tablets about fifty times a day.

6. Avoid sexual excesses.

7. Follow in detail the rules for Deep Breathing that are given in other parts of this Course of Instruction.

8. Take a liberal amount of out-door exercise each day.

9. Keep the skin scrupulously clean by frequent baths.

10. Control your temper; nothing is more wasteful of magnetic force than anger.

11. Practice concentration of magnetic force upon yourself and others at least two hours a day.

12. Remember Ben Franklin's motto:

"Early to bed and early to rise

Makes a man healthy and wealthy and wise."

LESSON V

THE SILENCE

51. IMPORTANCE.—No matter what spiritual gift men covet, the Silence must be the School Room. There is no measuring rod that can measure the importance of the Silence. He who reaches the Mount of Illumination must come that way. There is no royal road to the King's Chamber; King and Peasant, Pope, Priest and People must climb the ascending passage upon their knees, and only by the most determined efforts can any one climb the narrow, steep way of the Grand Gallery. The strength that comes through the Silence, and nothing else, can help the earnest soul to reach the Divine Light, and the Fountain of Wisdom.

52. THE LORD'S PRAYER.—The Master of Divine Philosophy formulated but one prayer for the Inner Circle, and this was a prayer of the Silence. Note with care his instructions:

"And when you pray you shall not imitate the hypocrites, for they are fond of standing up in the Assemblies and at the corners of the open squares to pray, so as to be observed by men. Indeed, I say to you, They have their reward. But thou, when thou wouldst pray, enter into thy private room (Silence) and having closed the door, pray to that Father of thine who is

invisible; and that Father of thine, who sees in secret, will recompense thee." Matt. 6:5-6 (Wilson).

In the secret prayer of Christians of all times and climes the *Silence* has been recognized, and whatever has been gained to the world by the work of the Church has come directly from the consecration of the blessed devotee who has seen the King in the Silence—in the Secret Pavilion of the Almighty.

53. OBJECT OF THE SILENCE.—The ultimate object of the Silence is to bring men and women unto Divine Illumination. It is the earth end of the avenue of Power from On High. There is no other place where people can get the mastery over self; where they can learn to accumulate vital force and put themselves in touch with the Immortals. It is here that they find themselves before the Mercy Seat.

"There is a place where Spirits blend,
Where friend holds fellowship with friend.
Though sundered far by faith they meet
Around one common Mercy Seat."

54. THE PLACE OF SILENCE.—A true Illuminate can find a place of Silence anywhere, even in the crowded thoroughfares of great cities, because his power of concentration is such that at any time he can cut off all external vibrations, whether of sight, sound, smell, taste or touch; and then he is more familiar with the phenomena of Soul and Spirit than with events of the Physical plane. Just as one whose

whole life is bound up in a loved form sees nothing but that one in a mighty concourse of people, feels no heart beat but that one, gets no vibration but from that loved soul; so he who is in love with the Christ, sees no face but his, hears no other voice than his, and feels only the rhythmic vibrations of his eternal heart of love, no matter what the surroundings may be.

55. THE SILENCE PLACES OF THE CHRIST.—Even an Illuminate receives the greatest strength when far removed from the busy marts of trade, from the whirl of social life, and from earth friends, no matter how dear. Christ sought the Silence every day. One of the most tender statements of the Life of the Christ is recorded in the last verse of John 7, and the first verse of John 8. After a day of unusual activity, he sought his customary strength-giving fortress:

“And every man went unto his own house; but Jesus went to the Mount of Olives.”

From no other place on earth has there come such power and spiritual enlightenment as from Mount Olives. Oh, how sweet to the heart of every Illuminate is that name! Mount of Beatitudes! Mount of the Silence! Mount Olives! But when the Master was too far away from this sacred spot to make it his chamber of Silence, he sought other mountain tops. Before any great work was to be undertaken he found a Silence for strength-giving. On the evening of that wonderful day when he fed five thousand people

with five loaves of bread and two little fishes he sought the Silence for strength. The historian tells us:

"And having dismissed the crowds he privately ascended the mountain to pray, and remained there alone till it was late." Matt. 14:23 (Wilson).

But it was not alone for recuperation that he went into the Silence; one of the most convincing works of his life was to be performed that night—he was to walk upon the waves of Geneseret—and he sought the power from On High. All things are possible to the Illuminate fresh from the Mount of Silence, and the Master walked over the rough billowy waves of an angry sea that night as securely as he had walked upon the seashore in the quietude of the evening. See Matt. 14.

56. A ROOM FOR SILENCE.—While the student must learn to concentrate and find the Silence anywhere, it is best to have a "secret pavilion" in his own home. When it is possible, one room should be set apart, literally ordained, to the work of the Silence, and while all cannot have an ideal pavilion, an approach unto it may be possible, and a description of one is given in some detail. Let an outside room be selected, where the sunlight and the pure air of heaven can find ready access. In order to prepare it for your reception, let everything be removed from the room. Take up the carpets, take down the window shades and curtains, remove all pictures from the walls. Let

every part of woodwork in the room, including the floor, be painted a delicate blue tint. If the walls have been papered, tear it all off and put on fresh paper, which should also be an appropriate shade of blue. Put up fresh window shades and curtains, and if the room is to be heated by a stove, let it be freshly polished. There should be neither carpet nor rug in the room.

The furniture must be plain, and, if possible, new, or at least freshly varnished. A table, an easy chair, not upholstered, a cot with new coverings and pillow should complete the furnishings. The cot and chair should be insulated by glass knobs and a plate of thick glass should be used on which to rest the feet while sitting. Such a place would be a veritable Ante Room to the Chamber of Divine Illumination. And this place of Silence should, as nearly as possible, be held sacred to one person.

57. REASONS.—It may appear quite unnecessary to be so exacting in the preparation and furnishings of a Chamber of Silence; but when one is familiar with the law of vibrations, registration and reflexion, the reasons are plain. Every thought and every action of every person who has ever been in that room is registered indelibly upon every piece of paper, wood or other substance in it, and from these registrations the whole round of vibrations is reflected upon the minds of all sensitives who enter it. And this is the rationale

of a Psychometrist's power, who can enter any room and give quite an accurate account of every event that has transpired within its walls, and describe in minutia the appearance of the various persons who have visited it. To efface as far as possible the various vibrations of former occupants of the room is the object of the thorough house-cleaning indicated.

Of course, it is not absolutely essential to success to have an Ideal Pavilion; any quiet retreat, any room, will answer and excellent results can be secured in the most commonplace apartment. The Ideal has been described for the benefit of those who can afford to have such, and, all other things being equal, results will be realized more easily and with less effort in well prepared apartments than in ordinary rooms.

58. PREPARATION.—Above the door of every Chamber of Silence there should be written in characters of gold: *Whoever enters here must leave deceit behind.* Honesty of purpose is essential to any degree of success. As far as possible, all the cares of life must be laid aside, for the nervous vibrations of worryment will interfere largely with your efforts. Never enter the Silence when any unholy emotion is struggling for the mastery of your mind. Anger, hate, jealousy, envy, or any of this family, will stand in your way to success. When from the heart you can say, "Peace on earth; good will unto all men," you are ready to enter "with full assurance of faith."

59. CLOTHING.—Loose-fitting clothing only, should be worn in the Silence, for if you put your body into a "tight jacket," your soul will feel the influence and will not, or cannot, expand. Freedom of every part of the body is essential. Tight shoes are especially to be discarded. Compress the feet, the understanding of the body, and your mental understanding suffers in like degree. Silk garments are antagonistic to success in the Silence. Not the smallest article of silk should be worn.

60. ENTERING THE SILENCE.—When the clothing has been properly adjusted and the conditions of the mind are right, enter your room, close the door, and note the temperature and light. Both must be agreeable. It is better for the room to be too cold rather than too warm. Lower the window from the top so as to admit fresh air, and let the light be subdued.

All things in comfortable order, take your seat in your easy chair; set up straight, shoulders back; then relax every muscle of the body and you are ready for exercises.

LESSON VI

POWER FROM ON HIGH

61. **DESIRE FOR POWER.**—Perhaps there never was born into this world a child, who was not an idiot, who had not a desire, more or less intensified, to be the happy possessor of power. The inspiring cause of covetousness is power. Men want nothing only to make them powerful. Vain people strive to be beautiful that they may be powerful. The evil are evil only to be powerful. The good are good simply to attain unto power. The meek are meek that they may inherit the earth. To crave power is right, and the Master made the possession of it one of the great rewards of faithfulness. In his address to the seven churches, as given in the Apocalypse, power, in some form, was promised to the overcomers of each class.

62. **POWER OF THE ILLUMINATE.**—To be an Illuminate is to possess great power. They who have attained unto highest Illumination can speak and it will be done:

“They can expel demons; they can speak in new languages; they can take up serpents; and if they drink any deadly poison, it will not injure them; they can lay hands on sick persons and they will be well.”
Mark 16:17-18.

But more than this; an Illuminate has such power over the life of his body that no earth creature can kill him, when he *wills*. Christ is the only true example of a Divine Illuminate, and he said to his disciples:

"No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10:18.

It was a willing sacrifice of his life when he permitted his executioners to crucify him. He could have commanded and they would have all fallen back as dead men. It was no idle boast when he said to his disciples:

"Dost thou think that I cannot entreat my Father and he will send to my relief more than twelve legions of angels?" Matt. 26:53.

And he did lay down his life, and on the morning of the third day he took it up again. In this resurrection he demonstrated the possibilities of humanity. He who attains unto the Illumination of the Christ can command, and his body will disintegrate, and he will vanish from view.

63. **ATTAINING UNTO POWER.**—The prime object of the Illumination seeker is to possess this power, and the way of attainment is open unto all; but the wild desert of Temptation must be trodden, with fastings and prayers; the scorn of the multitudes must be heard; the scourgings of authorities must be suffered;

the treachery and abuse of false friends and brethren must be endured; the bitter dregs of the cup of Gethsemane must be drunk; the Cross of Calvary must be endured—the great sacrifice made; the corruption of the physical must be buried before the gate of Dominion will open. But the morning of the resurrection unto power is as certain as the Gethsemane of Suffering or the Cross of Crucifixion.

64. POWER FROM ON HIGH.—The tendency of progressive thinkers is to exalt self, and debase the Eternal. Many vainglorious men and women claim all for themselves; that they are the *I Am, the All in All*. Egotism and Illumination are antipodal. It is just as impossible for an egotist to attain unto Illumination as for a bat to fly to Mars, for the reason that the gate of Dominion must be passed long before Illumination is reached, and dominion means absolute mastery of the sensuous self, which is the center and the circumference of the *I Am* idea.

Men must recognize the possibilities of humanity, and the marvelousness of its inherent strength; that there is a life and power within, but they must also recognize the fact that Power is eternal and is never originated within; that life is a gift of Universal Spirit; so the fallacy of directing special attention to "life and power from within" is apparent. And this

introduces the statement that *there is no life or power that comes from within*. These are gifts, and

"Every good gift and every perfect gift is from above, coming down from the Father of Lights, with whom there is no change, or the least variation." Jas. 1:17.

65. THE SOURCE OF POWER.—All gifts are from Universal Spirit, but Biopneuma, the Holy Guest, brings them to men. In order to the attainment of the gifts of power, a partnership is essential. "Biopneuma and Man" is the name of the firm, and each has a work to do. Man prepares the Temple, and opens the door; Biopneuma enters with the gifts of power; but the gifts are from above, from the Father of Lights.

66. MAN BUT AN AGENT.—There is nothing of which man is proprietor. In everything he is simply an agent. Power is eternal; there is but one Power. Love is eternal; there is but one Love. Intelligence is eternal; there is but one Intelligence. Universal Spirit is the proprietor; man is the agent. Force, Love, Intelligence are talents given to men to use. In the use of these attributes of the Infinite, man is, to a large extent, free; and here is where man's responsibility comes in. He has Power, 'tis true, but only power to act for another, and that other is the Supreme Being.

67. UNSAVED MAN A PAUPER.—Men boast of their possessions, just as the idiot or drunken man boasts

of his great wealth. All are, at least partly, demented. There is nothing that belongs to man, excepting his Ideal self, and if that be not realized, of course, when disintegration of the physical body and the soul body takes place there is naught but annihilation. Physical man and soul man are paupers. The physical body is composed of universal matter; a part of one man today, a part of a dog or may be of several other men tomorrow. It is estimated that every atom that composes a person now will be wholly lost in seven years; so the body is not the property of any particular person.

Brain is material; it is the organ of thought. Without it there is no objective consciousness, no objective mind. Brain substance is universal property; it belongs to everybody in common. *As it is on the physical plane, so it is on the soul plane.* Soul bodies are material and their components are universal property; so with subjective consciousness. After all of these things are relegated to the domain of universal property, what is left to him who has not secured a title to immortality, and the Christ Ideal? Nothing; individuality is lost:

"Then the dust will return to the earth as it was, and the spirit will return unto God who gave it." Eccl. 12:7.

With the Christ Ideal formed in man he is an heir of God; joint heir with the Christ, and, hence, is all

powerful, immortal. Without that Ideal he is simply a non-entity in the universe. No wonder the Nazarene said:

"He that *believeth* and is baptized shall be saved; he that *believeth not* shall be condemned." Mark 16:16.

68. SEEKING THE POWER.—The great Teacher, who is, and ever shall be the Light of the World, said:

"Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you: For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Matt. 7:7-8.

In all the history of the world no honest seeker after divine power ever failed to receive it. Honesty and Faith are the two Foundation Stones of the Temple of Attainment. Men are apt to deceive themselves, and think that they are honest and full of faith when the Intellect, only, has been active. Honesty and Faith are the children of Love and Intelligence, and so in true Temple-building both Head and Heart must be consulted. Honesty of purpose in seeking once assured, ask in faith. A faithless prayer is an abomination before the Bountiful Giver. Note the advice of a great Esoteric:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, not wavering; for he that wavereth is like a wave of

the sea, driven of the wind and tossed. For let not that man think that he shall receive anything of the Lord." Jas. 1:5-7.

69. TARRY FOR ENDOWMENT.—Men cannot cleanse themselves from all impurities all at once. To *think* about the cleansing is not enough. Some downright hard work is required, both in the Silence and out of it, in order to obtain the mastery over self. When once this victory has been gained the Master says:

"Tarry ye in the city of Jerusalem (the Silence of Peace) until ye be endued with power from on high."

Over anxiety is a hindrance to progress. Impatience is a sin to be overcome. Blessings never come to those who have not learned to *wait*; hence the command to "tarry." To learn this lesson of waiting is necessary; it is the last lesson of the series; it is the crowning act of the subjugation of self, and when that has been accomplished the days of waiting are over. The day of Pentecost will come and Biopneuma will appear as a rushing, mighty wind and will fill your whole Chamber of Silence, and cloven tongues like unto fire will come upon you and you will realize fully the promises of the Father in the marvelous gift of Divine Illumination.

LESSON VII

ILLUMINATION

70. DEFINITION.—Illumination is enlightenment. True Illumination is that state of enlightenment in which knowledge is received in its perfectness, without the direct aid of either of the five senses.

The Illuminate lives not upon the Physical plane, but upon the Soul-plane, and he is enabled to catch glimpses of the eternal Home-land, and the glory from the Mount of God fills all space.

71. REASON UNRELIABLE.—The Illuminate, like Universal Spirit, never reasons. Reason implies limited mental resources. Logic is a stepping stone to a true understanding of things terrestrial. Both Logic and Reason are founded upon data obtained from one or more of the five senses. Men have gone wild in adoring the Age of Reason; they have been extravagant in eulogizing its wonderful perfection, and yet nothing but uncertain conclusions ever came from syllogism.

Conclusions cannot be infallible unless the premises are infallible. Neither of the senses can furnish infallible data. All of them have deceived the most careful observer times unnumbered. Sight and hearing and smell and taste and feeling lead even honest

men and women astray every day. The senses cannot be trusted. Earthly wisdom is founded upon sense data, and can determine nothing to a certainty. No wonder that Paul said:

"The world by wisdom knew not God."

He might have made the statement doubly strong. In truth he might have said:

"The world by wisdom knows not anything."

All sense knowledge is hypothetical. Men do not *know*; they only *believe*, until they have passed the domain of sense.

72. SOURCE OF CHRIST'S KNOWLEDGE.—It was an exact statement of a fact when the officers who had been sent out to arrest the Illuminate of Bethlehem said to the Jewish rulers:

"Never man spake like this man." John 7:46.

The historian, Matthew, to whom the world is indebted for the record of that marvelous Sermon on the Mount gave to men this statement:

"He taught them as one having authority, and not as the scribes." Matt. 7:29.

In his mystic address to Nicodemus, Jesus said:

"We speak that we do know, and testify that we have seen." John 8:11.

The wisdom of the Master came from the source of Universal Wisdom. In the inspired statements just given the distinction between the "wisdom from above" and the "wisdom from below" is apparent. The

knowledge of Intuition stands out in bold relief in comparison with the *belief of Sense*.

73. THE ILLUMINATE'S INSTRUCTOR.—Teachers on the earthplane are experts in the *wisdom of the world*; the Illuminate lives beyond the realm of Reason; he has food to eat that the world knows not of. The Holy Spirit is the direct teacher of the Illuminate, and whoever will prepare his body for an abiding place for this Divine Teacher-Guest may be certain of Illumination. Special attention is called to these words of Christ, to his Inner Circle:

"I have many things to say unto you, but you cannot bear them now; howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth; for he will not speak of himself; but whatsoever he hears he will speak; and he will show you things to come." John 16:12, 13.

74. CHRIST'S DISCIPLES.—None of the disciples of the Christ were Illuminates until after the death, burial, resurrection and ascension of their Master. After the *Manifested Light* had returned to the glory of the Eternal, ten days were spent by the Twelve in preparation; this time was called the "days of waiting." No thrilling events transpired during these days, but there were peace and harmony among these men of God, and on the first Pentecost after the tragic happenings of Calvary the Illumination came.

Marvelous, indeed, was the power manifested by the in-coming Biopneuma. The disciples were amazed

at their own gifts; they preached the Gospel in languages that they had never learned, and did many wonderful works. Before the day was done three thousand people recognized the power of the Holy Spirit, and became converted from Reason to Faith.

75. LITERATURE.—Illumination does not come from the reading of books. Sense literature may be helpful, or it may be poisonous. Perhaps one book in an hundred will help; but the literature of the day is, largely, rubbish, containing some wheat, but great quantities of chaff. When men and women can go directly to the Divine Fountain and drink to their full, why will they seek the little rill that comes trickling down over dead carcasses, decaying vegetation and poisonous minerals?

The Illuminate goes to the unfailing Reservoir. He does not approach it through the haunts of vice, the hustle of business, the whirl of society nor the halls of sense education. The path does not lead that way. Purity in thought, word and deed must be attained. *The SILENCE is the School Room of the Prophet.*

76. THE INNER CIRCLE.—Perhaps there is no other place on earth where the candidate for Illumination can obtain such great help as in the Inner Circle.

77. PRAYER.—Thrice a day go to meet your God in the *Silence*, and in that Silence, pray. Remember the Master's instruction:

"When thou wouldst pray, enter into thy *private room*, and having closed the door, pray to that Father of thine who is invisible; and that Father of thine who sees in secret will recompense thee." Matt. 6:6.

Prayer is the recognition of a being superior to man.

Prayer is the opening of the passage between the heart of man and the heart of Universal Spirit. Man's will is the director of the force that clears the rubbish from the way, and makes it possible for Humanity and Divinity to meet. Christ is the Way; hence he represents the great At-one-ment. Prayer is not an effort to change the intentions of the Everlasting Father, nor to induce him to bless a bundle of corruption in the shape of man; it is only a forceful cleansing of the avenues so that blessings, which are *universal*, not *special*, can come pouring down into the Soul and Body.

78. SPECIAL GIFTS.—There are no "special gifts" from On High. God is no respecter of persons. His rain falls upon the just and the unjust alike. His Spirit is poured out equally upon *all flesh*. The character of the receiver determines the nature of the gift. Study I Cor. 12.

79. RATIONALE OF PRAYER.—If prayer cannot change the plans and purposes of the Father, what is the use of praying?

Why should men desire to change the purposes of the Father? He is all Intelligence and *knows* what is best for men; he is all Love, and will *do* what is best for men; he is all Force and *can do* according to his will. What, then, can finite men do in prayer to better their own conditions if the All Wise, All Loving, All Powerful Father, *unsolicited*, will do everything needful?

Prayer is a divine exercise in Thought Concentration. Prayer is an upward impulse of emotion. That upward impulse, vitalized by a determined Will, held in situ by Thought Concentration, formulates a Divine Ideal which is Truth. When men *know* that Truth it becomes all powerful for each individual, and the consecrated Will gathers up the blessings of the Infinite and brings them in triumph to the waiting Body and the waiting Soul. Prayer is Will in motion, and while it clears the way so that the blessings may be down-poured, it intensifies the powers of the Soul to ascend. Anything that energizes the *Will* when it is inclined toward the heart of God, is prayer. So, prayer becomes the lever by which man turns over the obstructions in the way to Illumination; the ladder by which the Soul ascends to the Fount of Blessings, and the cornucopia of his greatest desires.

80. FORMULAS.—Prayer is a formula, which by frequent repetition lifts men up to God. Repetition of an ardent desire is always potentizing. He who

tells the same falsehood often, believes the lie to be the truth after a while. He who constantly, or often, repeats a great truth will clothe it in a form, by and by, and it becomes his Ideal; so, when men formulate in words an earnest desire of the heart and frequently repeat those words, they will certainly be rewarded with attainment.

81. FORMULA OF THE SEEKER.—He who would attain unto Illumination need have but one formula, which must be repeated in the Silence day after day, week after week, month after month and year after year. And here is the formula, commit it to memory:

WISDOM! WISDOM! IT MUST BE MINE; LIGHT! LIGHT! I WILL SEE THE TRUE LIGHT; ILLUMINATION! ILLUMINATION! I WILL ATTAIN UNTO DIVINE ILLUMINATION, THROUGH JESUS CHRIST, MY LORD.

For forty long years this has been the *Silence Formula* of the author of this Course of Instruction, and at last the clouds have cleared away, the glory of the Lord has appeared and the Mysteries of the Ages are revealed and have become as an open book.

Patience and Perseverance will always lead the Christopathian to the palm of victory.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Is. 40:31,

LESSON VIII

CONCENTRATION OF THOUGHT

82. **JUST HOW TO BEGIN.**—The first thing to learn is to control your own thoughts. This task may be somewhat difficult, but it must be accomplished. Thoughts are subjects of the Will, and must be brought into obedience. It is useless to say: Stop thinking about the ordinary affairs of the day. Might as well command the great Mississippi River to cease flowing. An Illuminate can command his thoughts and he will be immediately obeyed; but a beginner must approach the matter from the under side. Two thoughts cannot occupy the mind at the same time; so, if you would cut off outside affairs, give your thinking organs some especially interesting work to do on the inside.

83. **NOT ALL SILENCE WORK.**—To become proficient in Concentration requires much effort. Eternal vigilance is the price of success, and the steps leading up to it are not all inside the Pavilion. There is work for all times and places.

84. **THE WORK IN THE SILENCE.**—The first steps in Concentration can be made to far better advantage in the Silence than elsewhere. The following is the natural order:

1. *Relaxation.*—It is no easy task for an active, energetic person to become absolutely passive; to make every nerve and muscle lax, limp, void of energy, and then to continue in that condition for a few minutes. It will require considerable practice to do it, but it must be done.

2. *Centralize Thought.*—While in the passive condition one thing, like a special movement of the body, must be selected on which the entire thought is to be focused. It will take some practice to become efficient in this accomplishment.

3. *Meditation.*—This means continued thought upon one thing. To succeed in this exercise it will be found necessary to resort to dissection of the special thing on which the thought is focused. It must be analyzed; turned over in the mind; looked at in detail. It is hard to meditate upon anything in a general way for any length of time; but when you separate that thing up into its component parts there will be much to interest, and meditation becomes easier.

85. *EXERCISES IN THE SILENCE.*—The necessary steps leading up to Concentration have now been given, and the resourceful student will be able to produce a limitless variation, so that by them the highest degree of success is attainable. Some special exercises for the Silence are in place.

1. Sit down in your easy chair and get quiet; be perfectly still, fully relaxed; let your arms drop down by your sides. Then slowly raise your right arm, fully extended, until the hand is above the head. Let this movement occupy the time that it takes for you to count fifty very slowly. Let the hand slowly descend while you count fifty in like manner. Then go through the same exercises with the left hand.

2. Rest five minutes, sitting perfectly still, not moving a muscle of the body. Then apply the exercise above described to the feet, first with the right, then with the left, lifting the feet as high as possible.

3. Lie down upon your cot, in as easy a position as possible, face upward, head not too high. Take a few deep breaths, and then repeat the exercises given above.

4. Relax every muscle and nerve, close your eyes, and then imagine that about ten feet from you there is a point. Make this the center of a circle, or the beginning of a line. Evolve from that point everything possible. You will be surprised by the number of new creations that will come before you. Continue this exercise for ten minutes.

86. LENGTH OF TIME.—The time spent in the Silence during the first two weeks should not be extended too long, lest you become disgusted with the efforts. Thirty minutes at a time is sufficient. The

time of day must be selected that is best suited to the convenience of each student. When possible, let the hour be rigidly fixed, and let nothing interfere with your work at that time. In the beginning two visits into the Silence each day is enough.

87. **REPEATING EXERCISES.**—During the first week the exercises given may be repeated at each visit to the Silence. They will make you stronger, and better prepared for the exercises to follow.

88. **OUTSIDE HELPS TO CONCENTRATION.**—One cannot stay forever in the Silence, but to become efficient in Concentration, effort must be continuous; so, the outside steps are important:

1. *Observation.*—No matter where you are, keep your eyes open. Look attentively at buildings, trees, flowers, living things, and note their various parts in detail; observe the many special features of each and every thing you see and hear.

2. *Recollection.*—When you have a moment away from the whirl of business, re-collect the impressions of your observations, and think them over in detail.

3. *Elimination.*—In a city, or elsewhere, there are many different sounds, and sights. Select one and endeavor to think of nothing else. For example, take the color *yellow*; notice every thing, even to a part of a garment worn by a passing person, that is

yellow. Note the shades of yellow, and cut everything else from the mind. The number and character of exercises along this line are unlimited. Practice, and you will be pleased with the results.

4. *Projection*.—After mastering the steps already given, try your wings; maybe you can fly. Concentrate your thoughts upon some individual and demand, in a quiet, determined way, in your mind, that he will give you his attention; that he will turn around and look at you. It is not necessary to *stare* at a person, so as to become disagreeable; only *look*, and *think hard*. It will not be long before success will reward your efforts. This exercise can be varied in any number of ways.

LESSON IX

NORMAL BREATHING

89. **IMPORTANCE.**—Too much stress cannot be laid upon the importance of proper breathing. The air is the carrier of Life and Death. In inspiration the Life current enters the body. In expiration the current carrying products of waste and death leaves the body. Death will not leave until driven out by Life, because lifeless atoms are motionless, have no force and cannot move. In superficial breathing the air does not penetrate the deeper tissues; so, impurities are left to work havoc among the cells. Deep breathing enables the pure ozone to reach all parts and thus gives life to the whole body. Superficial breathing invites death; normal breathing insures life.

90. **RHYTHMIC BREATHING.**—Remember the statement made in a previous lesson that the skin is filled with organs of respiration, and these act in perfect harmony with the lungs. While air is in-breathed, inhaled into the lungs, it is out-breathed, expired from the skin; while expiration from the lungs proceeds, the seven million doors of the skin open up and receive the in-rushing current. So the two sets of respiratory organs act rhythmically, exactly at the

same time; when one set expires the other inspires and *vice versa*.

91. RHYTHMIC BLOOD CIRCULATION.—The heart is a rhythmic organ of wonderful efficiency, by which the blood, which is the Life, is equally distributed through every part of the Temple, by its movements, called *systole*, contraction, and *diastole*, expansion. The heart and blood vessels act in exact time with the respiratory organs, making its chords on the basis of *four*,—relaxing and contracting four times while the respiratory organs make one round—one respiration and one expiration.

92. RHYTHMIC LYMPH CIRCULATION.—There is in the human Temple a wonderful network of vessels called Lymphatics. These vessels are in every part of the body, and many of them are of exquisite fineness. They carry a peculiar fluid, pinkish in color, called Lymph. They have an immense number of supplying stations, called Lymphatic Glands, varying in size from a small pea to a large almond. The Lymph is the great media of exchange in the Temple, carrying in the well prepared building material, and carrying out worn-out substances. This Lymphatic System acts rhythmically with the Respiratory organs and the Circulatory organs, also on the basis of *four*; the impulses being four to one heart beat.

93. RHYTHMIC NERVE FORCE.—The nerves of the Temple are delicate vessels which carry the finest of

all the fluids. These vessels are everywhere present. The nerve fluid is the great carrier of mental stimuli to the brain. It is the principal staff officer of General Will, and carries his commands, with the speed of lightning to every part of the body. The nervous system acts in exact harmony with all the other systems, also upon the basis of four; its vibrations being four times more frequent than those of the Lymphatic System.

94. THE RHYTHMIC SERIES.—The harmony of the functions of the body is wonderful. The number of respirations per minute is 18; the average number of heart pulsations per minute is $18 \times 4 = 72$; the average number of vibrations from the Lymph centers is $72 \times 4 = 288$; the number of vibrations from nerve centers per minute is $288 \times 4 = 1152$. Marvelous, isn't it? The Trinity squared, $3 \times 3 = 9$, is the exact divisor of the number of vibrations in each of the series; $18 \div 9 = 2$; $72 \div 9 = 8$; $288 \div 9 = 32$; $1152 \div 9 = 128$. To the student of Numbers and Symbolism this is significant.

95. THE RATE OF SPEED.—Breathing determines the number of vibrations per minute, and the character of the work of every system of the body. Under superficial breathing there can be no animation anywhere. Inertia is liable to result and Disease and Death are apt to be unwelcome guests. Normal

breathing brings life and vigor and makes men and women glad to live.

96. **HOW TO BREATHE.**—The mouth was never intended for an air chamber. The opening from the mouth into the Trachea, or wind pipe, has no filter so that impurities taken into the mouth in inspiration go directly into the lungs to work great havoc; hence in-breathing through the mouth is most injurious. God did not breathe into man's *mouth* the Breath of Life; he breathed into his *nostrils*; and so only through the nostrils should breath be in-taken. The nostrils are provided with veritable filters, small stiff hairs, growing outward, so as to catch any dust or fine substance that would be hurtful to the air chambers in the lungs. Air taken through the nostrils is, thus, filtered and rendered fit for service in the body.

97. **EXHALING.**—Many teachers of the Science of the Great Breath insist that the air should not only be inhaled through the nostrils, but that it should all be exhaled through the same passages. This teaching is not only false in theory but extremely hurtful in practice.

The out-going air is the force that produces articulate speech, and it is the strengthener of the vocal cords. Speech and laughter would both be minus without permitting the out-going air to pass through the mouth. Of course, in ordinary breathing the air is exhaled through the nostrils. A good breather

never sleeps with his mouth open. In violent breathing exercises we have different conditions, and a part of the air must be exhaled through the mouth if violence be not done to many delicate organs.

To unduly force the air through the nostrils, is to send a poison to the brain, which produces dizziness and weakness of the gray matter. It, also, causes a reflex action along the Pneumogastric nerve, producing sickness of the stomach and other pathological conditions. The vocal cords are not properly exercised, and weakness of the voice supervenes.

98. USE COMMON SENSE.—In taking breathing exercises the admixture of common sense will prove beneficial. No disagreeable results are likely to follow in-breathing through the nostrils; but *forceful* out-breathing through these passages is to be condemned. When any unpleasant symptoms appear in your breathing practices you may know that there is an accumulation of poisonous air at some place; *open your mouth and let it out* and then you may continue your breathing exercises almost indefinitely.

99. THE FINER ETHERS.—All the ethers that are inhaled do not go into the lungs; only the coarser airs are used by the respiratory apparatus. There are ethers so fine that they are carried at once into the great Life streams through the nerves that have their receptacles in the nostrils.

100. THE SOLAR PLEXUS.—Much has been said and written about the Solar Plexus; how to awaken it, etc. A few good things and many quite nonsensical things have been put into print regarding this great center of nerve energy and since it plays quite an important part in the grand drama of Rational Healing it is well to clearly understand what it is. In another lesson reference has been made to its work and a description given in some detail; but "line upon line" is often necessary to make the fog clear away.

The Solar Plexus is one of a number of nerve centers along the spine; it is a large mass of interlaced nerves at the back of the abdominal cavity and above the kidneys. It is such an important center that in olden times it was called the "Abdominal Brain." In deep inspiration the finer ethers are carried in great quantities to this plexus of nerves and the revivifying and purifying effect is at once marked. Normal breathing not only *wakes the Solar Plexus*, but every other Plexus of the body and the way is soon prepared for the incoming of Biopneuma as an abiding Guest.

LESSON X

BREATHING EXERCISES

101. OVERCOMING HABITS.—Man in all his parts is a creature of habits. It is hard to break up any habit, as everyone knows who has tried. The habit of *shallow breathing* has so fixed itself in the practices of human beings for several thousand years, that it has become what our grandparents called “second nature,” and so it is one of the hardest of all habits to overcome. This is the reason that it is necessary to begin at the alphabet of respiration, and learn to breathe as a child would learn to walk or talk.

The preliminary exercises already given in this Course of Instruction will be exceedingly helpful in effacing the habit of false breathing and putting in its place the habit of normal respiration, and the more closely the following exercises are observed the more quickly will results be reached.

102. FIRST EXERCISE.—Go into your Chamber of Silence, if you have one; if not, go where you can be alone, and comfortable. Sit down and become thoroughly relaxed. *Be sure to keep your mouth shut.* In-breathe through the nostrils. Let the clothing be loose, especially about the chest, waist and abdomen.

Begin in-breathing. Learn to fill the abdomen without expanding the chest.

The first exercise is a Will strengthener. The Organs of Respiration must become obedient to the Will; so command, and see that you are obeyed. Breathe with mathematical precision. Learn to count and to observe your breathing at the same time. Count just as fast as your heart beats.

Now inhale slowly, filling the abdomen first. This in-breathing must consume the time that it takes for you to count ten.

Then force the breath from abdomen into the upper chest and hold it there while you count ten.

Then out-breathe very slowly. This out-breathing must continue while you count ten.

103. SECOND EXERCISE.—The rhythmic movement of the air from the abdomen to the chest and back again is called *Pneumatic Pumping*, and is a wonderfully helpful exercise. Care must be taken that the shoulders are not raised; they have no part nor lot in breathing. They must be well thrown back to be kept out of the way. Pneumatic Pumping must not be done violently. It is well to practice this exercise five minutes at the beginning of the First Exercise, and for a few minutes at the close of it.

104. THE TIME AND TIMES.—In the beginning, these normal breathing exercises should be taken twice a day, morning and evening. Thirty minutes at a

sitting is long enough. If you are not very strong it will be better to take your exercise after meals than before. If, however, the stomach be in any abnormal condition the exercise just after meals is liable to produce a qualmishness; in such cases let it be taken midway of meals. After two weeks almost any one can take any of the exercises given, at any time; even before getting up in the morning and after lying down at night. When the night and morning hours are selected, a few minutes at noon must also be given to the work in hand.

105. POSITION.—As a rule the best results will be obtained by dividing the time of each exercise; *sitting* for the first fifteen minutes, and *lying* on the back the remainder of the time. The application of a little common sense will be necessary in determining the best time for the exercises, length of time and position.

106. THOUGHT PREPARATION.—It will, perhaps, take a week to master the mechanical part of the First and Second exercises, and while this is being done strict attention must be paid to it. After the movements have been mastered, mental strength-giving exercises must be considered. Before this time the student will have had some practice in Concentration of Thought, and this will now be of great benefit.

Before every exercise spend five minutes in preparation. After becoming perfectly relaxed, concen-

trate your thoughts upon yourself as in perfect health, and repeat many times, in deep earnestness:

I WILL BE IN PERFECT HEALTH; I WILL BE ABLE TO HEAL OTHERS; THE HOLY SPIRIT WILL BE MY HELPER.

Allow no external thoughts to break into your meditations. Five minutes spent in this attitude and in such meditation will change your whole being, and prepare you for profitable practice.

107. THE SECOND FORTNIGHT.—After two weeks have been spent in practice on the exercises given, the student will be prepared for something more vigorous. The *meditation preparation* must be continued. For the next two weeks continue the First and Second Exercises, only increase the number of counts for each part—inhalation, holding and expiration—from ten to fifteen, and be more vigorous in Pneumatic Pumping.

108. WORK FOR SUCCEEDING MONTHS.—The First and Second Exercises must be continued during the second month, only the counts must be increased to twenty, or even twenty-five, and each subsequent month a like increase must be made until sixty, or even a hundred, are counted for each step. Some people can readily consume the entire five minutes in taking a full breath.

109. THIRD EXERCISE—THE MUSCLE SEARCHER.—A new exercise is introduced at the opening of the

second month that may take up a part of each day's practice. It is really a *muscle searcher*.

Go into your Practice Room; observe the *meditation preparation*; stand up straight; fill the abdominal cavity, as in other exercises. Instead of up and down Pneumatic Pumping, by force of Will, throw the air to each side of the cavity. Let the pumping be transverse instead of longitudinal. After the lateral pumping has been mastered—all of the muscles of the sides searched and tried—change to a backward and forward movement; search out every muscle in back and abdomen, and stretch them to their utmost.

LESSON XI

DISEASE AND ITS CAUSES

110. MEANING OF THE WORD.—Our best lexicographers define disease as “a disorder.” To be in disorder is simply to be out of order, and when any part of the body, or of the mind, is out of order disease is present. Some metaphysical cults deny the existence of disease in toto; but the weakness of their claims and arguments is too apparent for consideration. While we recognize the possibility of any psychic or physical machine being otherwise than perfect, ever getting out of order, we must recognize the possibility of disease.

The healing of diseases was one of the most important works of the Christ, and the Seers of all times and climes have ever considered the power to heal diseases one of the richest gifts of Heaven.

111. CAUSES OF DISEASE.—In our medical text book we find many causes of disease enumerated; but there is no pathologist who has written a text book who has gone deeper in his work than the *seeming* origin of things, and, hence, only the apparent cause of disease has been given. When once the true origin of things is perceived a very different phase of disease comes in view.

All pathologists agree that disease springs from mis-directed activities. Matter, *per se*, is lifeless; hence matter alone cannot originate disease. Force is the author of all activities; Force is universal. Every complete organism has, through its own Will, full control of the forces in that organism. Material man is dual, possessing a soul body and a physical body, each of which has a power of control, subjectively or objectively, and through these motor centers every activity of the body is directed. Whatever requires force in order to be, must depend for cause upon the mental centers. Disease is activity and must therefore have a mental origin.

112. ONLY TWO CAUSES.—Every diseased condition can be traced directly to one of two causes:

1. Unholy emotions.
2. Inertia of will.

113. EMOTIONS.—Before a clear understanding of the causes of disease can be obtained a classification of Emotions must be made. As all activities originate in universal Force, the Fire attribute of the Infinite, so all Emotions are children of universal Love, the material attribute of the Great Spirit.

114. FEAR AN ILLUSION.—Fear is not an attribute of Universal Spirit; therefore it is not eternal. *Fear is but perverted Love*; a normal heart has no Fear. John, the Christian Initiate, instituted a comparison between Fear and Love in these words.

"There is no Fear in Love, but perfect Love casteth out Fear, because Fear has restraint, and he who fears has not been perfected in Love." 1 Jno. 4:18.

115. CHILDREN OF LOVE AND OF FEAR.—Perverted Love, known as Fear, is the origin of all unholy Emotions, as true Love is the radiant center of all holy Emotions. Fear is the progenitor of Anger, Hate, Envy, Strife, Jealousy and such like. These vile children of Fear are unholy Emotions, and are peripheral in origin; that is, they always originate in external vibrations, and proceed inward toward the heart center.

Holy Emotions are centric in origin, always welling up from the heart, the Love center, and radiating outward, purifying everything with which they come in contact in their peaceful course. The happy children of Love are Joy, Sympathy, Trustfulness, Hope, and all kindred Emotions, and are the health-producing forces.

Unholy Emotions are veritable poisons, polluting the streams of Life and producing disease and death.

116. VOLATILE POISONS.—Prof. Elmer Gates says: "If an evil Emotion is dominant, then, during that period, the respiration contains volatile poisons, which are impelled through the breath and are characteristic of that Emotion. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced, and this precipitate generally has some color. In the case of grief, for instance, if

I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors. I have isolated forty emotional products; but the worst of all is that of guilt. If the perspiration of a person suffering from conscious guilt be mixed with salicylic acid we get a pink color."

The emotional poisons produce a chemical change in tissue and the magnetism of the body becomes disturbed, the Tissue Salts are rendered inert, and disease supervenes.

From the results of Prof. Gates' experiments, and those of other progressive chemists, the disease-producing tendencies of unholy Emotions are easily demonstrated.

117. WHY EMOTIONS PRODUCE DISEASE.—Physical bodies are but coverings for Soul forms. Souls are known to the physical senses only through mental activity. All Emotions are immediate products of mind, and, hence, all physical conditions are first formulated, then suffered or enjoyed in the mind, and are then precipitated upon the outer form, the body.

Fear is the first born child of perverted Love, and lies at the foundation of every affliction of the internal organism. By resolving Fear to its simplest definition it is Unbelief, and from it arises the miasms of sickness, sin and death. Fear is always a reality in the mind before it is projected upon the body.

118. ANGER.—Fear is the predisposing cause of all pathological conditions, and the unholy Emotions

which it produces, give the character of the disease. For example, take Anger, which is a daughter of Fear. The word anger is but the Anglicised form of the Latin word "angor," meaning "to contract, to choke, to strangle." And how well this definition describes an angry man! Everything about him is choked. Every fiber of the body is contracted; the caliber of the blood vessels is diminished, so that the blood is driven from the face, and he is "white with rage." The eyes snap, and the teeth grind upon each other. In all parts of the body there are signs of fearful contractions within the mind, and their precipitation upon the body. Shortly the heart is involved; congestion ensues and some sort of a disorder is inevitable. A "fit of anger" has caused many a case of inflammatory rheumatism, acute dyspepsia and nervous collapse.

119. DISEASES OF FEAR.—Fear alone frequently sets up a train of conditions in the mind that becomes pathological. A vision of typhoid fever, diphtheria, smallpox, or some other virulent disease, floods the mind and violent paroxysms of fear at once occur and the malady is precipitated upon the poor body, and death may result.

120. INERTIA OF WILL.—Many people who have no unholy Emotions get sick and die. It is not necessary to search the decaying tissues of the body for a reason for such results. Any skillful coroner could

write the truthful verdict: "Died from Inertia of Will." It is, perhaps, safe to say that most people who die before a ripe old age, drop their mortal bodies because they cannot make up their minds to *not die*, but to get well. Will power asserted would have saved them. They die from Inertia of Will. Infants sicken and die because their individual will is not strong enough to enable them to pass hard places.

121. SYMPTOMS OF INERTIA.—Any careful observer is able to diagnose Inertia of Will at a glance; but if any doubt exists as to the nature of the cause of the ailment, note the thumbs; if they have a tendency to fall in toward the palm of the hand, Inertia is the prime cause. Among the first symptoms of approaching death is the in-falling of the thumbs. If the thumbs stand out, or are thrown back, Inertia of Will is not the cause of disease; then the domain of unholy Emotions must be searched for the cause.

122. PRIMARY LAW OF CURE.—Since Fear is the primary cause of most diseases, Love must be the all-potent remedy. Any System of Cure that does not have this law incorporated in its Basic Principles cannot be a success. The ingenuity of man may be taxed to the uttermost to devise helpful methods to kindle into flame the latent Love which has an abiding place in every heart; but when that love-flame breaks out, all darkness and disorder disappear and Health and Forgiveness reign.

LESSON XII

DISEASE, SIN AND FORGIVENESS

123. SIN NOT UNDERSTOOD.—The things with which people are most familiar are the least understood. Fire is so very common that men seldom stop to think that the most profound student of Nature has never been able to analyze it; that it holds in its flaming coat a profound mystery. Love is everywhere, and yet no one can define it. Force is manifested in every living thing, and yet the manner of its manifestations is past finding out. So, also, Sin, the most common thing on earth, that which most people roll as a sweet morsel under the tongue, has baffled the skill of metaphysician and theologian to analyze. Thousands of books have been written, and tens of thousands of sermons have been preached to explain it, how to treat it and how to get rid of it, and still it remains a mystery and the closest companion of Priest and People.

124. SIN DEFINED.—John defines Sin as “the transgression of law,” and for a general definition it cannot be improved; but in this searching Course of Instruction an analytical definition is required. Sin is a voluntary act of the Will; but all acts of the Will are not Sin. Will has elective powers and may

act for weal or woe, so that "out of the same mouth may proceed cursing and blessing." Sin, then, embraces only those Emotions of the mind that are unholy.

125. POWER OF THE WILL.—There is but one Force in the universe, which is, *per se*, eternal, and so the same Power that results in Good may result also in Sin, the character of the result being determined by the Will. There is but one source of Emotion, and that is Love, which is an attribute of Universal Spirit; but Love may send forth Emotions that are holy or unholy, the character being determined by the Will.

126. THE PARENTAGE OF FEAR.—Fear is not an attribute of the Eternal; it is only vitiated, impure Love. Fear is a child of Love but it is an illegitimate child. The personality of the law of carnal nature, which has been called the Devil, is the Father of Fear, while Love is the mother. No wonder that Fear acts so like a hybrid.

127. PARENTAGE OF SIN.—Sin is not a direct child of Love and the Devil. Lust is its mother and Fear its father; so Love and the Devil are the grandparents of Sin. Fear and Lust are the progenitors of every unholy Emotion; so that Anger, Hate, Envy, Malice, Jealousy, and so on, are the hideous children of this unholy alliance. James recognized this fact when he wrote: "When Lust hath conceived it bringeth forth Sin." James 1:15.

128. **PARENTAGE OF UNHOLY EMOTIONS.**—The unholy alliance of Love and Evil is not her only conjugal relationship. Faith is her legitimate spouse. Love and Faith are the parents of every holy Emotion. Oh, what a wonderful family of children arise from this divine union—Joy, Peace, Goodness, Gentleness, Patience, Temperance, Hope, Brotherly Kindness, Mercy! But these holy ones need not be considered just now; only biographical sketches of their wretched half-brothers and sisters—the unholy Emotions—are in place in this lesson.

129. **FEAR IS UNBELIEF.**—By a careful analysis of Fear we find it identical with distrust, unbelief, infidelity. It is the father of Sin; so we have placed in direct opposition Faith, or Belief, and Fear, or Unbelief, and Paul says, "Whatsoever is not of Faith is of Sin." Rom. 14:23. With this interpretation, the words of Christ are easily understood:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Fear, or unbelief, lies at the foundation of every Sin. Faith lies at the foundation of every Obedience, and every good work.

130. **SIN AN ACT OF THE MIND.**—Sin is a deliberate, unholy thought, whether it develops into a criminal action or not. The Master said: "Whoever looks

after a woman to lust after her has committed adultery." Matt. 5:28.

But the Illuminates of the first Christian century carried the definition of Sin into still finer veins. James quotes a Mosaic commandment and then comments upon it thus:

"If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit Sin, and are convicted of the law as transgressors." James 2:8, 9.

It is evident that the smallest divergence from the law of right is Sin, and "every transgression and disobedience shall receive a just recompense of reward."

131. MANIFESTATION OF SIN IS DISEASE.—Unholy thoughts are Emotions, and these alone constitute Sin, and when Sin is fully developed it brings forth some sort of physical trouble, and this condition is called Disease, and this prepares the way for this basic statement: *Every Disease is caused by unholy Emotions, either in the mind of the afflicted one, or of the parents, or by Inertia of Will.* As, however, the questions regarding heredity do not enter into this Course of Instruction, this hint alone must suffice.

132. SIMILARITY OF SIN AND DISEASE.—While Sin and Disease stand in the relation of cause and effect, they are sufficiently similar to require almost identical treatment. The Great Physician so considered them,

as is evident from several incidents in his practice. An example given in Mark, second chapter, is a good illustration. One day he was in Capernaum preaching the Good News of the Kingdom. He was in a room by far too small to accommodate the people, who were clamoring to be healed rather than to be taught. Among the multitude there was a palsied man who was carried on a stretcher by four persons, who took him to the roof of the house, opened the roof-door and let him down right into the presence of the Healer.

"When Jesus saw their faith he said unto the sick of the palsy, Son, thy Sins be forgiven thee."

And when the people marveled at this language, he said:

"Whither is it easier to say to the sick of the palsy, Thy Sins be forgiven thee, or to say, Arise, take up thy bed and walk? But that you may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy) I say unto thee, Arise and take up thy bed, and go thy way into thy house."

And the historian tells us that he did arise, took up his bed, and went forth before them all. Comment is unnecessary.

133. *PRESCRIPTION FOR FORGIVENESS OF SINS.*—The incident of the Great Physician healing the palsied man and forgiving his sins with the same prescription shows the similarity of the two conditions. But this is not all. Every lesson of his wonderful

life proclaimed the doctrine of salvation by Faith, and he placed within the reach of every person the means of attaining unto salvation from Sin and Disease, and finally from Death.

Perhaps the most marvelous thing this man of Inspiration ever did was to formulate the unfailing Prescription for the Forgiveness of Sins; one that is applicable to every sin-sick soul. Let this formula be committed to memory by every Christopathian, whether a Healer or not:

"FORGIVE MEN THEIR TRESPASSES AND YOUR HEAVENLY FATHER WILL FORGIVE YOU."

There is no Balm in Gilead for soul sickness but this; and to make assurance doubly sure the Physician states emphatically that there is no hope for him who refuses to make use of the remedy. He says:

"IF YOU FORGIVE NOT MEN THEIR TRESPASSES NEITHER WILL YOUR FATHER FORGIVE YOUR TRESPASSES." Matt. 6:14, 15.

134. RATIONALE OF THE PRESCRIPTION.—Forgiveness is the warrior child of Faith and when it begins an aggressive campaign in the heart against unholy Emotions, the children of Lust and Fear flee for their lives. In the forgiving heart there is nothing but Love, and the waters of Life come bubbling up, and every Sin is washed away. This is the *rationale* of the Master's prescription for the Forgiveness of Sins.

LESSON XIII

ELEMENTS OF HEALING

135. **ANTIQUATED METHODS.**—Men of all times have sought for efficient means of binding up broken hearts, healing diseases and washing away sins. Sacrifices, incantations, poisonous drugs, and fetish prayers have been used by pope, cardinal, doctor, priest and witch, and with varying success. Some cures have been made, some broken hearts healed, and some sins have been forgiven; but the lives that have been ruthlessly taken, the sins that have been committed and the heartstrings that have been snapped asunder by these crude, and, usually, criminal methods have filled the earth with groans and rivers of blood.

136. **PRESENT BARBAROUS METHODS.**—In most parts of the civilized world sacrifices, incantations and fetish prayers have given way under the bright light of civilization; but the antiquated doctor is still abroad in the land with his calomel, arsenic, nuxvomica, morphine, rum, and a thousand other instruments of death, and under the protection of semi-barbarous laws, is still killing thousands of people every year. The surgeon's knife, in the name of experimental necessity, has come to be a veritable instrument of torture, and the rivers of human blood—blood

sacrificed upon the altar of professional ignorance and bigotry—are still flowing on.

137. **BETTER DAYS ARE COMING.**—Signs are growing brighter for the coming of better days. Men of culture and refinement are fast coming to realize the fact that there is no healing virtue in poisonous drugs. Some of the progressive thinkers of the most dogmatic and bigoted school of medicine are already bold and honest enough to let the truth be known.

138. **SOME STRONG STATEMENTS.**—Sir John Forbes, M.D., F.R.S., late physician to Queen Victoria, said:

“Some patients get well with the aid of medicine; some without it, and still more in spite of it.”

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, said:

“Every dose of medicine diminishes the patient’s vitality.”

Prof. Barker, of the New York Medical College, said:

“The drugs that are administered for scarlet fever kill far more patients than the disease does.”

John Mason Good, M.D., F.R.S., said:

“The effects of medicine upon the human system, are, in the highest degree, uncertain, except, indeed, that they have destroyed more lives than war, famine and pestilence combined.”

139. **MUCH NEEDED LEGISLATION.**—The Millennium of freedom from crime and disease would be

greatly hastened if legislators could be made to realize that it is their duty to, at once, wipe from the Statute books every enactment savoring of class legislation under the excuse of protecting human life against what they please to call "quacks and charlatans," and to turn the course of justice back into normal channels by enacting laws making it a crime, punishable by fine and imprisonment, to administer poisons to any person under any circumstance whatever.

140. A COMPLETE STOREHOUSE.—The human body contains within itself every element, every substance, every force required to heal broken hearts, cure disease or forgive sins. Love, unsullied, casts out all Fear, and when Fear is banished the way for Joy, Health and Forgiveness is opened, and Biopneuma enters to abide forever. Love, perverted, opens the flood gates of Fear; Joy leaves, health suffers and Sin rests, like an incubus, upon the Soul.

To restore conditions to normality, the Love-centers must be purified; the wasted tissues of the body replenished, and the Breath of Life must be in-breathed so as to drive out the Breath of Death.

141. THE TISSUE SALTS.—The body is composed, largely, of organic substances; but these are only the materials out of which nerve, and brain and muscle and epithelial and bone and connective tissues are builded. Without skilled workmen this vast quantity

of building material would be useless. The Great Architect has, however, provided the workmen—twelve gigantic, skilled operators—each prepared to do a special work. And these workmen are INORGANIC TISSUE SALTS; some build up the gray matter of the brain, some white fibrous tissue, some bone substance; some work only with albumen, others only with water and others act as scavengers.

When these twelve salts are present in proper quality and quantity, there never is a diseased condition in the body; when a deficiency occurs, disintegration results, and disease is in evidence.

142. TISSUE SALTS ARE FOODS.—These salts are known chemically as the Phosphates and Sulphates of Potash, Soda and Lime, the Fluoride of Lime and Silica. They are not medicines; they are foods, absolutely necessary to the life of the body. A pain, or an ache, or a flushed face, or a rapid pulse, or a wasting away of tissue is a call of Nature for a supply of some deficient salt, and the educated Healer administers the proper inorganic food just as he would a drink of water to quench thirst or food to satisfy hunger.

143. THE WELL-EQUIPPED HEALER.—He who would be successful as a Healer must not be a *hobby rider*. A definite, distinct object in life is not a *hobby horse*. No one will succeed without a *oneness* of purpose. The would-be Healer must keep the

idea of healing uppermost in his mind at all times; nothing must be permitted to swerve him from his purpose. The great work of healing is so varied and has so many auxiliaries that to be a good Healer is to be far-seeing, broad, practical and not bigoted.

It may be truly said that Faith will cure every disease; but that is no sign that you should adopt the 9th article of a certain Church Creed which says:

"Wherefore that we are justified by Faith only is a most wholesome doctrine and very full of comfort."

We must remember that the Apostle James says that "Faith alone is dead." Read all of James 2nd Chapter. The "Faith that works through Love purifies the soul"; but to obtain that Faith, and lead others to attainment is, often, a Herculean task, requiring every known help.

To be well-equipped the Healer must be prepared for every emergency, and this Course of Instruction in Healing by the Superfine Forces, well mastered, will be quite enough. The Bible and this Course of Instruction contain the principles and the formulated methods of the great work of healing so complete,

"That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:17.

144. NECESSARY HELPS.—When Faith and Forgiveness take full possession of a human heart, Disease, the physical manifestation of Sin, will disappear

as the dew in the morning sun; but oftentimes Faith needs help to enable it to achieve the victory, and for this very purpose the various Systems of Cure presented in detail in this Course of Instruction are most important.

LESSON XIV

THE HEALER AT WORK

145. CONFIDENCE.—No great success is possible in any calling without perfect confidence. It is the sheet anchor in the work of healing. Without confidence in his own ability, and a feeling of certainty that he is the recipient of Power from On High, a Healer need not expect success. But confidence in *self* is not enough; *the confidence of the patient must be secured*. To attempt to heal without that is to court failure. The Great Healer himself understood the nature and cause of disease perfectly, and he never attempted to cure without the full confidence of the sick person. "According to your faith be it unto you," or some similar expression, accompanied every healing.

Although Jesus was the especially Anointed of the eternal Father, it was not possible for him to do any wonderful work without confidence. In his home province the people did not believe on him and he did very little but teach. The historian records the facts in the following language:

"And he could there do no mighty works, save that he laid his hands on a few sick folk and healed them, and he marveled at their unbelief. And he went round about the villages teaching." Mark 6:5, 6.

146. THE POWER OF FAITH.—Disease has its origin in the mind; only its secondary effects are produced upon the body, and so, when Faith can be sufficiently intensified all diseases are instantly cured. Jesus said to the frail woman whose Faith had impelled her to press through a great crowd of people, feeling certain that if she could but touch the hem of his garment she would be healed: "Daughter, be of good comfort, thy Faith hath made thee whole"; and Matthew tells us that "she was made whole from that hour." Matt. 9:22.

147. UNJUST CRITICISM.—Men abuse, in the most violent terms, the things they know the least about. Theologian, doctor, charlatan and sufferer, who know nothing of a "living Faith," have said all manner of harsh things about the "irrational treatment of diseases by Faith," and still the fact remains that no disease has ever yet been cured when *Faith* was not the largest dose of medicine administered. The very doctor who sends forth the fiercest invectives against the "Faith Cure" would find his virulent poison absolutely destructive to life without this sovereign balm. Faith has snatched many a life from the open jaws of death to which some poisonous drug was pressing it.

148. HOW FAITH HEALS.—Christopathian Faith is not of the blind kind. It lies imbedded in stern logic and still rests upon the Rock of Ages. The Christopathian does not blindly assert that Faith cures, but

he is ready to give "reason for the hope that is within him." The Rationale of the Faith Cure is no mysticism. God pity the poor soul who cannot comprehend it!

Recognizing the fact that *Unholy Emotions* and *Inertia of Will* are the only causes of disease, it is self-evident that *Holy Emotions* and *Activity of Will* are the only means of cure. A knowledge of these basic facts, and implicit confidence, or Faith, in the potency of the remedy, constitute the magic power that impels the *Activity of Will*, which may always result in health. Will is all-powerful to drive out every germ of disease, and Faith can inspire Will into activity. In a nutshell, this is the Rationale of Healing by Faith.

149. NOT MYSTICAL.—The marvelous power of Faith to cure is, certainly, not mystical. The very moment that Fear can be driven from the mind, Faith is supreme, and it matters not whether disease has its origin in *Inertia of Will* or in *Unholy Emotions*, Faith is the Balm in Gilead.

In the trinity of graces, Faith, Hope, and Love, there is an omnipotent force, and while each grace may seem to be separate, they are so interwoven that neither can exist without both the others, and when Faith comes to heal, Hope and Love throw their divine arms around the sufferer, and in a *tri-umphal*

chariot he is carried to the rosy banks of the river of Health.

150. Do SOMETHING.—People who know nothing of the merits of Scientific Healing are, usually, exceedingly prejudiced, and confidence cannot be gained until this prejudice be overcome. Most people will demand that you *do something* before they can have Faith, and so, if there was no merit in the *doing*, great good comes from it if confidence can thus be secured.

Many good people inveigh against doing things for policy's sake; but in this matter they make a grave mistake. Policy is simply "dexterity of management; prudence; wisdom," and the wise Healer will be an active student of Policy. Paul was a policy man in everything, as is evident from the following extract from his letter to the Corinthians:

"To the weak I became weak that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Cor. 9:22.

To simply sit and gaze at a sick person and tell him that you are giving him *treatment* is far too mythical in appearance to inspire a stranger with confidence. James recognized the necessity of *doing something*, although he declared Faith to be the true healing and forgiving balm. In his general instructions on Healing by the Superfine Forces, he said:

"If any one among you is sick, let him call for the elders of the church, and let them pray over him,

anointing him with oil in the name of the Lord; and the prayer of Faith shall save the sick, and the Lord will raise him up; and if he has committed sins they shall be forgiven him." James 5:14, 15.

The *oil* may not be in itself efficacious; but the anointing—*doing something*—is. It was needed in the days of the Christ; it is necessary in these days of Biopneuma.

151. WHAT TO DO.—First of all, *do not lie*. Don't tell the sick man that he is not sick; that there is no such a thing as disease. Do not cast reflections upon his good sense by telling him that his ailment is all in his mind; that it is a delusion, an imagination, or something of the kind. Such talk is simply insulting, and if the sick man be not able to arise and show the insulter the door, his friends certainly ought to do so.

152. DIAGNOSIS.—Generalities are not relished by sick people. Details are what they want, and so a careful examination is important. Note the condition of the tongue, the circulation, the respiration, the skin, whether dry or moist, whether there are any swollen tissues, etc. The Healer must be able to know the meaning of such pathological symptoms as may appear. While making the diagnosis, chat pleasantly with the patient; but be careful to remember the following

153. DON'TS.—Never ask a sick man how he feels. Never ask where his pains are located. Never ask him if he has the headache.

Never refer in any way to pain, or severe symptoms, such as night sweats, suffocative coughs, weakness, etc.

Never ask the patient about the condition of his bowels, kidneys, or other organs. Get all needed information from others.

Never *whisper* to any one about anything in the presence of the patient.

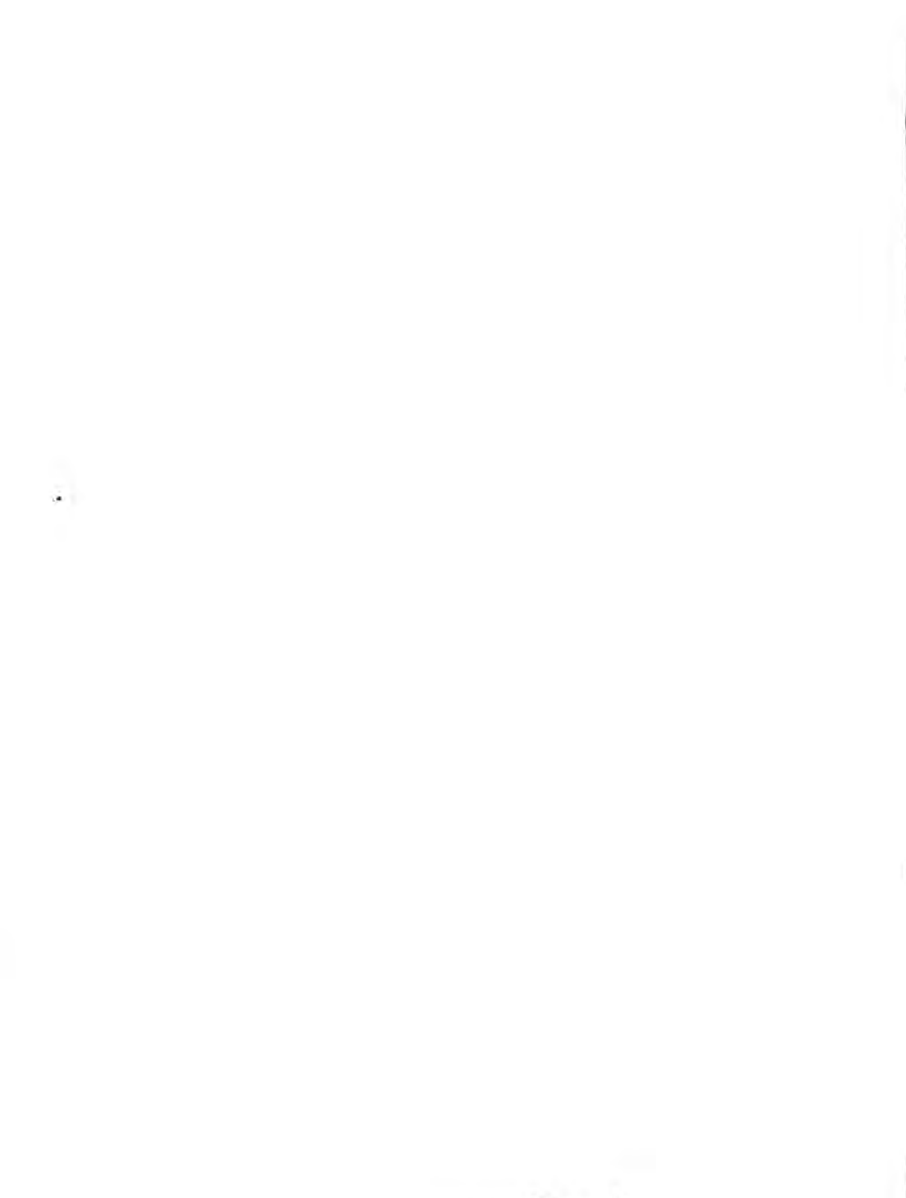
Never ask about any symptom when there is the least possibility of the patient hearing you, or suspecting that you are talking about him.

Never call friends out of a sick chamber in order to hold a consultation.

Never allow any expression to escape from your lips, nor to appear on your face, that does not indicate your absolute confidence in your own ability to cure. When your confidence in yourself begins to weaken, you had better withdraw from the case at once, for your usefulness is at an end.

154. CONCLUSION.—Enough has been given to enable the painstaking, observing student to prepare himself for the great work of healing, and to *heal* many of the grave disorders of the people. He who becomes efficient in the Theory and Practice of the True Science of the Great Breath as already given, can, himself, realize the sweet consciousness of Forgiveness, and be advanced far toward Illumination. Moreover, he can lead others in the bright Way that the Divine Master hath trod,

SELF-CULTURE



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A COURSE OF LESSONS ON
DEVELOPING THE PHYSICAL
UNFOLDING THE SOUL & AT-
TAINING UNTO *the* SPIRITUAL.

By LEVI

Transcriber of
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of
JESUS THE CHRIST

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SELF CULTURE

Practical Methods of Developing Thought Power

LESSON I

THE SELFS

This Course of Instruction on Self Culture is intended to cover all the requirements of the perfect man, and it seems well in the outset to make a critical inquiry into the meaning of the word *Self*.

When Elizabeth, the mother of John the Baptist, and Mary, the mother of Jesus, were pupils in the Esoteric School of Elibu and Salome in the city of Zoan in Egypt, Elihu taught them a lesson that is truly remarkable in its clearness and conciseness of expression. I will repeat it as a basic Postulate.

THE LESSON OF ELIHU, "There are two selfs; the higher and the lower self.

"The higher self is human spirit clothed with soul, made in the form of God.

"The lower self, the carnal self, the body of desires, is a reflection of the higher self, distorted by the murky ethers of the flesh.

"The lower self is an illusion, and will pass away; the higher self is God in man, and will not pass away.

"The higher self is the embodiment of truth; the lower self is truth reversed, and so, is falsehood manifest.

"The higher self is justice, mercy, love and right; the lower self is what the higher self is not.

"The lower self breeds hatred, slander, lewdness, murders, theft, and everything that harms; the higher self is mother of the virtues and the harmonies of life.

"The lower self is rich in promises, but poor in blessedness and peace; it offers pleasure, joy and satisfying gains; but gives unrest and misery and death.

"It gives men apples that are lovely to the eye and pleasant to the smell; their cores are full of bitterness and gall.

"If you would ask me what to study I would say, yourselves; and when you well had studied them, and then would ask me what to study next, I would reply, yourselves.

"He who well knows his lower self, knows the illusions of the world, knows of the things that pass away; and he who knows his higher self, knows God; knows well the things that cannot pass away.

"Thrice blessed is the man who has made purity and love his very own; he has been ransomed from the perils of the lower self and is himself his higher self." Aquarian Gospel, chapter 8.

PERSONALITY AND INDIVIDUALITY. — These two words are often used interchangeably, as though they meant one and the same thing, when in truth they differ widely in signification. The Personality is the

lower self; the Individuality is the higher self. Put in more comprehensive language: the Personality is the physical body with its eccentricities and its senses; the Individuality is the soul with its characteristics and its senses. We *develop* the Personality; we *unfold* the Individuality.

Of course these are so intimately connected that while we are in the body it is difficult to consider them separately, because the body and its functions are but exponents of the soul and its characteristics. Example: Intelligence is an attribute of soul; Intellection is a function of the physical organism. The Intellect is really the organ through which Intelligence is manifest.

INTELLIGENCE, *per se*, is a universal ether pervading all space; the Intellect is a machine that seizes these ethers, concentrates them and makes them serve the lower self and all manifest things. The lower self is, in fact, the connection between the psychic world and the world of manifests; so while we tabernacle here in the flesh we must recognize the value of the lower self, restrain its carnality and develop that which is needful in psychic and spiritual unfoldment.

THE PHYSICAL BODY is the Temple of the Holy Breath and it is the manifest abiding place of the soul. Paul had a clear conception of this idea when he wrote to the disciples at Corinth: "Know ye not

that ye are the Temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the Temple of God, him will God destroy (that is, this particular Temple because of its defilement will disintegrate, die), for the Temple of God must be holy, which Temple ye are." I Cor. 3:16, 17.

THE CARE OF THE PHYSICAL BODY is of paramount importance and this course of Self Culture will cover in detail the most approved methods of Self Healing and of developing every part of the body, including the intellectual faculties, the memory and the senses.

SELF CULTURE carries one beyond the development of the *Personality* into the domain of the higher self, and comprises the most approved methods of Psychic and Spiritual unfoldment, which, likewise, will be covered in this Course of Instruction.

THOUGHT-POWER lies at the foundation of all culture, and our very first work must be to develop that power, and this lesson is to be devoted largely to the most practical methods of making thought powerful.

WHAT IS IT TO THINK? It is to keep the machinery of the Intellect in motion so that the ethers of Intelligence, which are everywhere present, may be concentrated, formed into ideas. There are two kinds of thinking: *Voluntary* and *Involuntary*. Some people find the mechanism of Thought feebly running soon after birth, and they just let it continue to run,

directed by whatever influences happen to surround them. They make no effort to change the trend of thought, nor to make it more powerful. These people are *Involuntary Thinkers*; they are thought automations; they are contented to follow in the wake of ancestors and early teachers. They are creatures of circumstance and have no faith whatever in the Powers of Thought to control anything. They are firm believers in luck, and when things go awry, they say, "It is just my luck." If they are successful in anything, they call it "a streak of good luck."

VOLUNTARY THINKERS are those whose wills are practical engineers, and are able to control the machinery of thought. Mark, there is a world of difference between the conditions of persons who are controlled by machines, and those who control the machines. This not being a lesson on Theory we cannot here make a study of the Will and its place in the dual man. We are now looking for practical things and men have long since learned that Will controls destiny, and is the arbitrator of Luck; so we assume that you are sufficiently versed in the philosophy of the Intellect to recognize the fact that Will is the true power behind the throne in all matters pertaining to the selfs.

HOW TO DEVELOP WILL-POWER is of first importance in this study of the development of Thought-Power.

WILL AND DESIRE must not be confounded. Desire springs from the heart-side of things. Desire belongs to the lower self wholly; personal satisfaction is the inspiration of desires. I love, and I have an intense desire to be with and serve my loved ones; this is a source of personal gratification. In the domain of the higher self, desires are in abeyance.

THE BODY OF DESIRES, of which we will speak later on, must be disintegrated before one can enter the realms of true spiritual consciousness. In this work of evolverment Will must be absolute Lord of desires. It is, therefore, evident that the student must first learn how to strengthen the powers of Will. The poet gave us more than an intimation of the philosophy of Attainment when he wrote: "We rise by the things that are under our feet." When we come to recognize the full significance of this truism we find that we must reverse the current order of thought, for we have been taught in school, family, church and Sunday school that we gain heaven by our *virtues*; but our virtues ought never to be under our feet. The advancing Neophyte firmly plants his feet upon his Vices, and so rises into the light of God, and so we are brought face to face with the fact that there is some good in our Vices, for we rise by the things that are under our feet.

A STUDY OF VICES is in place at this juncture. Every man, woman and child is a householder, and

has a large herd of unclean animals in his pasture. A good Astral seer can see these animals as they continually follow the householder about, and there is always a great, big, many-headed monster who is nearest to him. In unembellished language, these monsters are his vices, and everybody has one vice considerably larger than any of the rest. Paul calls this one, "The sin that doth most easily beset us." Let every one pause for a moment and take a peep into the pastures of the heart, and view his family of devils, little and big, and see if he cannot name the big fellow who continually dogs his steps like a shadow of the night. What is your principal vice?

STRENGTHENING THE WILL is the immediate object of this study, and with this host of heliomonsters to be destroyed we certainly have opportunities for effort. Nothing is ever strengthened by inertia. Activity and nothing else, will make strong a muscle, an organ, a faculty; so in order to strengthen the Will, an enemy and a battle ground must be found; for every advance must be made by antagonisms.

In the first round, what is the antagonist of Will? Her name is Desire. This is the family name. The family is large, and every child a lusty fellow. Note the names in the Directory: Lust-Desire, Theft-Desire, Envy-Desire, Revenge-Desire, Greed-Desire, Jealous-Desire, Slander-Desire, Tobacco-Desire, Alcohol-Desire, Trouble-Desire—but the Directory is

too full of names for all to be mentioned. The Will has just let these children grow and every one is now a master.

Mark, the Will is weak, and no matter what the resolution may be, the Will cannot down all these enemies at one fell stroke; and, furthermore, the captain of the host is too powerful to be attacked at first. I have known men whose greatest foe was the liquor habit, or the morphine habit, or tobacco habit, to enter into a solemn agreement with themselves that they would throttle the monster, and they began the fight well but their Wills were too weak and the monster came out the victor, and the poor fellows sank down into deeper sloughs of despondency. They simply tried too much at first.

You well know the results of continuous failure. The marshy grounds of discouragements are nearby. But when people catch the contagion of Aspiration they are apt to attempt the conquest of everything in sight all at once and, to use an American phrase, "They fall down." American people in particular are extremists. You are apt to find them well up toward the top of the mountain, or lying in the muddy slough of despair. If they cannot be great oaks or tall sycamores they are apt to be skunk cabbages, or rushes growing up from quagmires or stagnant pools.

It is hard indeed for people to learn that an oak does not attain unto its majority in a day. Substan-

tial growth makes haste slowly. Reformations that are solid to the core are never instantaneous. They may manifest themselves all at once, as was the case in the conversion of the Christian Apostle Paul. Perhaps most people can call to mind instances of so-called miraculous conversions, when a veritable devil became a saint in a night. And some of these conversions (a very few of them) are genuine. In all these instances, however, men see only results. The leaven had been working for years. The divine plant had been growing under a cover for a long time and some master-hand succeeded in lifting the lid, and the full-fledged convert pops out like Jack from a magic box.

THE PROCESS OF WILL-STRENGTHENING is not a rapid one, and the student must not try to force the growth in a day. One should not attempt to throttle the *great* demon of his life the moment he is awakened to moral consciousness. He should try his Will on little things.

THE TREE OF DESIRE is not an ordinary shrub. It is a deadly Upas tree, and grows like the great Banyan tree of India and the West India Isles. One center stock shoots up from the soil and when it has attained a height of from twenty to eighty feet it throws out immense branches which bend to the earth, the tips of which take root and grow; so every tree has many offsprings, and while each shoot originates

in the Parent tree and ever holds its relationship with the center tree, it nourishes itself from the soil. Likewise the Desire Tree of every person is a unit, is one from which every other desire springs. He who can analyze himself and know the name and character of the great stock of his Desire Tree has done something toward its destruction; but he must know that all his lesser evils spring from the parent evil; but like the branches of the great Banyan tree, every branch or sin bent to the earth takes root and may have an independent existence.

THE CHARACTER OF THE PARENT TREE is the character of the Person.

AVARICE may be the name of the Parent tree; if so, we have an avaricious person, and every sin of his life springs from, and takes on the complexion of the parent.

LUST may be the name of the parent tree; if so, every action of the life is steeped in lust and all the offshoots are lustful and the man's chief desire is to gratify lust.

SELFISHNESS is the name of a great majority of the stocks of Desire from which all evils spring. Every thing that a selfish person does can be traced directly to the great desire for selfish gratification. He who is a good student of motives, can tell by the acts of a person the name and character of his parent Desire Tree.

IN WILL-STRENGTHENING one must begin and destroy these hideous children, for while springing from the parent, each has become an independent tree. Mystic brethren and sisters, take your ax from the Lodge Room, sharpen it up and go to work on the little trees that have originated in your great Upas Tree of sin. These are the little foxes that spoil the vines, of which a Hebrew prophet wrote.

Your Will may now be strong enough to overcome what seems to be a little sin, like evil speaking, harshness in word and deed, ungratefulness, egotism, self-importance, self-righteousness, etc. One such evil overcome by sheer force of Will, and the Will is strengthened so that other evils may be destroyed, and, by and by, the great Upas Tree itself may be dominated by Will.

THE WEAKEST PEOPLE we meet are the ones who believe their Wills are strong, but are afraid of putting them to the test. Men and women are plentiful who tell us that their habits are under the control of the Will. These people are apt to assert, "I can quit smoking, or chewing tobacco, drinking booze, tea or coffee, taking morphine, visiting vile dives of corruption, gambling, etc., whenever I please." These are all hot-house plants and are the weakest creatures on earth. They haven't Will power enough to be truly respectable when invited into our parlors and drawing rooms. In an experience of many years in

aggressive temperance work I have met hundreds of men and women who insisted that they could quit drinking if they wanted to; but not one per cent of the entire outfit ever did quit. "Let him who thinketh he standeth take heed lest he fall."

He who can control his personal desires, has his Thought-machinery under control, and can easily make the elements of the earth, the water, the fire and the air come and go at his bidding.

LESSON II

A RETENTIVE MEMORY FOR EVERYBODY—PRACTICAL STUDIES IN HOW TO REMEMBER

A good memory is a wonderful accomplishment; when one possesses such he readily accumulates knowledge; when one has a poor memory he is handicapped at every turn of life's intellectual highway. It is evident, then, that in this course of lessons in *Self Culture* we should make a careful study of the best methods of developing this mental capacity.

MEMORY is the faculty registering impressions and thought-concepts upon certain sensitized films of the brain.

RECOLLECTION is the faculty of reproducing, bringing to objective consciousness, the registered impressions and thought-concepts.

A GOOD MEMORY registers impressions and concepts with sufficient power to make the record indelible.

A POOR MEMORY registers them in such a superficial manner that they cannot be readily reproduced.

MEMORIZING.—By this we mean the processes of registering impressions or thought-concepts. We may well recognize two processes of memorizing.

INVOLUNTARY.—This word quite well indicates the character of the first process. Some teachers call this

process Sensuous memory, because the memorizing is effected by and through the senses. We see scenes, hear sounds, taste flavors, smell odors and feel sensations without the will acting in any perceptible manner; but these sense-functions make indelible impressions upon the sensitized films of the brain, and sometimes there is so much power back of the sensations that they may be re-called, or may come without any effort of the Will to recall, at any time. Such memorizing may be automatic.

This involuntary memorizing may be carried further than the reception of impressions through the senses; for there is such a thing as

INVOLUNTARY THINKING.—All space is surcharged with the atoms of thought, and every sort of an intellect automatically, involuntarily, makes use of some of them; so, some concepts are registered upon the brain films without the action of the Will.

These two processes cover the ground suggested by the caption, Involuntary Memorizing. These automatic memorizers may find their impressions to be so powerful that they may be greatly annoyed, even made frantic by the vividness of their recollections. A simpleton may be frightened to death by the involuntary recollections of past events.

VOLUNTARY MEMORIZING IS THE SECOND PROCESS TO BE CONSIDERED.—This process may be improved

and this lesson will be devoted to the "How to do it." *Poor Memorizers* are everywhere in evidence. It is no especial disgrace to be born with a poor memory, but it is a disgrace to keep one. Many people seem to be contented to heap all their spiritual, and moral, and intellectual imperfections upon a poor memory. They will not enter into the deeper studies of Occultism because they "cannot remember"; these people do not seem to understand that in these days of universal opportunities it is a shame and a disgrace for one to continue to have a poor memory.

It might be interesting for us to make a study of the *cause* of poor memories; but as there could be no helpful results from such a study we dismiss the theme, and begin with the acknowledged fact that most people have aggravated symptoms of poor memories.

THE THREE-FOLD CHARACTER OF VOLUNTARY MEMORIZING may here be considered. The senses may be strengthened by the potentized habit of accurate observation, so that external impressions that ordinarily are not recognized, may be recorded on the brain-film in a lasting manner. An *automatic* observer will pass along the streets of our city and sense only such things as appeal to his idiosyncrasies, while a cultured observer will sense everything. This potentized habit of accurate observation makes the voluntary memorizer strong in *Sensuous Memory*.

INTELLECTUAL PROCESS OF MEMORIZING is the second and higher stage of memory. This brings one in touch with the soul of things. All manifests are but results of thought-concepts, and the educated thinker is constantly in contact with the real, or the things that the physical senses cannot recognize, and does not need to receive sensuous or illusive impressions.

Thought in action, and dealing largely with the soul-side of things, intensifies the power of the memory. The man who *thinks* in a systematic manner becomes a giant in memorizing.

INSPIRATION is the highest process of developing the memory. This is the only process that is truly Occult. The atmosphere is charged with a purifying ether that has the power of disintegrating the resistance molecules that render the brain-films non-receptive.

To make use of this process the student must be somewhat familiar with what the Orientalists call the Yoga of Discrimination; know how to call to his assistance just what he needs, being well assured that Will is master of the ethers, and that they will respond when conditions make it possible for them to do so.

Without now entering into a critical study of the Hindu Viveka we may give a single exercise that will

well cover the helpfulness of the process of Inspiration.

EXERCISE.—Assume an easy position and by somewhat vigorous breathing, throw out of the body what may with some propriety be called “the dead breath”; then concentrate your thought upon the specific ether, the spiritual ether of purification, and with this thought uppermost slowly inspire through the nostrils until the lungs, yea, the whole body, is filled with the breath; and this is the Holy Breath, the purifying breath of the Spirit.

If this exercise is taken properly you will feel a tingling sensation in all parts of the body; the brain will become clear as a bell, the memory films will be cleansed, and you will, with a single effort, realize that there is much more in divine inspiration, or inspiring the superfine ethers, than you have ever thought.

THE THREE PROCESSES OF IMPROVING THE MEMORY must be kept in mind:

1. Potentized habit of accurate observation;
2. Systematic, concentrative thinking;
3. Inspiration, or taking in the purifying ethers.

ATTENTION lies at the foundation of every process of memory building. A celebrated French teacher thus defines attention: “The Will directing the activity of the Intellect into some particular channel and keeping it there.” A weak Will is a sure symptom

of a poor memory. The Intellect can not be directed by a weak Will; so the first work to be done in memory development is to strengthen the Will, and in the first Lesson of this Course some instructions were given in practical methods of increasing the strength of the Will.

MIND-WANDERING is the opposite of Attention, and men sometimes speak of mind-wandering as a species of lunacy; so it is evident that the person who cannot fix his attention upon a given proposition or subject and hold it there, is only a little way from the friendly doors of an asylum.

INTEREST lies at the foundation of Attention. Everybody, the involuntary thinker, the mind-wanderer and the scientific thinker, each finds it easy to fix attention upon anything in which he is deeply interested, and people are usually deeply interested in all matters that concern themselves personally. This is so nearly a universal truism that it may well be said that inability to fix and hold the attention upon a given matter results from a lack of interest in that matter.

All impressions in which men and women are deeply interested are indelibly fixed in the brain-films, and at any time in life they may be recalled with tolerable alacrity. One often hears people who complain of poor memories tell of some thrilling event in life,

even in early life, that made such a deep impression that they recall it in minutest detail, and say, "I never can forget that."

The number of things in which the average person is interested is small, indeed. The selfish person has no care whatever for matters that concern others and not himself. Most people are hobbyists, or faddists, and have but little interest in matters outside of their narrow, contracted world, and so their memory bumps are ill-shaped; having just one prominent spur, the rest being depressions, full of dead leaves and passing shadows.

It is only the broad-minded, cosmopolitan man or woman, who can enter fully into the thought-world of humanity and have a heart-felt interest in that which concerns others.

INTEREST IS A CREATURE OF EDUCATION, and it must be educated before the memory can be developed; and the question of paramount importance just now is: "How can we become interested in matters that do not concern us personally?" This question takes us back to the first process of memory improvement,

ACCURATE OBSERVATION.—There is something in everything to excite sympathy, admiration, curiosity or disgust, and concentrative thinking will bring into prominence that thing. Some minds love detail; others are content with generalities. The detail

thinker is the accurate observer, and so it is essential to form the habit of thinking in detail.

EXERCISES FOR THE DEVELOPMENT OF THE HABIT OF ACCURATE OBSERVATION.—Take any object, either an object of nature, as a flower or tree, or a machine made by the hand of man, and in the mind take it to pieces, and study its parts. In the case of the machine, study the mechanism of the different parts; note the materials entering into its structure; the kind of wood that would be best suited for the purpose, whether beach or maple, or oak, or ash, or pine, or redwood. Note the kind of metals required in its construction. If iron or steel or copper be used, determine in what part of the earth they were, probably, found. You can then with profit turn to your Encyclopaedia and learn where the various metals are mined and prepared for use.

One of the best helps in developing the habit of critical observation is the study of manufacturing. Go to the foundry, where they take chunks of pig-iron and melt them in a great furnace; observe the various processes of converting the crude material into sheets or into rails for car tracks. A little Yankeeism is in order; *ask questions* until you are familiar with the whys and the hows on all processes.

The student must have his eyes and ears open continually. Much help may come from sign-reading. As you walk along the street observe the various stores

and the order of their location. Read all the signs from First to Seventh street, in any city, and then recall the order of their location.

Go into a library and note the books; first those on a single shelf; then all in the case; observe the titles and the order in which the books are placed.

I need not give more special exercises in fixing the habit of observing. Every one, anywhere, can find opportunity for practice; but practice, and that continually, is absolutely essential.

REMEMBERING WHAT YOU READ.—The habit of rapid reading, so much in vogue among novel readers, destroys the sensitized films of the brain and leads to quasi idiocy, if not to insanity. Rapid readers are, usually, superficial thinkers, and care little for anything but the lightest conventionalities, and seem to pride themselves in their poor memories. What we mean by

READING is not saying over the words of a book; it is the absorption of the ideas; making that which is offered in the way of intellectual food, a part of one's self. A book is a table spread with things supposed to be good for the stomach of the mind to appropriate, and the same discrimination must be exercised as is in order in selecting food to supply the wants of the physical body. No two persons get the same nourishment from a book; in fact, it is difficult to

find two persons who need the same intellectual food, and it takes considerable discretion to know just what is required in a given case.

In reading, as in listening to lectures, we come across ideas that appeal to us, while other ideas that may be equally as important, do not command a moment's thought.

The second reading of a book will usually reveal much appropriate food that did not appear on the first reading. It is fallacy to stuff the mind-stomach with all the intellectual food a book contains at first reading.

USELESS FOOD.—Almost every book contains much that the reader does not need, in the form of indigestible ideas, and ideas that have already been appropriated. In reading, that which one well knows need not concern him. With this restriction we are ready to open the book.

THE SUBJECT MATTER.—The first question of the scientific reader is: What is the scope of the work? Every well prepared book has a Table of Contents that gives a general idea of the subject matter. A thorough study of the outline therein given will intensify the interest of the reader, and if he wants to know all there is in the book suitable to his stage of advancement he must approach it with the greatest possible interest.

A FOREWORD, OR PREFACE, usually precedes the opening chapter. This frequently gives the rate of vibration of the author's thoughts; this should be carefully read, and its relationship to the Table of Contents noted, if for no other purpose than to bring the reader en rapport with the author.

INTRODUCTIONS are sometimes prominent features of books. These are usually written by the author for the same reason that the young artist wrote under his sketch: "This is a horse," for fear no one would be able to tell what it was. A clear-cut, concisely written book needs no Introduction. If, however, there is one, and its very presence does not make you feel that the intellectual food the author has placed upon his table is raw or not well cooked, read it, just as you read the Table of Contents. By this time expectancy is on tip-toe, interest has reached its exaltation and you are ready to read the first chapter.

A celebrated French instructor once said: "What is one's object in reading a book? Simply to retain the *Ideas* in it that are *new* and *useful* to him, as well as the *new uses* that are therein set forth of *old* and *familiar ideas*."

Slow reading with concentrative thinking is just as important in memory building as thorough mastication of food in the upbuilding of the physical body.

PENCIL AND PAPER are indispensable for the critical reader until he has taken the degree of M. M.—

Master of Memory. Now you are ready to begin; read the first paragraph, and note the new ideas that it contains and the uses to which old ideas are put. Jot down in the most concise manner the information you have received, continue in this way through the chapter and through the book.

ABSTRACT MAKING is a science as well as an art which everyone can formulate for himself. After a while the reader becomes familiar with his own marks, which may be simply hieroglyphs, and he can reread from his marks every new idea he has found in the book. This process closely followed will enable almost any one to become familiar with all the new ideas he has found in the book.

BOOK VIBRATION.—Books that have never been read are more difficult to master than books that have been read by a concentrative thinker. If you are a sensitive you have observed this. The eye of the reader magnetizes the page; the thoughts that lie back of the letters of the book are brought out by the critical reader, are taken into his thought amplifier, magnetized and returned in an indelible manner to the page of the book. These returned magnetized thoughts give a marvelous value to the book. A master will give much more for a book that has been read by another master than for one just from the press. In buying books I always try to find those that have been in the libraries of master minds.

READING BOOKS UNOPENED.—A sensitive seldom finds it necessary to open a book that has been read by a master, in order to become familiar with its ideas. He simply places the book under his head before going to bed and while he sleeps he accumulates the most valuable thoughts that it contains. It is very difficult to get any information in this manner from an unread book.

ACCUMULATION OF KNOWLEDGE WITHOUT BOOKS.—This is possible. Whatever others have thought is public property; it is registered upon the ethers, and he who is qualified to do so may read the ideas as readily as he can read from the pages of a printed book. This is the reason that ideas are contagious. A hundred or a thousand men who live in various parts of the earth may simultaneously receive the same idea without reading a book. The true master is not a reader of books, he need not be. The Great Breath is surcharged with all the ideas that have been formulated and when he is familiar with the true Science of the Great Breath he is filled with the wisdom of the ages, is completely saturated with the knowledge of masters, living and departed, as he sits in his chamber of Silence.

These are the incomparable advantages of Illumination, and every soul who stands upon the cusp of the Fifth-Sixth races is competent to attain unto these great heights.

LESSON III

COLORS, NATURE'S MEDICINES AND BEAUTIFIERS; WHAT COLORS TO WEAR TO BE ATTRACTIVE AND HEALTHFUL. LIGHT!

THE MANIFESTER OF ALL THINGS.—The creative God, the Hebrew Elohim, called by the Mystic John in the account of his visions on Patmos, the Seven Spirits of God, were the embodiment of Light, "And God said, Let there be Light, and there was Light."

THE ORIGIN OF LIGHT need not be considered here; it seems only necessary to state the accepted theory that Light is the result of etheric vibration; that where the ethers are made to vibrate so many times per second the phenomenon called Light is produced (the required rate of vibration per second is given by scientists at about thirty-five and one-quarter trillions, insuring an outward speed of the moving ethers of 186,000 miles per second).

LIGHT ANALYSIS reveals the fact that there are seven distinct tones, and seven colors in it, and we are informed by the great esoteric masters that each of the creative spirits appropriated one musical tone and one color, as follows: Michael, the color red and the tone C; Raphael, the color orange and the tone D;

Gabriel, the color yellow and the tone E; Samael, the color green and the tone F; Uriel, the color blue and the tone G; Zadkiel, the color indigo and the tone A; Cassiel, the color violet and the tone B.

Of course, in the multitudes of combinations of the seven colors we have an indefinite number of shades and tints, and in the combinations of tones we have a great variety of tone waves; but every one can be traced back to its parentage in the Septonate.

It matters not to us just now how colors are produced; it is enough to know that there are seven fairly distinct colors, corresponding to the seven notes of the musical scale.

COLOR MEANINGS.—There are seven creative principles, as we have already intimated, and each principle has its own specific color and tone. These principles are manifest in the planets of our Solar System and in everything that has been evolved. He who understands the language of colors can read the history and philosophy of all manifests; even of unmanifest things in vegetable and mineral life.

POWERS OF COLORS.—Everything is more or less powerful, and each entity has its own specific character, and the color is the indicator of character.

COLOR DICTIONARY.—RED is life, vitality; Blood is red, and an ancient physiologist said, "The blood is the life." Red is the color of Force, and taken alone it is blind, ungoverned Force. While it is one

of the creative colors, it never was capable of acting alone, and the other of the dual primary colors was immediately in evidence.

BLUE, the color of Intelligence, flashed into existence and like a great mantle covered the power that seemed to be struggling for manifestation. And Blue directed the energies of Red, as Intelligence must ever direct Force.

In celestial chemistry we learn that the pigments of all colors were embraced in Blue and Red, although in the chemistry of our school days we were taught that all other colors could not be made by combining Red and Blue, and our best artists at the present time have not succeeded in doing so. In this operation Transmutation is essential and modern science knows but little about Transmutation.

YELLOW is the color of next importance, and it makes but little difference whether we concede that it is the result of the alchemic union of Red and Blue, or is an original pigment, it embraces the characteristics of Force and Intelligence, and the word *Love* quite well defines it.

Old-time Theosophists tell us that Yellow means Intelligence and Blue, Love. But one of the most critical seers of the present day says that Blue means Intellect, Thought, Truth, and that "Yellow is Intuition, Divine Wisdom"—Grumbine, of the order of the White Rose.

In the mystic nomenclature, Yellow is accepted as the color of Love.

AMONG CREATIVE ATTRIBUTES Red is power; Blue is concentration and cohesion, and Yellow is attractive Discrimination.

ORANGE results from the union of Red and Yellow; alchemically speaking, of Force and Attractive Discrimination and so it is to a great extent a selfish color. Alchemically, it is defined as "Aspiration for the self."

GREEN results from the union of Yellow and Blue, or of Concentration and Attractive Discrimination, and is a much higher color than Orange, although it has not in it as much of the vital principle. Green is the color of growth and is the symbol of Immortality. We speak of it as the color of Aspiration and Hope.

INDIGO is but a deeper Blue and means Spiritual Intelligence.

PURPLE manifests the highest conception of Spiritual unfoldment and is well called *the Truth*.

In the best dictionaries of colors, Purple is Royalty, Exaltation, Honor, Illumination.

IN "SECRET DOCTRINE" we have the following Table given, which you will observe adopts the mystic color scale, which makes the manifest color of Intelligence, Indigo Blue.

<i>Color</i>	<i>State of Matter</i>	<i>Principles</i>
Red	Ice	Kama-Rupa, Animal Life.
Orange	Air	Prana, or Life Principle.
Yellow	Water	Buddhi, Spiritual Soul.
Green	Air	Lower Manas, Animal Soul.
Blue	Steam	Auric Envelope.
Indigo	Air	Spiritual Intelligence, Higher Manas.
Violet	Ether	Chhaya, Shadow or Double.

PRACTICAL APPLICATION OF COLOR.—In these studies we are to consider the advantages of color in Personal Attractiveness and in health. Every person is dominated by one of the seven colors, and this domination is so complete that when we know the color that appeals most powerfully to the individual we may have a tolerably clear conception of that person's characteristics. The carnal races and persons, those closest to the physical, admire Red—and these persons are prone to wear red colors—red blankets, red dresses, red hats, red neckties. And they are usually the people of Force, but are not apt to be dominated by Intelligence.

The thoughtful, studious person admires Blue, and if they are spiritually inclined the higher shades of Blue and the Purple appeal to them; and when they can have their own way their garments are decidedly Blue or Purple.

The pure emotional nature, the one who believes that Love is the Universal Savior and whose actions accord with his belief, is ever an admirer of Yellow and this is the predominating color in his attire.

Some masters tell us that the mother Love is the highest manifestation of true Love, and that the color of this Love is a delicate Pink.

I would not for one moment depreciate the exalted nature of mother Love, and still we must confess that it is selfish and clannish. The cord that binds a mother and child is truly sacred, but it is of the flesh, and could not be otherwise than Red in color. It is not the Universal Love of the Christ, which is almost free from the colors of the carnal. Another may have the deepest and most spotless love for her child and not have a shred of love for somebody's else child or for Universal Life. We must not let sentiment destroy judgment.

ATTRACTIVENESS THROUGH COLOR-BLENDING.—As in the indiscriminate mingling of tones we have discordant sounds, so when colors are not blended according to the principles of harmonics, we have a lot of vibrations that are akin to the filing of a saw. When a lady appears with the colors of her garments thrown together, with no reference to the principles of color blending, every sensitive observer cringes as though in a nettle-bed. A few suggestions may be

made that will help the lady with non-artistic taste to render herself attractive.

The lady with blue eyes, fair complexion and auburn hair, might wear a light blue dress, trimmed with a darker shade of blue, with white collar, or the entire dress might be trimmed with white. Such a person always looks attractive attired in white. The light blue dress and auburn hair form a harmonic contrast. If, however, the red pigments be prominent in the hair, blue attire is discordant.

The author of *Principles of Light and Color* says: "Blondes look well in light colored dresses; brunettes in darker ones, while rubicund (reddish) countenances can wear to advantage subdued tints of red.

"If a countenance is too pale, a greenish element will enhance the rosy color by contrast, while a purple tint near the face will bring out the yellow, and give a bilious, sickly appearance.

"If a person's countenance be over-flushed and rosy, a condition which is rarely seen among American ladies, a red ribbon worn near the face will give a paler cast.

"Contrasts of positive colors, such as red and green, blue and orange, yellow and purple, are too glaring to be in good taste, except for military or theatrical costumes. The grays of the same colors are much more tasty and modest.

"Too much of the dark elements in clothing degrade the light into heat, and prevents its finest chemical action on the human system."

PRACTICAL USES OF COLORS IN HEALTH AND DISEASE.—Sunlight is the combination of all colors, and is the ne plus ultra of medicines. Houses and clothing are the causes of much of the weakness and misery to which humanity is heir. He who will institute a comparison between the so-called civilized nations and the uncivilized nations will find proofs of this statement. Civilization, disease and drunkenness seem to go hand in hand.

Some years ago Rev. J. G. Wood published a remarkable book on "Uncivilized Races of Men" in which he paid a high tribute to these children of nature. He tells us that they are rarely sick, always strong and are blessed with strong lines of beauty.

Nearly all of the women and many of the men of America are hot-house plants, who look sickly, smell sickly, act sickly and are sickly. They imagine that houses are built to live in and that clothes are made to wear; so they bundle up with clothes and shut themselves up in houses for fear the sunshine and air might strike their precious forms.

In his balmy days, the great natural hygienist, Dr. Dio Lewis, wrote: "Don't you see a good many pale girls in your stores, girls with a bloodless, half baked sort of face, whose whole expression is void of spirit and force? Those girls are in a green state. Look at their lips and cheeks. They are not half ripe. Send them out into the country; let them throw away

their parasols and live out in the sunshine three months and I would give more for one of them in any work requiring spirit than for a dozen of those pale things that live in the shade. The only girls with red cheeks and sweet breaths, the only girls who become fully ripe and sweet, are those who baptize themselves in sunshine. For many years I have advised, in the case of a weak, emaciated child, the sunbath. These little frail half-baked creatures that die of marasmus, would, in hundreds of cases, recover if they could be thoroughly cooked, or baked over in the sun. With magical rapidity I have seen little ghostly, dying things recover by two or three hours' daily sleeping or rolling about naked in the sunshine."

Some years ago our rustic poet, Walt Whitman, wrote: "Twelve years ago I came to Camden to die; but every day I went into the country, and naked, bathed in sunshine, lived with the birds and the squirrels, and played in the water with the fishes, I recovered my health."

BEAUTY is always enhanced by the sunshine. Dr. Babbitt once said: "Sun-exposed bodies gain such activity of the blood forces as to prevent any excessive forming of adipose matter, and hence the ugliness of obesity is avoided. On the other hand, the solar rays quicken the nutrient functions so that leanness may be averted or remedied. From these and

many other facts that could be given, the beautifying effect of sunlight is evident."

If our cadaverous, white-faced ladies would throw away their superfluous clothing, their paints, powders, sunshades and body jackets, fling wide open the doors and windows of their houses (never mind the mosquitoes and flies) and spend every possible moment in God's pure air, and his magnificent sunshine, they would soon begin to be beautiful instead of pretty, the fat and the lean would meet upon a common plane of symmetric figures; sick headache, sick stomach, sick liver and sick lungs would be numbered among the things of the past and a high type of beauty and healthfulness would be the heritage of their children, and they themselves would be loved for what they *are* and not for what they *seemed to be*.

But people are creatures of education, and reforms are of slow growth.

People will not give up their luxurious houses, their superfluous clothing and their sunshades all at once, so we must make a critical study of how we may best help them in their present degenerate stage of civilization.

CHROMOPATHY, or the system of curing diseases by colors, is perhaps the most practical of all systems of healing now knocking for recognition at the doors of science. The atmosphere contains every substance in nature, and the prismatic colors are nature's elimi-

nators. These select and apply to all manifests just what is needed for beauty, health and strength. A table of the healing qualities of colors is here in order.

"RED is warming, and especially stimulating to the arterial blood, and is called for in cold, pale or bluish conditions. It is contra-indicated in inflammable and over-excitableness conditions.

"YELLOW, aided by some red (yellow-orange), is animating to the nerves, being laxative, diuretic, stimulating to the brain, liver, etc., and especially desirable in paralytic and stupid conditions. It is contra-indicated in delirium, fluidic conditions, etc.

"BLUE, INDIGO AND VIOLET, being cooling and contracting, are nervine, astringent, refrigerant, antiseptic, anti-inflammatory, narcotic and anti-spasmodic. They are contra-indicated in cold bluish and chronic conditions, unless considerable excitability is present.

"GREEN is mainly cooling and much like the blue as strained through ordinary green glass, though the yellow part of green gives some nerve stimulus.

"PURPLE combines the blood warming red and the cooling antiseptic blue, and is excellent for lungs, stomach, kidneys and other parts where animation without irritation is needed.

"ORANGE arouses the nerves and to some extent, the blood."

HOW TO APPLY THE COLORS.—Many ways have been suggested, but one of the best methods is by the clothing that is worn, and the colorings of the rooms in which one lives.

If one is suffering from inertia, lack of vitality, collapse, because of blood poverty, paralysis, etc., the color red is indicated. All other positive colors should be removed from the living room and the clothing; red should predominate in every way; the under clothing should be red. In most cases of consumption where the blood is greatly impoverished, this red medication will prove curative.

In all inflammatory conditions, fevers, inflammatory rheumatism, the red treatment is contra-indicated. All red should be eliminated from the ceilings and furnishings of living rooms and from garments worn. Red flowers increase the suffering of persons afflicted with inflammatory conditions.

If the system be sluggish and all parts of the body are clogged; in all conditions where cathartics are seemingly called for, attention should be directed at once to the color *Yellow*; it is of more value than aloes, podophyllum, Syrup of Figs, Little Liver pills and salts, combined. Yellow furnishings of living apartments, yellow clothing, and foods that contain yellow pigment will speedily restore harmonious conditions and insure health. Yellow is contra-indicated in all fluidic conditions.

Blue is the fever remedy par excellence. This color and Indigo have such power over inflammatory conditions that when a patient is entirely dominated by these colors other remedies are seldom called for.

These are also narcotic, anti-spasmodic and nerve sedatives, and since most American women are troubled with insomnia, some sort of spasms or what they call nervousness, these should constitute the prominent colors in all dress goods and head wear.

Frequently blue might not be especially becoming to a certain style of beauty; still for health's sake one may be forced to outrage aesthetic taste for a little time.

Green has many of the effects of the blue, and in some conditions may be substituted with profit.

COLORS ARE POWERFUL ELIMINATORS occupies a prominent place in the armamentarium of a Chromopathic healer; but as the directions given in the matter of wearing apparel cover the entire philosophy we need not now consider the methods of using glass.

COLORS ARE POWERFUL ELIMINATORS; and with the aid of proper appliances will gather from the atmosphere any substance ever required in healing.

LESSON IV

THE SECRET OF POPULARITY AND LEADERSHIP; SHORT CUTS TO PERSONAL MAGNETISM

The well-poised, symmetrically developed person is always popular. Cranks are just on one side of the grindstone, and though they may everlastingly keep things turning and stirred up, and may be popular with many people for a little time, and a few people for a long time, they never attain to anything like universal popularity.

When men or women attain to leadership and popularity, their characters demand critical study; there is something in them more than the ordinary, and whoever can find the key to their successes may be benefited.

WHAT IS THE SECRET OF POPULARITY?—It is not education; for among those not educated we find as many popular people as we do among those who are educated. It is not piety, for the rough man of the world is just as apt to be the idol of the populace as the most devout religionist. It is not aesthetic culture, for the woman with only a moiety of refinement may outstrip her cultured sister in popularity.

In searching for the secret of leadership we find an undefinable something in the personality of the

individual. When you stand in the presence of a people's favorite you intuitively feel a force that seems to draw you almost irresistibly to his person. That something is the secret of popularity, and that something is an inherent quality of all people, and may be developed so that popularity will be universal.

NATIVE POPULARITY is no uncommon thing. Some babies are everybody's favorites before they are a week old. And this is not because they are so entrancingly beautiful, or so markedly intelligent; but somehow they differ from other babies and every passer-by has an overpowering desire to snatch them up and kiss them.

And it isn't a question of heredity; for coarse, crude parents may bring into the world a little one who is the center of attraction from the moment of birth. These children may with propriety be called

NATURAL FAVORITES.—But Theosophists tell us that there are no such personalities; that the All-Loving Father is no respecter of persons; that he pours out his choicest blessings upon all alike, and all just persons cannot help saying, *Selah*; for God would not be just if he did otherwise.

But that seeming favorites do appear everyone knows, and we appeal to a Mahatma for a solution of the mystery, and the Mahatma answers:

"This life is but a little span of the great life of man. The true home of every individuality is in the

realm of the Invisibles, and all are born into this earth-life very frequently for experiences—for the purpose of unfolding every attribute of the Infinite One, which enters into the composition of every Ego. In the course of Ages one may have visited these earth planes of experience many times and gradual unfoldment is marked. That brilliant child that men call a favorite has spent many years amid the buffeting of earth scenes in order to attain unto its present place of popularity and leadership. No one knows what it has had to suffer and endure in other lives. The child that is not now a favorite will, some day, be born a favorite, for the blessings that are in store for one are in store for all."

PRODIGES ARE FOUND.—And this philosophy accounts for the many that come to earth—our wonderful child musicians, mathematicians, artists and orators.

But the popular baby may not be in any sense of the term a prodigy; what, then, is the secret of its popularity? Look at it well and you will note strange lines radiating from its person; it is a living mass of attractive magnetism; its magnetic aura reaches out to great distances. This magnetic soul is not the off-spring of a few months. By determined efforts in other lives it has developed this magnetic power; but you may be sure that it has gained all that it has by heroic effort, and every one will do the same; but in this marvelous age of spirit one may crowd his development so that in this life he may enjoy much

of the rich fruit of his labors. And this brings us to the consideration of

ACQUIRED POPULARITY.—All leaders of the people, all favorites, are magnetic personalities, and most magnetic personalities are, in a great measure, favorites, and so a study of personal magnetism and how it may be obtained along the lines of least resistance is the question of the hour.

In the mystic analysis of man and his bodies, for he has more than one, we have the beginning of the true explanatory philosophy. For our present purpose we may look at man as a pentad, as possessing five bodies. Omitting all Orientalisms and Hindu nomenclature, we find that the three primary bodies correspond with the three primary tones of the musical scale C, E and G, and the three primary colors, red, yellow and blue. Paul recognized the bodily trinity when he said: "I pray God that your whole being, body, soul and Spirit, be preserved blameless in the presence of the Christ."

THE HUMAN TRINITY and its correspondences may be thus stated: The physical body is the red of color and the C of music; the soul is the yellow of color and the E of music; the Spirit is the blue of color and the G of music. As in music, C is the key-note and G is the dominant note, so in the human scale the physical body is the key-note, because it manifests

the rest of the scale, and the Spirit is the dominant note.

CONNECTING BODIES.—Between the physical body and the soul we find a correlative body as a connecting link, and this uniting body is to all appearances exactly like the physical in form. This body is sometimes called the Etheric body; sometimes Desire body, for in it lie all the strains of desire that must be worked out before one can complete his circles of carnal births. It corresponds to the orange in color and D in music. The elements of selfishness are found in this connecting body, and we learned in our study of color meanings in our last lesson that orange means: "Aspirations for self."

Between the soul and the Spirit we find another connecting body that is in form exactly like the physical or the soul, but in character it is higher than either, because it is largely free from carnal desires. We call this connecting body the magnetic and corresponds to the green of the color scale and the F of music. It is this body that carries in to both soul and the physical, the true genius of the higher Ego, the Spirit.

And thus we have before us the man as a pentad—five-bodied. Thus considered, he is the vital star, the star of promise, the star of Bethlehem, the star of hope.

THE PRIME CHARACTERISTICS of these five bodies may be expressed thus:

1. The physical body exhibits the carnal nature.
2. The etheric body the emotional nature.
3. The soul body the aspirational nature.
4. The magnetic body the dynamic nature.
5. The Spirit body the Spiritual or God nature.

In the magnetic body we find the potentialities, the force, of the entire being, and when this is properly unfolded the individual upon the higher planes, and the person upon the physical plane, becomes a power that is simply irresistible, and this is what we mean by

PERSONAL MAGNETISM; and this is that indefinable something that elevates failure into success, and is the true key of popularity and leadership. How, then, may we develop this magnetic, this fourth body of the human pentad? How may we become magnetic and be able to exclaim with the resurrected Nazarene, "All power is given unto me in heaven and in earth."

FOODS.—These are required in order to insure the growth of anything; but no two kinds of entities require exactly the same kinds of food.

These five bodies of man must be fed, and the great oversoul, who formed the bodies, created and scattered through all worlds with a lavish hand the food that each requires.

SOURCE OF FOOD.—The so-called atmospheric envelopment of our earth is a wonderful compound; but

mark, it is not a chemical compound in which the ingredients are indissolubly bound together as we find them in the ates and ides of the chemical laboratory. It is a mechanical mixture, in which the almost endless kinds of life foods are mixed, as we might mix beans and corn and barley and wheat. In this atmosphere we find five principal kinds of food designed for the five lower bodies of man.

Now, each body is a learned discriminator and selects from these boundless granaries of nature the specific food that will nourish it.

HOW TO APPROPRIATE THIS FOOD that the world knows not of, the bread from heaven, is the question of paramount importance. These ethers that contain the foods for all life is the Great Breath, which is a matter of theoretic analysis. Ancient mystics, even more modern Orientalists have done much in the way of analyzing the Great Breath, but their elaborateness in analysis has carried the subject entirely through the domain of clearness into a dense murkiness, and it takes a pretty good reasoner to understand what the Hindus mean in their analysis. In the clearer language of Western thought we may present the matter thus:

There are five kinds of food in the air we breathe, and each kind has a special affinity and is drawn toward one or the other of the five bodies of man. Because of man's descent into matter the receptive

avenues for the prehension of these foods have been charged with numberless resistance molecules, and they are not readily appropriated. The carnal emotions, such as fear, anger, hate, jealousy, envy, revenge, offer strong resistance, and nearly cut off the food supply from the higher bodies.

This resistance must be overcome, these foreign substances that the carnal self has injected into the great arteries of life, must be dissolved, and, hence, the necessity of purifying the heart by faith, as the early Christian teachers taught. That all these food-ethers may have free access to the bodies they are designed to nourish, the aspirant must be pure in thought and word and deed.

THOUGHT is the thing in the universe that can "fix the volatile and volatilize the fixed," and, hence, Thought potentized by Will, is the great Scavenger of life's highways.

Men once knew how to breathe and thus to fully appreciate the Great Breath; but in their mad rush for wealth and carnal pleasures they have forgotten their muck-rakes, their shovels and their brooms and all the avenues of breath have become so clogged with alchemic filth that even the lungs have shriveled up so that their capacity is only a fractional part of what it should be. Not more than one-fourth of the lung cells are engaged in the process of ordinary breathing; in the majority of people the upper lobes of the

lungs, yes, and the lower lobes, too, are absolutely inert for lack of use. Stagnation is on and sooner or later inflammation will set in, resolution will follow and the undertaker and grave digger will shortly close the scene.

SCIENTISTS everywhere are busy with the solution of the Consumption problem, and medical experts are delving down into the depths of all manner of filth, hunting for a serum or lymph that will cure this dread disease. Oh, the foolishness of modern Science! It is just tampering with the topmost boughs of the great Upas tree while the roots are getting stronger every day.

An ounce of prevention is worth a car-load of cure, and the critical masters of all times tell us no organ is ever diseased amid the environments of judicious activity. No natural breather ever had the Consumption; and so the great work of the humanitarian is to teach men and women *how to breathe*.

THE ORGANS OF BREATHING are not confined to a few inches in the chest embracing the lungs, only. The natural breather breathes with every inch of his body, provided the skin is kept clean. The skin of an ordinary person contains over seven million pores, and every one of them is a miniature lung, and is constantly employed in the processes of true breathing.

There are two processes of life—*Expansion and Contraction*, and the average person is an adept in the

use of the latter; he knows how to contract, but he hasn't the slightest conception of expansion. In even ordinary breathing, if it is performed with half the zeal that one exhibits in other matters, its force will increase the size and intensify the power of any part of the body on which thought is concentrated. Remember that thought is the cleanser and the creator, and he who will concentrate that thought upon any shrunken or diseased tissue as he inhales and exhales to the limit of his capacity, will bring that part into a condition of wholeness.

PERSONAL MAGNETISM, which insures popularity and just recognition among the masses, depends mainly upon this first one of the divisions of the Great Breath, which with propriety might be called: *The Breath of Animal Life*—the breath that gathers from the atmosphere the true food to sustain and develop the physical body.

The true Science of the Great Breath must be understood before one can know the value of breathing. The color of the Breath of Animal Life is red, and its musical tone is C.

THE BREATH OF ASPIRATION is recognized as the Second of the vital breaths. The ethers of Aspiration for self are everywhere abundant, and these constitute the food of the Desire body, that etheric connection between physical body and soul. Its color is Orange

and its musical note is D. We have already learned that Orange is the color of Aspiration for self.

The most prominent characteristic of this etheric body is Ambition, which in its place must not be handicapped, or there can be no development. The person who lacks Ambition is a sluggard, is never popular, cannot be a leader, and is too indolent to be led. The man without Ambition knows nothing about the power of this Orange breath. If he could only get one taste of this magnificent food he would rise as if by enchantment from his bed of carnal security and littleness into a new world.

THE BREATH OF THE HEART.—By this name we know the Third of the Vital Breaths. It is the breath that brings in the food to feed the soul. It enhances the powers of the deeper emotional nature, and fills the entire being with that indefinable something that distinguishes the true lover from the Platonist. He who understands and makes daily use of the Breath of the Heart is universally loved. Love-sick swains pay vast sums of money for fake nostrums to compel the prime object of their heart's desire to love them. The world is full of love powders, and honeydrops and passion-charged candies that foolish lassies take from the hands of designing culprits, which temporarily set their poor brains on fire, and they imagine they love, only to find out that their forced love is a mushroom that will wither when the

illusion is dispelled and the true sun shines forth. Then love is turned into disgust.

Men and women, if you want to be loved, make yourself lovable. Learn how to breathe the Breath of the Heart, and you need never meddle with the heart-strings of another in order to provoke love.

The color of the Breath of the Heart is Yellow, and its musical note E.

THE MAGNETIC BREATH is the appropriate name of that truly higher breath that brings in the sustenance of the magnetic body which unites the soul and the spirit. This breath is one of superior power, and when a person knows how to appropriate the three inferior breaths he may use the magnetic breath in such a way as to make him a Lord among Lords, and bring him to the highest plane of leadership. Men sometimes speak of this as the Breath of Hope; but I think that it carries one to the realms far beyond hope; it is the Breath of Realization. Its color is Green, and its musical note is F.

THE BREATH OF THE SPIRIT, sometimes called the Holy Breath, or the Holy Spirit, is the ne plus ultra of the breaths that men can appropriate while they tabernacle here in the flesh. Once the Christian Apostles breathed upon certain far-advance disciples and said: "Receive ye the Holy Breath." This breath of true Inspiration brings one into the higher

ethers where the River of Life flows unsullied from the Divine Throne, where the Trees of Immortal Life grow in their beauty; where the Fountain of Wisdom flows on forever and where the Sun of Righteousness floods all the plains with the light of health and deathlessness. The color of the Spirit Breath is Blue and its musical tone is G, the dominant tone in the Divine Scale.

This is the breath referred to by the great Nazarene when he said: "I have yet many things to say unto you, but you cannot bear them now; but when she, the Spirit of Truth (the Holy Breath) is come, she will guide you into all truth."

Glorious Breath! and the encouraging part of all is that every human being may become the abiding place of this Divine Breath.

This completes my lesson. The master of the Science of the Great Breath is the master of time and eternity. Men and women, the gates are wide ajar; arise and enter into the joys of your Lord.

LESSON V

UNFOLDING THE POWERS OF THE SOUL

The spirit of man is the true Ego; the soul is the shadow of the Ego; the physical body is the shadow of the shadow.

In a sense, both soul and body are illusions, for both will pass away; the spirit is the only real; for it only abideth forever. In another sense, both the soul and the physical body are realities, for in both these are essences that are imperishable. The Christian Apostle Paul referred to this enduring quality of all parts of the triune man when he wrote: "I pray God that your whole being, Spirit, soul and body, be preserved blameless in the presence of the Christ."

In this sense Mystics believe in physical immortality, the age enduring character of the body.

THE PHYSICAL BODY is an entity capable of development, whether we view it as an illusion or a real, and the higher it is developed, the more tangible and powerful will the immortal essence of it become. It has ever been considered by great masters as a Temple, an abiding place for the Great Breath and, therefore, should be kept pure, and developed in all its parts.

THE SOUL BODY is capable of being unfolded, not developed. It is thought that men usually understand what we mean by the Soul Body much better when we speak of it as the Mind Body, since it embraces all the faculties, functions and attributes of mind. Our intellectual powers and emotions, our loves and jealousies, our hates and our desires have their origin in the soul. On this carnal plane they are manifest through the physical body, and the character of the machinery being more or less gross, the emotions are liable to partake of the nature of animalism.

THE SPIRIT is the true Ego, the germ formulated in the Divine Breath; really the seed from which perfected manhood must spring. The life of man on all planes of existence is evolved as a helper in the unfoldment of this true Ego.

The old catechism asks: "What is the chief end of man?" The answer is, "To glorify God and enjoy him forever."

The new catechism asks: "What is the chief end of man?" The answer is, "To unfold the Spirit germ, and bring the Ego into the perfection of its kind."

So while we develop the body and unfold the soul, we are perfecting the true man. Nothing is ever lost that is done to enhance the beauty of form or feature; for all such efforts add to the perfection of

the spirit. True beauty is deeper than the skin and abides forever.

The unfoldment of our moral, intellectual and spiritual powers is never lost; but is so much gain in the chief work of man—the perfection of the spirit. We sometimes think that when a young man or woman has spent the springtime of life in study and research, in attaining intellectual power and aesthetic taste, and is then called away by death, that all is lost, *I tell thee, nay*; not one effort in the way of true development or unfoldment is ever wasted. The accountant of Eternity puts every effort to the credit of the Ego, and when the final balance sheet is struck, every effort will appear on the credit side of the ledger, and it matters not whether these efforts have, in the eyes of men, resulted in success or failure. It is the *effort* that counts and not what men call results.

It is, indeed, hard for men to judge accurately of successes in life. One may put forth ordinary efforts and achieve great success, and another may put forth efforts equally as strong and fail in every particular, and the short-visioned human critic elevates one to the throne of honor, and relegates the other to the depths of degradation. But *God* knows and judges in justice. There are drunkards in the ditch, so-called criminals in the penitentiary, and courtesans in brothels, who are immeasurably higher in the sight of God than the juries and judges and the white-washed

men and women who have still about them the gauzy cloak of respectability, and were the instruments by which these so-called failures in life have been consigned to their filthy prisons. Oh, the sham and shoddy of modern respectability. If half of the secret corruption of so-called respectable society could be revealed the hideous glare of the red light district would pale into utter insignificance.

UNFOLDING THE POWERS OF THE SOUL; this is the theme of this study. We have already noted that the powers of the soul are the powers of the mind, so our work comprises the unfoldment of intellectual, moral and spiritual strength, and aesthetic taste.

THE SOUL is a body like the physical; or perhaps it would be better to say that the physical is built according to the pattern of the soul. The soul senses correspond exactly with the physical; the soul sees, hears, smells, tastes, feels and telepaths. Through these senses it obtains its information, and through these senses we must approach it in our work of unfoldment.

THE GATEWAY OF THE SOUL, or the door between the soul and the physical body, must be opened up before we can intelligently enter the work of soul unfoldment. Without opening up this door the work may go on; but when one is not conscious of what he is doing it is indeed hard to retain an interest in his

work, and, he is liable to give it all up in despair. I may tell you that, separate from the body your soul makes journeys in the Astral, night after night, but if you cannot bring back to the plane of objective consciousness a knowledge of such soul flights the whole affair is to you a myth, and you can scarcely be blamed when you say that I just imagine such things; that there are no soul activities apart from the body.

So our first step in soul-power unfoldment is to give to you the key that will unlock the

DOOR OF THE VEIL.—We speak of *the* door, as though there were but one; and still we may recognize things by the help of either of the senses. We may see, hear, feel, smell or taste the living ethers of astral things, and thus find an inspiration to faith.

UNFOLDING THE SENSES.—Physical beings quite readily sense perfumes that come from the plane of the soul; and so the door of the veil may most easily be opened by the sense of smell. It is no uncommon thing for most persons to recognize odors that are not products of any earthly object. As men have passed over the burning sands of the desert, many miles from any sort of vegetation, they have been regaled with the perfumes of roses, lilies, violets, pinks and other flowers. They have caught the peculiar odor of the pine, the eucalyptus, the acacia, the magnolia and the

cinnamon tree, though no such trees were within a hundred miles of them on the earth plane.

And they have asked, from whence? and physical science answers; no such perfumes were there; it is all the result of imagination; but the Occult master says, those delicious perfumes were there; they came from the blooming flowers in the gardens of the soul world, and from the great trees that grow on the banks of the River of Life.

But these perfumes come to us at any place, and we may unfold the sense of smell, so that we may at will open up this gate of astral odors.

OPENING THE GATE OF SOUL PERFUMES.—Go into a room entirely free from substances that could possibly produce an odor or perfume. Take a comfortable position and enter the Silence, according to the rules we have often given. Take one full breath, followed by a searching, purifying, or cleansing breath according to the formula given. Put in abeyance all of the senses except that of smell, and then in mind bring before you a particular flower, or a substance that you know will emit a particular odor; rivet your attention upon this imaginary object for some minutes, and then imagine that you can smell that particular odor, and in a large per cent of such efforts you will be rewarded with a true materialization of the desired odor. But don't be discouraged; if you do not succeed at first, make other efforts and success will come.

OPENING THE GATE OF SOUL FLAVORS.—Next to the sense of smell, that of taste is the most sensitive. Smell and taste are so very closely related that when the nostrils are closed taste is not perfect.

The method given for unfolding the sense of smell may be used in opening the Gate of Soul Flavors, except, that all the sense avenues except that of taste are closed, and then by force of Will we bring the Astral flavors to the taste bulbs.

OPENING THE GATE OF VISION.—It is thought that men and women find more pleasure in the sense of vision than in all the others. People are everywhere intensely anxious to see that which is beyond the veil, and while it is much more difficult to see Astral scenes than to smell Astral perfumes or taste Astral flavors, people have put forth such great efforts to see that clairvoyance is a nearer universal accomplishment than either of the others. However, many of the methods that have been employed to "develop" clairvoyant vision have been exceedingly harmful to the person, in many ways, often driving the experimenter into insanity.

SAFE METHODS.—There are many of them; and these we will give without describing those that are unsafe. The first question that may with propriety be asked is, why can some people see clairvoyantly while others can not? A little study of Alchemic physiology will discover the answer. The connection

between the optic ganglia of the physical eye and that of the soul eye has been charged with opaque molecules, and these are mostly accumulations deposited by carnal desires and unholy emotions. Sometimes, however, they are inherited obstructions, and sometimes physiologic deposits. But they are so nearly all the results of the carnal desires of this or preceding lives that an Occult poet was once moved to write:

"No curtain hides from view the sphere elysian
Save these poor shells of half-transparent dust;
And all that hides the spiritual vision
Is pride, and hate and lust."

This poetic sentiment is not absolutely correct, for if it were none but the pure in heart could see clairvoyantly, while we all know that often villains and licentious people see as clearly on the lower planes of the Astral as do true saints. In the light of spiritual clairvoyance, however, the sentiment of the poet is correct, for none but the pure in heart can see God or the sacred scenes of the spiritual planes.

DEPENDENT AND INDEPENDENT VISION are possible. By Dependent Vision we mean lucidity produced by the help of other influences; by Independent Vision we mean a lucidity attained by personal efforts alone.

Drugs and hypnotism are the two most powerful helps in the production of Dependent Clairvoyance; but as both are dangerous and transitory in effect,

they ought never to be resorted to. The only clairvoyance that is worthy of the name is that which may be acquired without extraneous helps, and this only may be considered in this study of Unfolding the Powers of the Soul.

THE METHOD.—Prepare as in opening up the gates of perfume and taste. Go into the Silence and take the full Breath of Life, which must be followed by the Master's Psychic Breath, so well described in other courses of Instruction. Then make of thought a "sharp two-edged sword which is able to pierce to the dividing asunder of soul and spirit, and of the joints and marrow," as Paul intimated in Heb. 4:12. Now close the eyes tightly and look intently, and you will see thousands of points of light; select a single point, and bring into service your sharp sword of thought, and extend the selected point of light in every direction. These points are but small openings in the veil that separates the photospheric light from the atmospheric light, the physical from the astral.

Most people are surprised at the results of the first sitting. The veil seems to open as if by enchantment, and the whole realm of the soul spreads out like a panorama of beauty.

OPENING THE GATE OF HEARING.—Our atmosphere is filled with sounds too refined for human ears to hear. The auditory apparatus of the human head is only able to bring the ethers up to a given rate of

vibration, which enables one to hear certain crude sounds, while the sweeter melodies of nature are not heard. These sweeter sounds are astral, where the "music of the spheres" is produced. Whatever increases the rate of vibration of the sonoriferous ethers extends the range of hearing; so if we can find a means of doing this we have found the key to the Gate of Soul Hearing, or clairaudience.

We know that naught increases the rate of etheric vibration but Thought and he who can potentize his Thought and bring it to bear in the proper manner, has accomplished his purpose.

METHOD.—Find the Silence and take the Psychic Breath as directed in Opening the Gate of Vision. Shut off all the sense avenues except that of hearing; first listen for the tinkling of a bell in the dreamy distance. Hold this thought until the bell really rings; then listen for other sounds, never yielding nor giving up the thought until you have heard the sound you have idealized.

In the Book of the Golden Precepts the master gives the steps in hearing in these words:

"Before thou settest thy foot upon the ladder's upper rung, the ladder of mystic sounds, thou must hear the voice of thy inner God in seven manners:

"**THE FIRST** is like the nightingale's sweet voice, chanting a song of parting to its mate.

"THE SECOND comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

"THE THIRD is like the plaint melody of the ocean-sprite imprisoned in a shell.

"THE FOURTH is a sweet melody, like the chant of vina (an ancient musical instrument like the lute).

"THE FIFTH is like the shrill sound of a bamboo flute, which suddenly changes into the *Sixth*, which resembles the trumpet blast.

"THE SEVENTH is like a roll of distant thunder, which swallows all the other sounds; then sound dies away and is heard no more forever."

Mark, this realm of the *Soundless Sound* is the plane of the spirit, where the help of senses is never required. Here are the ethers of universal knowledge where men know without hearing, seeing, feeling, smelling or tasting.

OPENING THE GATE OF TOUCH.—This sense enables one to gain information by coming in contact with objects. The sentient nerves extend to all parts of the body, and every one is provided with a receiving apparatus, so exceedingly sensitive that it is able to recognize the slightest movements of the ethers. In highly organized persons the breath of a passing angel or of certain of the astral entities is perceptibly felt. This delicate sense enables one to gather a wonderful fund of information, that is often ascribed to the higher sense of Intuition.

When this sense is properly unfolded, a vast range of psychic knowledge may be brought under the dominion of the individual.

METHOD OF UNFOLDMENT.—The first steps in the unfoldment of each sense is the same. When the Silence has been reached, concentrate attention upon some particular part of the body (the forehead, cheek, lips and back of hand are super-sensitive), and then *Will* that this part shall become more sensitive, continue this *Willing* for a few moments and then relax every muscle of the body; just wait in an expectant attitude, and note impressions.

A passing astral form may fan the part, or it may breathe upon the part, and you feel as though you were sitting in a draught of air. When you have succeeded in *feeling* impressions on the selected part, then choose another part. If you have succeeded in putting all the other senses in abeyance for the time being, you are pretty sure to receive impressions at the very first sitting.

These impressions may not always be pleasurable, for we must know that the astral world is full of entities of all kinds, good, bad and indifferent, and until one has become a master of Sensation, and can put his aura in a condition of safety, so that evil influences cannot penetrate it, he is liable to be annoyed with ungodly raps and uncanny brushings by unpleasant forces.

IMPORTANCE OF THE SENSE OF TOUCH.—It is, indeed, hard to overestimate it. It is so near akin to the higher sense of Intuition that when it is well unfolded one seems to know almost all things without learning them in the usual way, and this is an accomplishment that is within the reach of everybody.

THE HIGHER WORK OF UNFOLDING SOUL POWERS will be considered in our next lesson. In this lesson we have simply revealed the five keys to enable one to open up the gates of the soul. Through these doors everyone should be able to come into the presence of his own soul, where he may learn of its qualities and attributes, and be prepared to do much in the way of unfolding them.

He who can recognize his own soul in its own domain has the key to all power in heaven and on earth.

LESSON VI

THE HELPFULNESS OF UNSEEN FORCES IN INDIVIDUAL UNFOLDMENT; MAGICAL OPERATIONS

MAGIC.—Men have talked about it in all ages of the world. It has been praised as the *ne plus ultra* of Sciences; it has been cursed as the philosophy of demons. Nothing has received more attention at the hands of the masses, yet nothing has been so completely misunderstood.

THE MAGICIAN is the Master of Magic, and in one age he is branded as a vile wizard; in another age he is worshipped as a god. In centuries recently gone he has been esteemed a criminal, a culprit, and has been persecuted because of his supposed intimacy with devils, and "wicked spirit in the regions of the air." In some countries even to this day, every misfortune that befalls men or their possessions; every evil that comes upon village, city, state or nation, is charged to the account of these so-called nefarious demons scornfully called magicians.

The best men of earth have been ostracized from society, spurned, yea, put to death because they possessed powers beyond the ordinary herd of humanity; because they were magicians.

THE MAGICIAN IS THE TRUE INITIATE.—A hundred years ago the great mystic, Elephas Levi, referred to Initiation and the common fate of Magical Initiates in language worth preserving. He wrote: "Initiation is the preservative against the false lights of mysticism; it equips reason with its relative value, and propositional infallibility connecting it with supreme reason by the chain of analogies. Hence, the initiate knows no doubtful hopes, no absurd fears, because he has no irrational beliefs; he is acquainted with the extent of his powers, and he can dare without danger. For him, therefore, to dare is to be able. Here is a new interpretation of his attributes; his lamp represents learning, the mantle which enwraps him, his discretion, and his staff is the emblem of his strength and daring. *'He knows, he dares and is silent.'* He knows the secret of the future, he dares in the present and he is silent on the past. He knows the principles of all symbolism and all religions; he dares to practice or abstain from them without hypocrisy and without impiety; and he is silent upon the one dogma of supreme initiation. He knows the existence and nature of the great magical agent; he dares perform the acts and give utterance to the words which make it subject to human will, and is silent upon the mysteries of the great arcanum.

"So you will find him often melancholy, never dejected or despairing; often poor, never abject or

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miserable; persecuted often, never disheartened or conquered. He remembers the bereavement and murder of Orpheus, the exile and lonely death of Moses, the martyrdom of the prophets, the tortures of Apollonius, the cross of Jesus. He knows the desolation in which Agrippa died, whose memory is even now slandered; he knows what labors overcame the great Paracelsus, and all that Raymond Lully was condemned to undergo that he might finish by a violent death. He remembers Swedenborg simulating madness and even losing reason in order to excuse his science; St. Martins and his hidden life; Cagliostro, who perished forsaken in the cell of the inquisition; Cazotte, who ascended the scaffold.

"Inheritor of so many victims, he does not dare the less, but he understands better the necessity for silence. Let us follow his example; let us learn diligently; when we know, let us have courage, and let us be silent."

Thus hath deposed one of the greatest lights of modern times, who well knew of the powers and the dangers of a true magician, and we must enter the domain of magic with a knowledge of the fact that while we may be able to comprehend something of the true magical agent we will incur the enmity of the ignoramuses who know nothing unless they can taste it in their tea and coffee or smell it in their tobacco. It is the very little man who believes that there is nothing that he cannot see, and that the sum of all knowledge rises and sets in his diminutive head.

MAGICAL OPERATIONS all belong to the realm of unseen forces, and he who can make use of these forces is in very truth a magician, and in our study of "The Helpfulness of Unseen Forces in Individual Unfoldment," we must enter the domain of magic.

DEFINITION.—A celebrated occult writer has given this definition of magic: "The highest science, or wisdom based upon knowledge and practical experience."

Another definition of more practical value is given by the same author in these words: "The art of magic is the art of employing invisible or so-called spiritual agencies to obtain certain visible results." God, the supreme magician, makes all things according to the eternal law of magic.

Paul wrote: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things that do appear." Heb. 11:3.

UNDER THE LAW OF MAGIC creation proceeds; all things grow; psychical and spiritual life unfold. The so-called natural man knows little of causes, and, bat-like, blinded by the brilliant photospheric light, he declares against cause and says: "There is no God; magic is a myth."

Hartman said: "A seed does not become a tree, nor a child a man, by having substance added to its organism by some outside workman, or like a house

that is built by putting stones on the top of each other; but living things grow by the action of an internal force, acting from a center within the form. To this center flow the influences coming from the universal store house of matter and motion, and from there they radiate again towards the periphery, and perform that labor which builds up the living organism."

THAT UNSEEN FORCE.—We often speak of forces, as though there were many, when in fact there is but One, and that is one of the Attributes of Universal Spirit. There are, however, many forms of power that spring from the one force. There are seven such forms of which we might speak; but the three primary powers well cover all the work of the present study. These are *Electricity*, *Magnetism*, *Aether*. These are all free agents, filling all space.

ELECTRICITY has been studied by our scientists; they have gathered it from the atmosphere in immense quantities; they have harnessed it, made it carry our messages, light our streets and homes and turn our machinery. Men would scarcely know how to exist today if the current knowledge of Electricity should be at once lost. But we have learned only a little about this wonderful agent. Electrical science is yet in its infancy. In fifty years from now the knowledge that men will possess of it will enable it to be used

in every department of business activity, and the end will not be yet.

MAGNETISM is a much finer form of power, of which men know but little. We know that it is the power that swings men and women upon the popular tide, that makes the orator irresistible, that inspires leadership, that makes the healing of disease a possibility. But it is too fine to be readily seized by the best machines that man has yet invented; so he has not been able to harness it up as he has Electricity. In this field we have wonderful opportunities for experimentation and invention.

AZOTHEL is the name given to a power immeasurably finer and more powerful than either Electricity or Magnetism. In Bulwer-Lytton's wonderful book, "The Coming Race," this power is called

VRIL, and the prophetic author was able to look along the vista of coming years and see this marvelous force harnessed up as we now harness Electricity, only by means of machinery simple in form and inexpensive. This power is now unconsciously used by Tesla, Marconi, Edison and others in their wireless telegraphy, telephone and other modern inventions in transmission of scenes, pictures, thoughts and dynamic energy.

This universal Azothel is the mighty agent that will revolutionize all the affairs of men, and many

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who hear me now will live to see the display of its marvels.

THE OPERATORS.—Power itself is not intelligent; it is simply dynamic energy, and must be operated by intelligence. These three powers of which we are now speaking, have their intelligent operators everywhere in space. We speak of them as living Spirits—the Spirits of Electricity, of Magnetism, of Azothel; and this is well. It is only through these legions of little operators that men can come in touch with these powers. Physical science, that knows but little of the resources of thought, has sought to capture these Spirits by mechanical appliances, and harness them up with physical straps and iron gearings, and it has succeeded admirably; but the coming race will repudiate all such appliances, and because of the superior spiritual intelligence of the people they will call directly to their aid these unseen powers, and they will be able to speak and it will be done, to command and it will stand fast.

SOME OF NATURE'S MANIFEST OPERATORS may be mentioned. Birds and fishes have always made use of these powers without any appliances, except their own bodies. Birds will dart through the air and fish through the water great distances without moving a feather or a fin, and scientists have been content to say, "They do so according to natural law"; but they have no means of explaining that natural law. The

next generation of scientists, who will know more of the laws of *Celestial Dynamics*, will tell us *how* birds fly and fishes swim.

HUMAN DYNAMICS.—These must be considered in answering the question of the hour: How to use unseen powers in individual unfoldment.

The human body is a universal dynamo. It is organized in such a way that it may appropriate every power in the universe. It is a natural steam engine forever running, and the steam is generated by the fires of life. Every human being is a fire-eater; he breathes in the oxygen, which in the system is burned up to produce the heat of the body, and keep the dynamo running, so that it can make use of the Electric, Magnetic and Azothic ethers, or powers.

THE GREAT BREATH contains every power; Will is the discriminator and when man puts himself in a receptive attitude, he can command and the desired power will come, which will be appropriated by his powerful dynamo, and the work is done.

METHODS.—How to attract the specific powers. This is the culminating problem of our present study. Bearing in mind these postulates:

1. All the powers exist free and untrammelled in the air we breathe.
 2. All the powers are subject to the will of man.
- We are ready to proceed with the magical operation.

CLEANSING THE DYNAMO.—No machine can do good work until it is thoroughly cleansed, and the human dynamo is no exception. Oxygen and its soul mate are the scavengers of body and soul, and when these are properly inhaled and exhaled, all worn out substances and resistance molecules will be removed, and the dynamo will be in condition to do good work.

How.—That which we concentrate our thought upon in a commanding manner, while we breathe, will materialize. We then place ourselves in a comfortable position, and with the thought of *cleansing* uppermost in mind, we inhale, through the nostrils, of course, filling the lungs, yea, every part of the body, with pure air; then, with the thought of cleansing still in mind, we exhale, throwing the air out through the mouth, forcibly, in a series of puffs, like the effort made in blowing out a candle light.

This process must be backed by faith, or a feeling of certainty that the system will be cleansed. A sacred writer omits referring to the breathing but refers to the fact that the heart must be purified by faith. In Hartman's translation of the works of Paracelsus we find this clear-cut statement:

"A STRONG FAITH AND IMAGINATION are the two pillars supporting the door to the temple of magic, without which nothing can be accomplished. Imagination is the creative power of man, and it may act

instinctively and without any conscious effort of the will.

“ ‘Man has a visible and an invisible workshop. The visible one is his body, the invisible one his mind. The sun gives light, and this light is not tangible, but its heat may be felt, and if its rays are concentrated it may set a house on fire. The Imagination is a Sun in the soul of man, acting in its own sphere as the Sun of the Earth acts in that of the latter. Whenever the latter shines, germs planted in the soil grow and vegetation springs up, and the Sun of the soul acts in a similar manner and calls the forms of the soul into existence.

“ ‘Visible and tangible forms grow into existence from invisible elements by the power of the sunshine. Invisible vapors are attracted and collected into visible mists by the power of the Sun of the outer world, and the inner Sun of man works similar wonders.

“ ‘The great world is only a product of the imagination of the Universal Mind, and man is a little world of his own, that imagines, and creates by the power of imagination.

“ ‘If man’s imagination is strong enough to penetrate into every corner of his interior world, it will be able to create things in those corners, and whatever man thinks, takes form in his soul.’ ”

This great man who knew man well, has thus given us much light on the powers of man, and following in the wake of his thoughts we are doubly impressed with the fact that man can, by the power of will, faith, and imagination, bring unto himself all the pow-

ers of the Universe; hence the Spirits of Electricity, Magnetism and Azothel will come to him who Wills.

ENTERING THE ALCHEMIC LABORATORY.—Having purified the heart by Faith, and with a vivid Imagination, one is ready to enter the workshop of mind as creator or unfold.

First, concentrate Thought upon the *Electric Ether*, which is everywhere abundant. Mark, this is the ether that will effect the brain; it is the intellectual ether, it is cool and invigorating. *Desire* and *expect* this ether to pour into your receptive brain with power. Take a deep full breath and hold it for a long time; then exhale slowly. In mystic lore *seven* is the number of the Electric Ether, and one may take seven such Breaths; but care must be exercised, and if dizziness supervenes, the exercise must cease. This Breath may be taken at any time; but the best time is at the rising of the Sun, and one should face the east. Practice on this breath until you feel a true intellectual glow.

THE MAGNETIC BREATH.—This is taken very much the same as the Electric Breath, only the thought is centered upon the Love-side of life. The heart will be mostly affected. One must simply reach out for Magnetic power. Mark, the results of this Breath are warm, not cool. *Five* is the number of the Magnetic Breath, and ordinarily five breaths may be taken

at one sitting. It is best taken at sunset or the full of the Moon.

THE AZOTHIC, OR SPIRITUAL BREATH is the most powerful of the Breaths that man can with safety take. It is to be taken like the Magnetic Breath, only the thought is concentrated upon one's highest ideal of Spiritual power. Reach up for that wisdom that comes only from above, and he who can close up all the avenues of the senses will see God face to face. *Three* is the number of the Azothic Breath, and never more than three such Breaths should be taken at one sitting. It has the most power when taken at noon or midnight.

LESSON VII

THE HOLY SPIRIT—THE HOLY GHOST OF MODERN
THEOLOGY—AS A MYTH AND A REALITY; ITS
IDENTITY THE TRUE SECRET OF JESUS; ITS
RECEPTION COMPLETES SPIRITUAL
UNFOLDMENT

THE HOLY SPIRIT! One of the most sacred appellations in the English language, yet one so little understood. Theologians of all the centuries of this era have quarreled about it, have fought about it and have made it the cause of many divisions in the Church, and even at the present day the great ecclesiastical lights seem to be at sea with reference to its identity and its offices.

As the reception of the Holy Spirit by man is the culminating step in his complete unfoldment, its consideration is certainly in place in this concluding lecture on Self Culture.

DEFINITION.—The word *Holy* is derived from an old Anglo-Saxon word, "hal," from which came the English word "hale," from which we get our word "heal." The word really means whole or entire. Arbitrarily it has been made to mean "a complete setting apart for sacred or divine purposes." The word *Spirit* comes from the same word from which

we get our word spire and spiral, which have reference to form and motion, indicating that which moves in spirals. The word having direct reference to air would seem to mean, "the movement of the air in spirals."

The word spirit is Latin and means the air, or the breath, corresponding with the Greek word, "pneuma," which in the authorized version of the New Testament is usually translated spirit.

According to the meaning of words we would, then, define the Holy Spirit as the "Breath of God moving in spirals."

GHOSTS.—This word is derived from the Anglo-Saxon word "gost," which means "a breath, a specter, something very thin, transparent, etherial." In time it came to mean "a spirit." The current use of the word differs much from the ancient use of it. Now it means a spook, an apparition, something ghostly, terrifying. It is certainly unfortunate that our learned ecclesiastics still use it as an appellation for the most lovable of all the beings in the Universe.

MODERN ORTHODOXY is not monotheism. It is a system of polytheistic philosophy from beginning to end. Every recognized theologian pours forth his supplications to *three Gods*—God the Father, God the Son, and God the Holy Ghost, and still he resents with vigor the accusation that he believes in more than

one God. He attempts to harmonize his polytheistic monotheism by saying: These three are one; and this gives him an opportunity to preach a lot of sermons on the *Unity of the Trinity* to the utter disgust of thinkers and the applause of the faithful.

THE PHILOSOPHY OF ORTHODOXY is sound, we can take no exception to its monotheism nor its polytheism. It is right in assuming on one day that there are three Gods, and on the next that there is one God. We only take exceptions to its illogical and irrational attempts to prove that they say the same thing both days, and that three are one. A parallel case is found in an attempt to prove that a father, a mother and a child are one; but the absurdity requires no comment.

THE WORD GOD means only good; but it has so long been used to denote the Infinite One that it would be worse than folly to try to restrict it to the original idea underlying the word, and so we frequently make use of it in the place of the word *Aum*, the universal spirit. In this sense God is one, and monotheism is true. In one, however, there is not, and never was, and never can be, any creation, for unity is inert.

In the Unity-God there were forever the two principles of generation, the masculine and the feminine, and when the Universal Spirit would manifest, the one became two; and the masculine Jehovah, and the

feminine El Shaddi stood forth as the first manifests with all the creative potencies that were concealed from all eternity, in the one—the *Aum*; and so from the beginning of creation polytheism was true.

JEHOVAH is the Almighty God, the God of force; El Shaddi is the omniscient God, the God of Intelligence, or Wisdom; so Force is masculine; Intelligence is feminine. In the activities of the masculine and the feminine, Jehovah and El Shaddi, the Logos came forth as the only begotten Son, the Love, and Jehovah became "our Father who art in heaven," and El Shaddi became "our Mother who art in heaven," and the Logos, the eternal Christ, "our Elder Brother," and the universe recognized the trinity, God the Father, God the Mother, and God the Son.

THE HOLY SPIRIT of Orthodoxy is the El Shaddi of the Hebrew theogony; is the Wisdom or Intelligence of the one God; is feminine, and is the Second person in the trinity and not the third.

THE HOLY SPIRIT, the Holy Breath, the feminine principle of the God-Head; how may she be received, and what are the advantages of such reception is the subject of this study.

The word *Wisdom* comprises the essential qualities of the Holy Spirit.

Among the wisest things that Solomon ever said was:

"My Son, get *Wisdom*, get understanding; forsake her not and she will preserve thee; love her and she will keep thee. Wisdom is the principal thing; therefore, get Wisdom; exalt her and she will promote thee; and will bring thee to honor, when thou dost embrace her. She will give to thy head an ornament of grace; a crown of glory will she deliver to thee." Prov. 4.

Note that Solomon always refers to Wisdom as the feminine.

In Prov. 3rd Chapter, Solomon breaks forth in a sublime eulogy upon Wisdom; and this eulogy is worth committing to memory. He says:

"Happy is the man who findeth Wisdom; for the merchandise of her is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace. She is a tree of life to those who lay hold upon her, and happy is every one who retaineth her."

When you come to recognize the fact that nearly the entire Book of Proverbs is a descriptive commentary upon the Holy Spirit you will probably read it with greater interest.

James, the Christian Apostle, refers to this same Holy Spirit when he writes: "*The Wisdom* that is from above is first pure, then peaceable, gentle, easy

to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17.

The Holy Spirit is taken from the domain of incomprehensible things and the realm of uncertain and uncanny mysticism when we realize that she is *Wisdom*, pure and simple.

With this idea in mind, the parting words of Jesus to his disciples are recovered from murkiness. He said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when she, the Spirit of Truth is come, she will guide you into all truth." John 16:12, 13.

THIS IS NOT SACRILEGIOUS.—In this rational study of the Holy Spirit we do not degrade this second person of the Sacred Trinity; but we exalt Wisdom, something that no earth-lexicographer has yet been able to define.

WISDOM IS NOT KNOWLEDGE; it is the Great Spirit that leads the way to knowledge, a thought so well expressed by Jesus.

Wisdom is a Universal ether, one of the three Attributes of the Eternal One, and it is this ether that we receive by inspiration. This Holy Breath, or Holy Spirit is that to which Paul referred when he said, "All Scripture is given because of the in-breathing, or taking in of God"; and this gives us a hint as to the manner in which we must receive the Holy Spirit. Jesus made prominent the idea that

the Holy Spirit was received by breathing; for after his resurrection it is said of him that he breathed upon his disciples and said, "Receive ye the Holy Spirit." John 20:22.

RECEIVING THE HOLY SPIRIT.—We have had many lessons upon the true Science of the Great Breath, and we are familiar with almost numberless forms of breathing; we have learned how we may insure health by appropriate breathing; how we may become clairvoyant and clairaudient by taking in, in certain ways, the Great Breath; and we know of the advantages of these Breaths in psychic and the lower trend of Spiritual unfoldment, but we now come to a place where methods seem like idle talk.

Orientalists have told us of a Breath that is too high to be taken by carnal beings with safety, and we know that there is such a Breath, and that it opens up the door to the very presence-chamber of God, and still it pales into insignificance when we come to stand in the presence of the Spirit. This is the plane of the Breathless Breath, the Voiceless Voice, the Soundless Sound; a place that cannot be entered until one has, by ages of effort in self control and self purification, brought himself in rapport with the Great Over Soul. Here one breathes, but it is unconscious breathing; one hears, but it is unconscious hearing; one sees, but it is unconscious seeing; one feels, but it is unconscious feelings; one knows, but it is unconscious knowing,

for he has "come unto the Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect." Here he is wholly absorbed by the ethers of Divine Wisdom; fully baptized in the Spirit.

THE SPIRITUAL MIND, or that which is recognized in Hindu Philosophy as the Sixth Principle of man, is here unfolded. You cannot breathe it in; it is *Transmutation*; it is the man himself spiritualized. Paul referred to this transmutation when he wrote to the Corinthians, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed; this corruptible must put on incorruption."

This is the plane of spiritual consciousness; it is attained by a godly life. A Hindu teacher once said, "As a man's spiritual consciousness begins to unfold, he begins to have an abiding sense of the reality of the existence of the Supreme Power, and, growing along with it, he finds the sense of Human Brotherhood—of human relationship—gradually coming into consciousness. He does not get these things from his Instinctive mind, nor does his Intellect make him feel them." *The Spiritual Mind* is the source of the inspiration which certain Poets, Painters, Sculptors, Writers, Preachers, Orators and others have received

in all times, and which they receive today. This is the source from which the seer (spiritual) obtains his visions; the prophet his foresight. Many have concentrated themselves upon high ideals in their work, and have received rare knowledge from this source, and have attributed it to beings of another world—from angels, spirits and from God himself, when all came from within; it was the voice of their higher self speaking to them.

“When man learns of the existence of his Spiritual Mind, and begins to recognize its promptings and leadings, he strengthens his bond of communication with it, and consequently receives light of a greater brilliancy. When we learn to *trust* the Spirit, it responds by sending us more frequent flashes of illumination and enlightenment. As one unfolds in spiritual consciousness he relies more on this Inner voice, and is able to distinguish it from impulses from the lower planes of the mind. Many of us have learned to know the reality of being “led by the Spirit.”

PROOFS OF SPIRITUAL CONSCIOUSNESS are called for by the disciples every day. How may one recognize the promptings of the Spirit? An Occult teacher of considerable power has said something that will help to answer this question. He said:

“With many, spiritual mind unfolds gradually and slowly, and while one may feel a steady increase of spiritual knowledge and consciousness, he may not have experienced any marked or startling change. Others have had moments of what is known as ‘Illumi-

nation,' when they seem lifted almost out of their normal state, and where they seem to pass into a higher plane of consciousness or being, which left them more advanced than before, although they could not carry back into consciousness a clear recollection of what they had experienced, while in that exalted state of mind. These experiences have come to many persons in different forms and degrees under all forms of religious beliefs. * * * *

"These experiences vary according to the degree of unfoldment and previous training; but certain characteristics are common to all. The most common feeling is that of possessing almost complete knowledge of all things—almost Omniscience. This feeling exists only for a moment, and leaves one at first in an agony of regret over what he has seen and lost.

"Another feeling commonly experienced is that of a certainty of immortality—a sense of actual being, and the certainty of having always been, and of being destined to always be.

"Another feeling is the total slipping away of all fear, and the acquirement of a feeling of certainty, trust and confidence, which is beyond the comprehension of those who have never experienced it.

"Then a feeling of love sweeps over one—a love which takes in all life, from those near to one in the flesh to those at the farthest parts of the Universe; from those whom we hold as pure and holy, to those whom the world regards as vile and utterly unworthy. All feelings of self-righteousness and condemnation seem to slip away, and one's love, like the light of the Sun, falls upon all alike, irrespective of their degree of development or goodness."

THE RAPPORT.—Such experience is what is with propriety called the Rapport. In its fullness it may not come to a person more than once in a lifetime, but when it does come it leaves an impression that cannot be forgotten. We always remember that time with unbounded joy. One of the early Christian fathers referred to such an experience as a glimpse of heaven; he said, "In all of my life I have experienced it once; a brother minister has experienced it twice, but the bishop has never been blessed even once with it." An Occult historian says:

"From the writings of the ancient philosophers of all races, from the songs of the great poets of all peoples, from the preachings of the prophets of all religions and times we can gather traces of this Illumination which has come to them—this unfoldment of the Spiritual Consciousness. One has told of it in one way, the other in another way; but all tell practically the same story. It is the song of the soul, which when once heard is never forgotten. Though it be sounded by the crude instruments of the semi-barbarous races, or the finished instrument of the talented musician of today, its strains are plainly recognized. From old Egypt comes the song; from India in all ages; from ancient Greece and Rome; from the early Christian Saint; from the Quaker Friend; from the Catholic monasteries; from Moham-medan mosque; from the Chinese philosopher; from the legends of Hiawatha, the American Indian hero-prophet—it is always the same strain, and it is swelling louder and louder, as many more are taking it up

and adding their voices or the sound of their instruments to the grand chorus."

Our own Walt Whitman must have had snatches of this ecstasy, for once he said:

"As in a swoon, one instant,
Another sun, ineffable, full dazzles me,
And all the orbs I knew, and brighter, unknown
orbs,

One instant of the future land, Heaven's land."

And then the great soul comes to himself and exclaims:

"I cannot be awake, for nothing looks to me as it
did before;

Or else I am awake for the first time, and all before
has been a mean sleep."

Of the ecstasy of one moment of divine Illumination tongue cannot tell. Even the versatile Whitman was forced to say:

"When I try to tell the best I find, I cannot;
My tongue is ineffectual on its pivot;
My breath will not be obedient to its organs;
I become a dumb man!"

ILLUMINATION! Inexplicable word! The goal is high, but not too high for human possibilities; but it cannot be reached by any of the clumsily made machines of man. You cannot attain it by forms and ceremonies, by ablutions and sacrifices; it is the culmination of nothing but *A Holy Life*.