Your Personal Forces

and

How to Develop

Them

BY

YACKI RAIZIZUN

AUTHOR OF "OCCULT AND DRUGLESS THERAPEUTICS," "THE SCIENCE OF PSYCHOMANCY," "THE PSYCHOLOGY OF SUCCESS," ETC.

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INTRODUCTION

In these lessons it is my intention to direct the sincere student, step by step, until he has attained to a conscious realization of the inner meaning of the "I AM". Nay, until he attains that inner consciousness that the "I AM", of which he seeks, is his real self. Heretofore it was always the "ME", in consequence of which he has lost trace of his personal birth-right.

Man having engaged in the pursuit of the material illusions of life, soon looses cognizance of his spiritual self. Having thus lost sight of his Divine nature, the powers of his own soul are closed to him. Ruled by fear and superstition, he rushes madly into the arms of a materialistic science, only to perish in its icy embrace.

To those who seek beyond the illusive and delusive soap-bubbles of the material science of our present age, my message is addressed. All that is required of you is genuine earnestness and an open mind. Follow me, and I will ac-
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quaint you with yourself— with the REAL YOU. This universe was made for you to enjoy the evolvment of your Divine Attributes. Retain the conscious realization that no one can deny you the privilege of exercising your inherent, though latent right.

I shall now guide you in the first step which will bring to you new ideas, new gifts and aspirations.

YACKI RAIZIZUN.

Chicago, U. S. A.
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human race has been evolved from the Universal Mind, and every individual unit is a center through which the Universal Mind expresses.

The nature of the mind of man may be said to comprise three separate and distinct states of consciousness. This does not mean to imply that man is possessed of three minds, but rather that the three States of mind, with their various subdivisions, are co-existant.

Those of us who have analyzed physical states and mental conditions, know that mind and matter are inter-dependent, and are so blended and interwoven that it appears to be an impossibility to tell where one begins and the other ends. We also know that mind can, and does, control matter; that there is mind in every cell of our bodies, and these cells will respond to suggestion through the agency of the sub-conscious mind.

This part of the mind is most important to physical life for without it there would be no conscious thought as we know it. The great sub-conscious store house, in which every thought remains in minute form, makes conscious thought possible. Without it man would be void of memory and Intellectually, He would not be above a plant. Impacts from without cause sensations
Mechanism of the Mind

which convey the idea to the Ego, and aided by the memory of similar impressions received, I. E., comparing past images of the objective thought forms existing in the mind, thoughts are created. The sensation which may be caused by heat, color, speech, or anything to which we have directed our attention, will be the creator of conscious thought.

There would not be any gathering of experiences, sensation or perception in order to form ideas without the thought waves already existing in the mind. Memory then is a part of the sub-conscious mind. In this region of mind are to be found many desires, inclinations and suggestions which we consciously believe or have been persuaded to believe by the suggestions and thoughts of others.

It is with these seeds already existing in the mind that imagination is formed and when formed along constructive lines is the Architect of all our deeds.

It will at once be seen that conscious thought produces the seeds of memory. Memory produces the seeds of constructive imagination, without which no great achievement has ever been accomplished. So when you are seeking for permanent things in life, it is essential to acquire
true knowledge which will furnish the best of materials to implant in the mind, to be utilized for creating. It is imperative to use discrimination in seeking knowledge and adhere only to that which we know to be true. By using proper discrimination you will in time pave the way for the acquisition of proper knowledge. Nearly all inventions are the creation of imagination. Let your creation be only that which you know from experience is within your ability to bring into manifestation.

Constructive imagination is the builder of our ideals. This does not mean negative thinking or day dreaming, which leads to chaos, but with knowledge, as stated above, one becomes well-armed with a faculty which will enable him to create that which he feels and knows is essential to his advancement. When trained to cultivate habits, and planning little details of daily affairs, the sub-conscious region of the mind, known as imagination, will tend to improve your conditions and environment. If this is carried out in earnestness a marked improvement will be manifest. If this only gives you a calm state of mind or a consciousness that all is well, it is in itself worth striving for.
What we imagine becomes a pattern for the creative faculties of the mind, and these mental images will eventually become a reality by using will-power, determination and the practical side of physical ability.

When you are creating your desires, it is well to get into the vision you have created. To accomplish this is to forget your objective personality, without, however, losing your self-will, or going into a tranced condition; by which you surrender the forces at your command. Your aim should be to marshal your forces to a single point, and utilize your creative imagination in visualizing your desires. This Imaginative faculty, will automatically refuse any thoughts or suggestions that are not in accordance with your plan of thinking. As you train yourself in calmness, faith, poise, and an expectant desire, the sub-conscious mind will carry out the others of your creation. Creative imagination, along Scientific lines, is most essential for rapid progress.

The sub-conscious mind may be likened to an iceberg. When you look at an iceberg, you will observe the greater part is submerged in the water while there is about one-third above the surface. So it is with the mind of man. The
greater part of his mind is submerged in his physical body.

The sub-conscious mind is the controller of the involuntary actions of the body, viz., the beating of the heart, the circulation of the blood, digestion, assimilation; all these functions are under control of the sub-conscious mind.

The sub-conscious mind is not alone located in the brain or any of the plexuses of the nervous system, but extends to all parts of the body. Therefore when we think of the sub-conscious, we think of it as being in the entire body. It is under control of the conscious mind; it has no reasoning powers and does what it is told to do. It is amiable to suggestions not only from the conscious thoughts of its owner but also from the mind of others. We can, with constructive thinking, build up or eliminate any condition which is detrimental to our well-being.

SELF OR WAKING CONSCIOUSNESS.

This part of the mind is simply a part of the Ego expressing through the physical brain. The Cerebral Spinal System is connected with the direct activities of the five senses, viz., seeing, hearing, tasting, feeling and smelling. These are
under control of the Cerebral-spinal which in turn is the controller of the conscious mind.

SUPER-CONSCIOUS MIND.

The Super-conscious region of the mind, is that state above both waking and sub-consciousness. While the Sub-conscious, with its various subdivisions, attends to the necessary functions of the body, the super-conscious is the realm of the superman. This larger consciousness is the state from which the Saint, Seer, Artist, etc., receives their inspirations. In this realm of mind the Intellect dove-tails into Intuition, and when the Intuitive faculty is developed, Truth will be discovered by direct perception. You can then reach into the Soul of things, and acquire direct knowledge. This functioning of the Super-conscious region of mind, does not necessarily belong to the Spiritual-minded man, although the Spiritual-minded man will attain better permanent results.

Many have reached super-consciousness without any Spiritual desires. Here is a Genius living an ordinary life, having reached the Super-mind and acquiring knowledge pertaining to
material things; while the Saint by Prayer, will eventually reach the higher regions of Spirit-mind. The inventor who struggles with a difficult problem, or the worker whose mind is centered in his work, will eventually be inspired, which will enable them to accomplish greater things. In either case it is the concentrated effort directed on the Self, or "I AM." The only difference being, that in the case of a Spiritual-minded man, the idea is called a Revelation coming from a higher region of Divine-mind; while with the inventor or worker, it will be called an Inspiration coming from a lower region of the Super-consciousness.

In the higher regions of the Super-consciousness lies the future development of the race. That which is Super-conscious now, will eventually become the plane of daily thought. When this is reached, Clairvoyance, Clairaudience and Intuition will go hand in hand.

There are many to-day who, searching along the higher lines of thought and living the life accordingly, have at different times attained a realization of the higher regions of mind. A consciousness of this higher state of mind imparts to man a realization of the Fatherhood of God and the brotherhood of man. That Sincere
feeling of Kindness, Tolerance, Love, Sympathy, etc., comes from this region of mind, a state which all will attain in the future, regardless of Religious belief, or creed. When a full consciousness of this is attained the many will be merged into the One.
CHAPTER II

CONCENTRATION

Concentration means to hold the mind one-pointed. It may be defined as the focusing of interested attention for the time being. One thought, subject, or object receives the exclusive attention of the mind. The habit of allowing our thoughts to wander may be overcome with practice. At first, it will seem impossible to the beginner, for in the early stages, it is hard to control our thoughts; but by repeated efforts, we gradually gain dominion over them, and our strength grows every time we try to master them.

The beginner will find it to his advantage to sit down in a straight back chair, neck and chest in a line; let the upper part of your body rest on the ribs, relax mentally and physically, take a few deep and slow breaths. This has a tendency to bring about a calm, restful state of mind which is most essential to success.

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Now turn your mind to some thought, subject, or object selected before hand, and consider it attentively never allowing your attention to falter for the fraction of a second. Every time your thoughts wander you must draw them back and control them. You must be master of your own mind.

This priceless faculty cannot be bought, or given to anyone. Every one who wishes to succeed must master this art himself. Remember the power to master lies within yourself.

To develop this faculty, you must bring the restless mind under control, with this accomplished, you will acquire poise and self-control. The mind becomes a powerful instrument for the person who can control and direct it.

The will of the man who can properly concentrate is one of the most powerful forces in existence. He does what he wills to do, and in thus doing, he illustrates one of the fundamental laws of nature.

The mind is likened to a wild unbroken colt. The path to peace, power, and our highest ideal cannot be reached as long as the waves of the mind are not subdued. Hence concentration is essential.

A Religiously inclined person, with his con-
Your Personal Forces

Structive imagination creates the picture of his devotion; thus a Christian will Create the image of Jesus, etc.

If the student is not of a religious turn of mind, let him concentrate on some intellectual problem or something he may be interested in. Let him take a book and read for five minutes, then stop reading, and think of what he has read for ten minutes. A religiously inclined person may read a religious book and in this way the mind becomes one-pointed without any loss of energy.

Let every individual concentrate on what appears to him to be his highest ideal.

When you sit down to concentrate have the body in as restful an attitude as possible. Place the feet firmly on the floor and the palms of the hands resting on the lap. Breathe slowly and deeply, allowing the mind to dwell exclusively on the thoughts you have deliberately and consciously chosen. Now close your eyes, and close out all outside interferences, both sound and sight while analyzing the conscious thought or image you have chosen. Five minutes daily is sufficient for the beginner.

Soon the law of Periodicy will set in, and you will be unconsciously drawn to your exercise. While doing your daily exercise, it is most
Concentration is essential to allow your thoughts to be absorbed into the Self or "I AM." There must be no break in the focus. Should the mind run away (as it will always do) from the object of its concentration, it must be brought back again and again, to the object chosen. It is well to suggest to yourself that it will not happen again. One must suggest to his own mind, the same as though he were suggesting to someone outside of himself.

The thoroughly concentrated mind is never swayed by outside thoughts and it may be trained automatically to repel thoughts coming from the minds of others, and to harbor only that which has been deliberately chosen. In this way the mind will be trained to refuse to harbor any thoughts which are not of its own volition.

Concentration should be practiced very carefully at first, for the eager Student may injure himself in his over eagerness in practicing. When a man is beginning to learn to concentrate, his body very often becomes too tense, due to the involuntary habits of the body following the dictates of the mind. Concentration means to keep the mind tense. So at the beginning of concentration, the body follows the dictates of the mind automatically. It is well for the beginner to concentrate not more than ten to fifteen minutes
at first, and then relax, and note the position of the body. This little precaution may save mental fatigue, exhaustion, etc. It is always safe to begin with a few minutes which may be gradually lengthened. Regularity in practice should be the watchword.

**TRAINING THE ATTENTION.**

To train the attention, is simply another form of concentration. By paying the keenest attention to the happenings of our daily life, when the big things come in life, we will not be found wanting. The individual who fails in attention misses the purpose of life (and may be said to have lived in vain) for he will miss the most valuable and essential things in life.

To give attention to the minutest details of our surroundings, no matter in what environment we may find ourselves, is to make the most of our limited physical life.

The mind must be brought under direct control of the will, to be held in any direction, and manipulated as long as you desire. You should also endeavor to comprehend and observe people closely; their facial expressions, thread of conversation, etc. In this way you begin to see
the inside mysteries of life. You will notice the weakness or faults of others which heretofore would pass you by unnoticed.

Someone may say, "Oh I don't want to observe the inside life of others, I can see enough misery without observing life so closely;" but this is precisely the lesson you must learn; to have Sympathy for others, to comprehend and analyze human nature, so that when you go into the world to use your newly awakened powers for uplifting, you may become a beacon light which others may follow.

When you can choose for yourself the length of time you can keep the mind focused on any subject or object, when the undivided attention is fixed upon that which you have deliberately chosen, then you will have reached a decided progress in consciousness.
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CHAPTER III

MEMORY

The importance of a good memory is of vital importance to every man. In any undertaking the individual must have a good memory, to enable him to remember faces, names, events, addresses, etc. A man may have a good memory concerning his work, and his Social life, but outside of his immediate circle of every-day affairs, he may be lacking. This is due to the lack of attention and interest. Most individuals go through life seeing but not observing, hence their faculty of remembering is undeveloped.

Two important factors in memory culture is attention and association. The art of cultivating a good memory depends on your ability to note closely the minutest detail, concerning some particular object, and impress the idea on the mind by bringing the will to bear upon it. This may be acquired automatically. Rapid development is assured when you analyze things minutely. When looking at a person, instead of noticing
the whole countenance, it is best to notice the nostrils, mouth, eyes, or some particular part of the face; and by giving it your undivided attention when a clear impression is formed, in order to fix this impression in the memory. It must be associated with some idea of a similar nature already existing in the mind, and if there is no idea in the mind, the first impression will form an idea.

Says a writer, "The law similarly expresses the general fact that any present state of consciousness tends to revive previous states which are similar to it."

"Rational or Philosophical association is when a fact or statement upon which the attention is fixed is associated with some fact previously known to which it has a relation, or with some subject which it is calculated to illustrate."

The sub-conscious mind is the great store house of memory. Everything is recorded there. The most minute impressions which may never come to consciousness is recorded in the sub-conscious. Our aim should be not to recall old unpleasant ideas which may reflect gloom, etc., but to train ourselves so we can recall only that which will be an advantage to us.
Exercise for remembering faces. This phase of memory is similar to the development of other phases, viz., interest and attention. Any good work on Physiognomy will be of the greatest help to the beginner; for in a work of this kind, one can study the difference in eyes, noses, chins, foreheads, facial expressions, etc., and when going about your daily affairs you will learn to take an interest in the faces you have studied.

A good way is to call-up the picture of an absent friend and endeavor to memorize any particular trait about his features, etc. Try to develop the faculty of visualizing the features of those you know, or of those whom you have met in the streets. The way to accomplish this, is to notice those you have met in the street or cars. When sitting in a car or bus, look at some person and notice something about their features; first in detail, then in full. With a little practice you will be able to recall faces of absent friends, and also those you have just met.

To develop the faculty for remembering places is to observe streets, locations, land-marks, etc. Many people travel through the country scarcely noticing anything of importance. When traveling you should observe thorough-fare signs, etc.
Memory

As a test in memory development, after you have passed through a town, street, or store, try to recollect certain points of advantage. Write down on paper the places you have visited and then go over the places again to see if you have remembered correctly everything connected with the place. This simple practice will help those who are lacking in the faculty of remembering places accurately.

The subject of memory depends entirely upon interest and attention. Endeavor to cultivate that and you will find you will soon be endowed with a good memory.
There are very few individuals who realize the benefits that may be derived in a mental and Spiritual sense during sleep. Man as a rule looks at sleep simply as resting the body. He looks upon the body as the real self, and the mind and reasoning faculties as an appendage of the body. What becomes of consciousness during sleep? Whether it is annihilated or suspended to them is only a matter of speculation. Most people believe consciousness returns automatically with the awakening of the physical body. Their idea of consciousness is likened to a chemical action which produces life. They look upon life purely from a material point of view.

Before there can be any sleep the Soul must leave the physical body. This becomes possible as soon as the senses become torpid. While the body rests, etc., the man is still conscious but not as pronounced as he was during the waking state. This is due to his material mode of living.
The purpose of sleep is twofold. First, for

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When the body needs, the mind is filled with

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 Edmund Drowne, Diving Sleep

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CHAPTER IV

EDUCATION DURING SLEEP

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The purpose of sleep is twofold. First for resting, rebuilding and recuperating the physical body. Secondly for raising the consciousness on higher mental levels. The latter is ignored entirely by the average individual. This is due to his lack of knowledge of the real men. If man's consciousness were annihilated during sleep, he would cease to be a conscious entity. In fact the entire universe would be evaporated, because each individual unit is a center in which life becomes manifest, for the whole is made up of its parts.

When the body rests, the mind is filled with ideas which are of little benefit. This state is likened to a man going to his place of business or on pleasure bent, for an example take the average individual, who travels an hour on a street car. Were you to analyze his mind after that hours ride, you would know that he was alive, and in most cases, that's all, as his thoughts were centered on the stray images of his mind, and so it is with most people in sleep, their time is wasted when it might be utilized advantageously by proper training.

We can go to school in sleep and acquire knowledge concerning anything we may be studying
in waking state. Success depends on our ability to create, visualize, and suggest.

HOW TO TRAIN YOURSELF DURING SLEEP

By the application of proper suggestion to the Self on retiring, rapid progress is assured concerning anything we may be studying or desirous of knowing. First a clear mental picture must be made. Every detail must be perfect, and when you are on the point of falling asleep, when consciousness is changing from the Objective to the Subjective state, while still visualizing the picture, suggest to the self clearly and firmly with feeling, the desired condition or idea, as the case may be. With the application of self-suggestion, you must not keep yourself awake, however. If you do, it will be so much time wasted. There is a knack in doing this. The nights which you intend to apply for educating yourself, it is well not to eat upon retiring. As consciousness is changing from the objective to the subjective state, endeavor to get into the picture you have created, while the change is taking place. On awaking endeavor to register the impressions you get. Correct ideas or impressions will be attained if this is done properly.
Now it is not the picture or suggestion that you hold on retiring that will make your desires come to pass, or give enlightenment pertaining to education, etc., but it is the concentrated suggestion you deliver to your soul. Instead of being in a torpid state, as the majority of mortals are during sleep, your suggestion will act on the self.

All knowledge is already in the man. Just as friction brings out the fire in a piece of flint. So do suggestions when properly applied in the interior state on retiring, bring out knowledge. These suggestions can be made not only for ourselves but also for others whom we are desirous of helping.

HELPING CHILDREN DURING SLEEP

Parents will find it a great benefit to have children repeat upon retiring, the conditions they are desirous of creating in the child. As a child is dropping to sleep, and while repeating the suggestion as near as possible, the parents will create the picture in their own minds and suggest mentally the conditions desired. In this way parents can create in their offspring conditions which will cure habits of long standing.
There is a vast field for the earnest investigator to find out many things pertaining to his subjective life. In this book, I can only touch upon the subject.
CHAPTER V

PERSONAL MAGNETISM SEX CONTROL

We have all met men who were apparently endowed with a subtle mysterious force, which seems uncanny in its nature, for it enables them to attract influence and domineer others without any apparent effort on their part. This force or power is called personal magnetism. It does not require a powerful physique to be the possessor of this mysterious force for we find frail men and women who possess this mysterious power.

Personal magnetism in its lowest form may be more fittingly called animal magnetism. We depend upon it for the sustenance of bodily life. This we obtain from the food we eat, the water we drink and more so from breathing. This force actually comes from the sun. Athletes and those who indulge in outdoor exercises often have an abundance of magnetism or Prama. This is beneficial to man from a health point of view. But it is not that subtle mysterious power commonly called Personal magnetism.

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The power which is commonly called Personal Magnetism is simply that wonderful combination of mind, viz., concentration, thought power and will. The individual who possesses this mysterious power over others, consciously or otherwise, is the concentrated man that brings his will-power to bear upon that which he is desirous of attaining. The steady-focusing of his mind gives him a Dynamic personality, and this naturally develops will-power which gives him the necessary faith in himself.

TRANSMUTING SEX-ENERGY

Man's powers of attraction may be greatly increased by consciously transmuting his sexual energy. Every healthy man has an abundance of this energy. Instead of using it as the majority do in dissipation and physical excesses, this most vital and concentrated force of nature can be consciously transmuted into mental or Spiritual powers.

The method of transmuting this sexual force may be accomplished with thought-control and Rythmic breathing. This exercise is recommended only when you feel the desire strongly. If your sexual nature does not bother you leave this exercise alone.
When you feel the desire is coming over you, lie passively or sit comfortably. Close your eyes. Breathe slowly while inhaling and while the abdomen is being protruded, hold the conscious thought that the sex-force is being slowly drawn up to the Solar-Plexus, where it will be transmuted into vital energy. As you exhale slowly through the nostrils feel the forces being transmuted from the Solar-Plexus throughout the entire body. If this is done properly the upward drawing of the energy will be felt and you will manifest more power.

Those doing mental or literary work, or those who are Spiritually inclined, after drawing it up with the inhalation to the Solar-Plexus with the exhalation, direct it to the back of the head. This life-force will electrify the pineal Gland and Pituitary body. The male and female organs of spirituality and fudituality connect with the right and left Sympathetic System.

That which is drawn up for the reproducing energy is not the fluid but the life-energy which the fluid ensouls.
CHAPTER VI

THE WILL

The will may be developed in action and strength by Faith. Hence Faith is an important requisite for developing the will. "Faith is the substance of things desired," says Paul.

To will, is to utilize the accumulation of energy at our command to the desired point. Each act creates a new impulse which, when added to the already existing energy, strengthens the will towards the desired point.

The will-less man has been truthfully called the backbone-less creature. He is likened unto a jelly fish. He drifts up and down with the stream of life, having no Self-control or desire to scale the many barriers of life which are most essential for his advancement.

Are you in the jelly-fish class? If you are it is time to migrate and scale a few of the many ladders of life. As long as you are a spineless creature, you will be used as a human door mat, as you justly deserve to be.
The Will

Will to do a thing you have deliberately chosen by the dictates of your Intuition. You will eventually be led to your utmost good. Adhere to your resolutions with every ounce of energy at your command. Guide your daily affairs by some plan. Make to yourself certain rules into which your life shall flow.

To be a success in business, to be a leader in any profession, or to be Master in any art, requires an awakened and unfaltering will. Determination, and perseverance can only be attained by persistent practice. Before you try to control others, first learn to control your body.

A point to begin with, make a definite rule of rising at a certain hour in the morning. Choose the time that you feel is best and keep to it. Don't allow the body to be master. When the time comes for rising, the body must be brought under direct-control of the will. If when the time comes for rising you fail to keep your previously arranged plan, it is simply because you are a slave to the physical body and you permit it to upset your carefully arranged plan.

The man who fails to assert his will and govern the physical desires or defects, loses the greatest opportunity of his life, for he in time becomes a slave to the artificial traits of the body.
You must dare to face your ignorance and will to conquer every flaw in your make up. Get in the habit of doing unpleasant things every day, this will be quite an asset in will-development.

As an example; meet people whom you heretofore avoided, go to places that have no interest to you, etc. You must be master of your moods, desires and inclinations. You must force yourself to do the things that you naturally do not want to do and be master of the lower impulses coming from the lower emotions. By persistent training along these lines, a will-power will be developed which will enable you to carry on the affairs of daily life—to the the best of your ability. This phase of will-power is what is taught in modern Psychology.

But there is a higher form of will. The Spiritual will.

The development of the former, will to a certain extent, reach to the latter. This Spiritual will is connected with the "I am" consciousness in which the individual directs his life and energy consciously from within. To develop this in its fullest sense you must realize the body is not the Self. A true understanding of the spiritual side of your nature must be fully realized before you may accomplish this.
When you can mentally analyze the desires, emotions and intellect in its many phases and can consciously transmute them, you realize that they are but tools of the indwelling spirit. When you know in spirit that the Self you are unfolding is the "I Am," your real true nature, and can merge your objective life into that of the Spiritual, then you will realize the ultimate goal of existence. Find it and know it is thyself.

"The human will that force unseen,
The offspring of a deadless soul,
Can hew the way to any Goal,
Though Granite walls may intervene.
Be not impatient in delay;
But feel like one who understands;
When spirit rises and commands,
The God's are willing to obey."
Desire is nature's motive force. It is the inherent power of the Ego which may be utilized intelligently for our growth and development. Everything we do is prompted by our desire nature. Man in his primitive state is a Creature of desire. As he moves along the slow, upward and steady path of evolution, he gradually reaches from one desire to another, until he develops will-power which enables him to transmute and direct his desire nature.

Now will is not desire, although the two seem closely allied and connected. Careful analyzing will show that man can will to desire and not desire to will. Because desire is the inherent power of the Ego, we may consciously direct it to any channel we choose.

Desire plays an important part in our daily lives. When we analyze human nature we find it was desire that lifted man from savagery to where he stands to-day.

As a youth, man's first desire was for a
bicycle and from that to an automobile. He soon becomes dissatisfied with these and he finds himself seeking an airship. After entering the business world, and becoming successful, he desires a Cottage, then a Mansion, then a steam yacht and as soon as he has attained all these, he finds that a new desire springs up.

The truth is that it is not the money or the illusionary comforts of life that is the object of his desire, for as soon as one desire is attained he finds himself seeking apparently better and higher things. What he actually wants is to consciously evolve the inner powers of the Ego which remain with him through all stages of existence. It is the experience the soul seeks.

Desire plays a stupendous part in life. It is the power whereby man makes and overcomes all obstacles. Without desire man would be in a dangerous anthropoid condition, a condition which would make progress impossible.

The power of desire may be utilized to create with the conscious will. The desire we have created for better and higher things must be felt and in this way become deeply implanted in our sub-conscious mind. We must use judgment and desire the things that are within the limits of our ability to demonstrate.
Our first aim should be to cherish and nourish the desire which we know and feel intuitively to be advantageous for our inner unfoldment and to consciously transmute our lower desire with a higher and nobler one; such as a vice for a virtue, superstition for knowledge, and a pure thought for an impure one.

The lower emotions and desires may be beneficial or detrimental, according to how we allow them to use us, or as to how we deliberately master them. Just as we may create an emotional desire, we may also create certain other desires.

The desire nature is to the student what cement, mortar, bricks, etc., is to the builder. An Architect may draw a beautiful building on paper but before he can bring his plans into actual realization, he requires materials. What the materials are to the Architect, Desire is to the Student which he will use wisely and consciously. He will put forth all his energy in co-operating with nature. His rise to self-conquest will depend upon the steadfastness and will-power he actually puts into his undertaking; and as he gradually and consciously gains a better insight into the realms of his innermost being, without loosing the motive power which urges him on forever forward.
Man may desire many things and attain them provided he daily concentrates on each desire without an interrupted change; but if the continues to change his desire he will not achieve anything of importance. After he knows what his desires are, he must adhere to them. If he desires a better position, he should daily hold that idea before him and see himself holding that position.

Without desire there would be no Civilization, no Statesmen, Lawyers, Judges, Sages, etc. Desire raises men from the animal stage to a stage where they may realize their weakness, and endows them with the energy whereby they may overcome many obstacles in life.
CHAPTER VIII

FEAR

Fear and hate; father and son, Dear reader, are you in the clutches of this morbid state of mind? Do you desire to be fearless? I can only point out the way for you. You must stand on your own feet and exterminate this mental microbe yourself.

It is a well known fact that fear kills its thousands annually. The accumulation of fear and hate thoughts are made manifesting physical conditions. Stagnation of blood and marks on the body caused by fear are common facts in the annals of psychology.

Fear has paralyzed nerve centers, and turned the hair gray in a few hours. Fear has caused Paralysis, Jaundice, Insanity, Idiocy, Erysipelas, Eczema and decay of teeth. Epidemics may kill its hundreds—fear kills its thousands. It is a proven fact that in places where there are Epidemics those who go about fearlessly are seldom stricken.

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“The very thing I feared has overtaken me,” said Job. How can it be otherwise? Your mental state attracts the thoughts of a similar nature and this force added to your previous mental state of mind; presto, what you feared has overtaken you.

Some of you are very careful what you eat. But you are not so careful how you think. The harboring of wholesome thoughts is seldom recognized until we find ourselves slaves to a morbid state of mind. You should have a thorough mind-cleaning once in a while and expel the microbes of fear and worry.

Why do we fear, is a question which has often been asked. Listen to Swami Mukerji: “You fear,” says the Swami, “first, because you are afraid of fear. This is the causeless cause of fear. Secondly, because you are so fond of your skin. And thirdly, because nature will not let you off. Time was when you breathed, lived and enjoyed evil, and now your disgraceful past is reacting with all the accumulated force of evil-doing, and what is far more heinous, evil thinking. You have been running in accustomed grooves. Now is the time to turn over a new leaf.”
Now what are you going to do about it? Are you going to keep on poisoning yourself and the community at large, or, are you going to fumigate and disinfect your mind and cease being a Psychic pest to yourself and others?

Will you be free from fear, worry, doubt, etc.? I have already pointed out to you that fear is an accumulation of weaknesses. You must learn to understand your nature and master it. Then you will know what a monstrosity is fear. Suggest fearlessness to yourself, every time you feel a feeling of fear overtaking you. You will have many battles to fight and contention and strife from the realm of darkness which will cross your path in your struggles for self-mastery that will make your very existence seem useless and you will feel like giving up. This is the signal for you to gather and marshal your mental forces to a given point. Look up and fall back on yourself. Gird yourself with the armor of self-reliance. Do not falter for the fraction of a second and in time you will attain self-mastery. Remember your strength grows by repeated efforts.

The proper application of concentration will in itself tend to strengthen the mind. Refuse to harbor thoughts of fear or evil and if
they effect an entry, promptly eject them and in-
cidentally replace an evil thought with a good
one. If this method of concentration is persist-
ently practiced the mind will in time become at-
tuned and will of its own volition automatically
repel all impure thoughts.

In and around us is the thought atmosphere
of others always ready to impinge upon our re-
ceptive consciousness.

The mind which is the instrument of the self,
is a magnet attracting and repelling thoughts to
us. The quality of the thoughts we attract is
determined by ourselves, if we analyze the
thoughts which come into our minds, we will find
that they harmonize with the line of thoughts we
support and encourage. If we practice for a
time, selecting a certain train of thoughts, the
mind will automatically select for itself thoughts
along the lines we have selected.
CHAPTER IX

SELF-RELIANCE

To stand on your own feet and to face the obstacles confronting you is one of the greatest feats mortal man can undertake to accomplish. Believe in yourself and take your rightful place in the world without shrinking. To accomplish this you must learn to respect, value, and rely upon yourself. We are prone to place too much confidence in the opinions of others. Although we can learn from the criticism of others, their opinions should be our guide to direct and not the foundation by which our individuality can express itself. We are continually perplexing our minds as to whom we shall imitate and because of these conflicting ideas we often stand in our own light and fail to express our inner selves which is more indispensable to progress.

The man who is always relying upon others to help him is a failure and sooner or later he will be branded as useless. The self reliant man

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Self-Reliance

falls back upon his own resources and by facing discouragement and other obstacles of life develops his inner powers. To remain in one's place, no matter how difficult that place may be, is to be our true selves, to have faith in our powers, to be unselfish in the midst of selfishness, to be calm in the midst of the greatest excitement, to keep pure in the midst of vice and to be indifferent to criticism, is to get the most out of life. When obstacles confronts us it is well to bear in mind that we are bigger than the conditions which confront us.

Avoid all negative states of mind such as fear, worry, doubt, etc. Utilize and develop what little talent you may have at your command. Use your powers to improve yourself so you may do better work. When you begin to utilize the best materials there is in you, which means relying more and more upon yourself, you will draw to you things and people on your plane of thinking which will be of the utmost value to your inner growth. As you begin to grow and become stronger and stronger mentally you will unfold and acquire that feeling of assurity which comes only to those who have developed self-reliance. You will make better opportunities for yourself for promoting your ideals and conditions which
will be an asset to your growth along the lines you have chosen.

Many unseeming failures are caused through the lack of self-reliance. All the marvelous achievements of human endeavor which is today the wonder of civilization which challenge our admiration are the results of self-reliance and perseverance.

When a man sticks to his undertaking and resolves to work it out and remains with it through all the ups and downs, always knowing and feeling and demonstrating his superiority over conditions, victory will surely be his.
CHAPTER X

THE ART OF CHANGING FOR THE BETTER

There are few individuals who would not be willing to change their present occupation, environment and general conditions in life for a better one. A man may admit that he is contented with life, but deep down in his heart he will have that feeling of advancement. This is quite natural for it is a natural law underlying human nature.

Man the highest expression of Deity on this planet contains within him the powers of transforming himself into any condition he may desire. As a progressing unit in the great Scheme of the COSMOS, he is always evolving, unfolding the way to the supreme realization of the fundamental principles of life which lie before him. Any power he may picture may be his. Any problem in life that he may visualize he will realize, but the rapidity of his unfoldment, achievement, and realization, depends upon his knowledge of the laws of nature of which he is
the heart of things have not been awakened to the possibilities and realization of right and the detrimental degradations of wrong doing. They prattle about the things you and I should do and how to do it. It is a case of do as I say and not as I do.

If we could sometimes see ourselves as others see us (in our worst moments), what peculiar creatures we would represent. And yet this is not necessary, for you and I can have and be the best in the world. How? By bringing out the best there is in us, the good, the Pure, and the Truth which is within us. By bringing to the surface the highest qualities of our nature and living up to them, to the best of our ability. We will naturally have to put forth the efforts of a life time and will daily have to strive to show the best in our nature. Then we will reap only the good.

Says a writer, "Law and confusion is the dominating principle in the Universe. Justice not Injustice is the soul and substance of life, and Righteousness not corruption, is the moving force of the Spiritual Government in the world. This being that man has but to right himself to find that the Universe is right, and during the process of putting himself right, he will find that
as he changes his thoughts toward things and people they will change towards him."

Viewing life in externals as we sometimes do, it may appear that selfishness, wickedness, dishonesty, malice, slander and low morals are the prominent traits of Character that lead to a successful, easy and prosperous life. Those who are able to look behind this veil of illusion can see that throughout the universe there is law and order and that those who seek pleasure in externals do not see life as it really is. To believe that dishonesty, deceit, fraud, etc., which is so prevalent in our day, is the best method for attaining our highest good, is absurd. There are many, however, who intuitively feel things are wrong but, they lack firmness and courage, and a sense of righteousness which is so essential to the finer qualities of human nature. By following the negative modes of life only to achieve and grasp a mere mess of pottage, must dull the finer attributes of the soul.

The causes of misery, unhappiness and failures of man can be traced to his ignorance. This becomes obvious to us when we analyze their complaints, for we find that there is no real confidence, no faith in the inner powers. Most failures are filled with self-pity; they generally try
to blame God or others for their mistakes. But after analyzing their short comings, we can only come to one conclusion that the trouble is in their own minds.

This condition can be changed, by changing their mode of thinking. As conditions change for them they should adjust their life accordingly and unflinchingly live up to it. Men must learn to play their part and respect others so that they can themselves command respect.

"Honor and shame from no condition arise; Act well your part; there all the honor lies."

Pope

Learn to play the game of life by combining your thought-forces with physical activity. You will make of yourself a magnet and attract to you things and people according to your just deserts. Give to the world the best you have and the best will return to you.

Man does not attract or make of himself what he wants in his surface mind as so many would try to make you believe. There is abundant proof of this in every day life. We only attract to ourselves, what we are. Man is chained down only by himself. His life and future destiny is
left to him. As a progressing being he is where he is that he may learn to utilize the tremendous powers of his soul. As long as man looks to externals for his failures, so long will he believe himself to be a creature of chance. But when he realizes that he is a master of his creation and can command his inner powers, nature will co-operate with him and he will be confronted with conditions which he has created and which will be advantageous to his well-being. He who has attained a consciousness of his inner nature and can create and nourish a beautiful vision will some day realize it. Your vision is the promise of what you shall some day realize, believe and know.

One of the greatest superstitions we must eliminate from the mind is the belief in hereditary. While it is true that we inherit certain physical traits, diseases, etc., from our forefathers, the theory of mental and moral heredity is not sound, because a man can transform his life even if he has inherited certain physical defects from his ancestors.

With a proper understanding of Hygiene, Mind-cure, and with a thorough knowledge of diet, man can give his physical organism a thorough re-adjustment.
If the theory of mental and moral heredity were sound, man would be a helpless victim of circumstances and it would be futile for him to try to change his conditions since he would be destined by nature to conditions which he could not overcome.

Again if the theory of mental heredity were sound, a man whose ancestors were Geniuses, it would not be necessary for him to better his condition since his destiny would be pre-ordained. Similarly a man whose parents were mentally defective will find himself in the same condition. In any case his activities would be paralyzed. Behind the belief of mental and moral heredity are to be found the subtle powers of suggestion and telepathy, which make this possible. This can be traced to ignorance of parents who foolishly suggest to their offspring the conditions of their fore-parents. We often hear parents suggesting to their children that so and so in the family had a mental or moral affliction that was incurable and that they are afraid their children will be stricken with the same malady. It is a well known fact that children are susceptible to suggestion, verbal or otherwise and the idea once implanted in the mind of a child will naturally take root. And
with a continual reminder from their parents of the conditions many mental and moral defects are transmitted from generation to generation.

If a man has inherited undesirable traits of character or physical defects, by co-operating with his inner forces he will have at his command a force which will enable him to eliminate them. To believe that heredity is against you, or that the sins of the father will be visited on the offspring for untold generations is a gross superstition which is not in conformity with the justice and goodness of God.

Suffering and the many chaotic conditions are the results of inharmonious thoughts. Peaceful, constructive thoughts will bring their fruitage in time.

Any trait of character can be changed by constructive thinking. Bodies can be healed and a peaceful condition of life attained.

As an illustration, if you are sickly, daily keep the picture of health in your mind by harboring healthy thoughts; think and affirm health; refuse to think of sickness. Eat healthy foods that you known from experience will keep the body clean. As you daily affirm the suggestions of health, the sub-conscious mind will be trained
and the thoughts will manifest in physical conditions.

It is well to take a mental survey of your life. Every once in a while analyze your weaknesses and traits of character which you know from experience are detrimental to your well-being.

As your life passes in review before you and your weaknesses appear, earnestly resolve to eliminate them. If you are addicted to drunkenness create the picture of a drunkard in your mind. Hold that picture before you. Visualize the weakness that goes to make a drunkard. Endeavor to realize how drink or any flaw in your character retards your progress in a mental and spiritual sense, or how it will eventually bring ruination into your home and family. And again realize that instead of being respected by the community you will be looked upon as a spineless creature, who, instead of mastering your weaknesses will allow yourself to be ruled by a glass of gin.

Then create an exact contrast to the above picture. Picture yourself in the greatest splendor of manhood doing and living a stainless life and attracting the greatest influences for manliness. If this is done again and again in all sincerity and firmness and by bringing the will
to bear on the picture, it will be a tremendous factor in changing one's life. As a man learns to know his weaknesses and the fullness of the degrading influences which go with it, he who is worthy of the name of man, will earnestly try to expunge the weakness from his nature.

By co-operating with lofty ideals and the development of the latent powers, rapid progress is possible. The transformation will not be miraculous or instantaneous. It will be a progress of evolving, of growing from a corrupt creature to the dawn of self-knowledge which will raise man from his present state of illusion into light.

If you are a victim of unclean habits, you can overcome them by breaking up the old thought habit and building up new, by mere force of will. By harboring thoughts of an opposite from which you are a victim of, and by affirming and suggesting into the sub-conscious mind the change you are desirous of creating; by retiring within the depths of your being and planting the seeds of the thoughts you have chosen, you will escape many unpleasant habits to which the flesh is heir. The weak mind can be strengthened and inspired. Habits of long standing may be eliminated. Character may be moulded, etc.
While consciously shaping your destiny you must endeavor to play the part to the fullest extent of your ability. This will naturally give you more faith which is an essential factor in changing for the better.

Never be daunted by initial difficulties and failures in your efforts in changing habits. It is to be expected. As you endeavor to rise above all eager impulses, it will be necessary to bring the will to bear and sternly refuse to indulge in impulses, desires, and tendencies not in consonance with the thoughts you have previously chosen. As the inclinations, tendencies, etc. arise, call up the reverse image, and affirm, "I can and I will" and endeavour to live the affirmation for a minute. Let your life forces be absorbed in the affirmation. For a minute, picture to yourself the conditions materializing as a habit. We need not have one flaw in our make up, if we take ourselves seriously.

You should guard your tongue. Speak only when you know things are just and true. Don't be a busy-body. If you are you will be soon classed as a nobody. Respect yourself so you will command the respect of others. Ruskin says, "the essence of lying is a deception not in words. A lie may be told in silence by equivoca-
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tion, by the accent of a syllable, by the nod of the head, by the glance of the eye, attaching a particular meaning to a sentence, and all these kinds of lies are worse and baser by many degrees than a lie planly told."

Great thinkers have never been known to be gossippers. Shun the idler and loafer as you would the plague. Seek the acquaintance of those whose heart and soul are in constructive work. Endeavor to associate with strong willed men and absorb their wisdom. And above all don’t worry. All you get from worry is wrinkles and gray hair and sleepless nights. It is not wise to worry over matters you cannot help. If you could you should. If not drop the matter entirely.

IF

If you can keep your head when all about you Are losing theirs and blaming it on you; If you can trust yourself when all men doubt you; But make allowances for their doubting to; If you can wait and not be tired by waiting, Or being lied about, don’t deal in lies. Or being hated, don’t give way to hating, And yet don’t look too good; nor talk too wise; If you can dream and not make dreams your master;
If you can think and not make thoughts your aim;
If you can meet with Triumph and Disaster,
And treat those two impostors just the same
If you can bear to hear the truth you have spoken
Twisted by knaves to make a trap for fools;
Or watch the things you gave your life to broken
And stop and build 'em up with worn-out tools;
If you can make one heap of all your winnings
And risk it on one turn of pitch and toss.
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, "Hold on"
If you can talk with crowds and keep your virtue
Or walk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you but none too much;
If you can fill the unforgiving minute
With sixty seconds worth of distant run;
Yours is the earth and everything what is in it
And what is more, you will be a man my son

Rudyard Kipling.
CHAPTER XI

THE POWER OF THOUGHT

“What you think, what you are. What you shall think you shall be.” These words were spoken by Guatama Buddha and we hear the same truth expounded by the Nazarine five hundred years later “As a man thinketh in his heart, so is he.”

This does not refer to artificial thinking or that you should be an empty receptacle for the thought of others. Before the above Aphorism can be true, man must think from the very source of his being. He must feel what he thinks.

Thoughts may be said to be a power which is just as mighty as electricity or any other force known to man, for its limitations are unknown. Everything we are able to perceive with our physical senses (which are not the works of God) is a replica of a mental image once created in the mind of man. As man is the highest expression of the Supreme on this planet, he also contains within himself the germ of the Creator.
Hence man has the power to create according to his wisdom and consciousness of his powers. Every invention man has given to the world is an image of what he has created. Consciously or unconsciously he has retired within and with the powers of his awakened will, formed the picture of his creation.

We will take as an illustration, an artist. He has to start with some distinct object; something that cannot be stated in an obtuse manner without any surroundings; something that has given him an inner conception or an impression which he would like to convey to others, but which cannot be stated as an insolated fact without any surroundings of character. The surrounding must be painted in details which will not be detrimental to the main motif, as it is called in studio phraseology. His object is a so-called motif that he desires to present, but the details are only for the purpose of leading up to the main motif, and not to compete with it in any degree, for there must be only one desire or motive in the picture. Yet they must not be treated in an unkindly manner, neither must they be allowed to be accentuated to any great degree so as to interfere in any way with the beauty, breadth and depth of the painting of the picture.
Such is a crude illustration of how the artist will retire within and create a masterpiece of art. Such is the underlying principle of how all things are created.

If a man has a conscious desire to create a certain line of work, his thoughts take form in action. The action set into operation is a train of circumstances that tend to draw to him the persons and things conductive to his line of creation. Thoughts are things and can be either creative or destructive. EVERY MINUTE OF HIS LIFE, MAN IS CREATING CONSTRUCTIVE OR DESTRUCTIVE THOUGHTS and these are moulding the conditions which he must work out in the future.

This inner creation lies behind self or waking consciousness and is nourished with desire, imagination, and will power and when consciously carried out will actually hasten its realization, or to put it in plainer words, desire is the inherent motive power. Imagination and creative thought are the builders, and will-power plus faith is the supreme architect.

It will be easily understood then, that by consciously creating your own thoughts, you can shape your own life and destiny and become your own saviour or destroyer, for you hold your des-
tiny in the palm of your hand. Thoughts are the tools which mar or build the body, change your circumstances and make life really worth living.

By constructive thinking we can change our circumstances and make life really worth living. By constructive thinking we can change our environment, command the respect of our competitors, and change hell (a state of mind) into a paradise. This however cannot be accomplished in a few days or even a few months and it is for this reason there are so few who attain a fuller grasp of life problems. They give up before they have attained the consciousness which will enable them to grasp any object in its entirety. The reason for this is that they have not developed the mind scientifically. They have not reached the point of inner creation.

To develop this creative power of mind, a certain time must be spent daily in concentration. In this way the mind can be aroused and directed to the accomplishment of our desires and this extended thought creation can be linked to that of nature, or the Universal Mind which will enable us to attain our desires.

Continued concentration on an ideal, means to marshal your forces to a given point. As water
constantly dropping on a stone in time will wear it out, so will concentration bring about your desires.

Garett P. Service brings this point out beautifully in an article written for Advanced Thought magazine, March number, 1922. He states that in one of the laboratories at Washington there is a great sun glass that measures three feet across. It is like we used to treasure when we were boys, only much larger. This gathers the rays of the sunlight on its flat surface and focuses it to a single point. In a space a few feet below it is hotter than a blow torch, for it will melt through steel-plate as easily as a red hot needle burns through paper.

This terrible heat cannot be measured. It melts all instruments. It is just three feet of ordinary sunshine concentrated on a single point. Scattered, the rays are hardly felt, perhaps just pleasantly warm. Concentrated they melt adamant.

The same principles apply to human endeavor. We must marshal our mental forces to a single point, i.e., upon the subject under consideration. With practice this faculty may be developed to analyze anything presented into its constituent parts. By this method man becomes armed with a faculty which he will find to his
advantage to use anytime he chooses to utilize it. According to the thoughts we harbor, so do we attract people of a like nature. It is therefore to our advantage to chose desirable thoughts for the chosen thoughts shape our destiny. As Emerson puts it:

"Allow the thought it may lead to choice
Allow the choice it may lead to an act;
Allow the act it forms the habit;
Continue the habit it shapes your Character
Continue the Character it shapes your destiny."

This is very explicit, showing that thought takes form in action. Our first aim should be to let our thoughts be of the highest since our existence may be summoned up as the manifestation of thought habit.

If you are constantly thinking low, unclean thoughts such as thievery, murder, etc., you will be a criminal. We often hear that a man has committed a crime at the spur of the moment. Often a criminal will tell you he did not know what he was doing until the crime was committed. This however is not the whole truth for if you analyze the man's life you will find deep down in his heart he is a criminal. Consciously or unconsciously, he has created a force in his soul for committing violence, and when the object of his creation confronts him he becomes
an instrument in the hands of a force which he himself has created and cannot control. If we analyze the life of criminals we will find that they are the perpetrators of the crimes which they have created.

By the conscious control of thought we can build up our lives by selecting the line of thought we know to be constructive. The constructive thoughts are joy, life, peace, kindliness, etc., while destructive thoughts are hatred, anger, malice, jealousy. By harboring only the best thoughts our actions will always be the best. Thoughts are the cause of all our actions, while habit is the effect. It will be plainly seen then that to change the habit is to change the first cause, THOUGHT. Control of thought will control habit. By thought-control the sub-concious mind will be trained for eradicating undesirable habits, healing the body, etc. Rapid progress may be attained by the proper application of auto-suggestion. You can re-educate and remould your life.

THOUGHT ATTRACTION

The fundamental principles underlying the laws of attraction lies in the inward power and character of the thought. There are of course many variations of thought vibration, as there
are varieties of thought. Every mental state has its inherent character of vibrations. The vibrations differ according to the intensifying power of concentration. A negative thought from a weak mind has little or no vibration (although it will effect its creator, the vehicle which harbors it), hence it cannot attract minds of a higher mental level. But it will attract minds of a similar character. The powerful minds will draw to them minds of a similar nature. By thinking strong thought, a man who is attempting to strengthen his mind, in time becomes stronger, whereas a weak mind becomes more negative. When trying to strengthen the mind, it is well to seek the association of positive and truthful thinkers, men of the “I can” and “I will” class. By mingling with them you absorb a little of their thought atmosphere. This will act as a leverage to arouse you from your morbid and negative state of mind.

Not only do individuals have their thought atmosphere and mental vibrations, but communities, assemblies, countries and nations have their combined thought atmosphere which can be easily detected by a sensitive person. There is a vast difference in the thought atmosphere of a truly religious assembly, a jail, a hospital
and a brothel. Every hamlet has its mental atmosphere according to the thoughts of the inhabitants. The thoughts of the masses are always reproducing in daily life and this to a certain extent, tends to have an influence to make some happy or miserable as the case may be. Strikes, riots, etc., are simply caused by the radiating powers of thought which are created unconsciously on the inner planes of mind. To a certainty we have it within ourselves to make others happy. By harboring constructive thoughts daily we can radiate joy, peace and good-will. We become a progressive link in evolution. We owe it to ourselves and the human family. Happiness is within our grasp. As James Allen puts it:

"Mind is the master-power that moulds and makes, and man is mind and evermore He takes."

The tools of thought and shaping what he wills Brings forth a thousand joys, a thousand thrills He thinks in secret and it comes to pass; Environment is but his looking glass; We build our future thought by thought For good or bad, and know it not Yet so the universe is wrought; Thought is another name for faith
Choose then thy destiny and wait
For love brings love and hate brings hate,
Again all that we are is the result of thought.

LORD BUDDHA, "THE DHARMMAPADA."

Dear reader, have you chosen your line of thought, your destiny? If not it is time to make hay while the sun shines. Make a vow now to change your mode of thinking. NOW, This Minute, lay this book down and mentally picture the benefits derived from wholesome constructive thoughts. Choose a line of constructive thoughts. Close your eyes and implant the seeds of the thoughts you have chosen into the depths of your being. Mentally see yourself living out the thoughts. Feel it and live it for a moment. Again and again this exercise must be indulged in. In time you will begin to see evidence of its fruition in your body or affairs of daily life.

The transformation may be slow. Naturally the old conditions must be worked out. Rapid progress is assured if a certain time is given daily to holding the fixed idea in consciousness by controlling your thoughts and retiring into the inner realms of your creation. When this state is attained you can consciously create by holding the mental picture clearly and vividly in the mind.
When you retire within, and create your ideal, the picture will take form in the mental world and when said picture is manipulated and objectified it can be made to appear visible and tangible.

This is one of the methods applied by the Hindu fakers for producing many feats. They cause a rope with a boy climbing on it, or lions, tigers, etc. to appear before the multitude by forming the images of such things to appear within the sphere of their minds. What the spectators really see on such occasions is only the thoughts of the conjuror rendered objectable and visible by the latter.

It requires many years of study and practice to perform such a feat. To do this the magician creates the image in his mind; and then by the continual projection of the Image created into the mental sphere of others, he makes it perceptible. Tourists who have visited different parts of the Orient have seen these pictures but no one has been able to take a photograph of these illusions. But all will agree to having seen them because it only exists within the sphere of their minds.
CHAPTER XII

THE MASTER MIND

The master mind is the trained mind which reflects the influx of the God-like qualities in man. This can only become possible when we have attained a conscious realization of our divine attributes. It is the mind which creates the thoughts its owner is desirous of creating, denies that which is detrimental to its inner unfoldment, and transmutes that which he has deliberately chosen regardless of what circumstances, environment or association may suggest. It creates its own idea and inclinations. It transmutes the feeling and emotions which its owner has deliberately chosen and willed.

The master mind is the mind that is far above the minds of ordinary mortals, for its owner can consciously raise his consciousness on the higher planes of his being and hand down knowledge to us, which at times may appear to be Omniscient.

The self-conscious man, whose train of thought does not reach above the happenings of everyday-
life is a slave to his desire nature and the thoughts, suggestions and opinions of the masses.

In their ungoverned state, the emotions, passions, moods, etc., by which men are so easily swayed are painful, conflicting, and turbulent but can be subdued, harmonized and intelligently directed into any channel; thus making them an obedient servant instead of allowing them to domineer them.

The many battles of life are great lessons but with our limited insight into life's problems, and viewed from external appearances, their aim and purpose are apparently illusive.

To the master mind with its inner conception, these things are transitory, for the awakened mind knows these illusions for what they are.

The primary requisite which will ultimately lead to self-mastery is truth. Truth is the basic principle of the master mind and this truth must be adhered to every day of our lives until it becomes part of ourselves. Living a truthful life is laying the foundation by which the master mind can be evolved. To live a truthful life man must evoke the subtle forces of his soul and this will enable him to combat the obstacles of everyday-life, courageously and justly. It requires a super-human effort to be truthful in this
superficial age. It requires the mind of a master. A man may be honest, charitable, or even good (as goodness goes in our day and age) and yet not be truthful. I place this virtue above all else for it requires courage, persistency, determination, justice, faith and wisdom.

The master mind must include all before it may be worthy of the name. It is the mind which directs the weak and inspires the strong. By this method the intuitive faculties are evolved, and this enables man to discern and discriminate the true from the false and the ever-fleeing from the reality. This training is essential for the development which will enable man to be master of himself, his life, and destiny.

The master mind desires only that which is conducive to its inner unfoldment and advancement. And so we find that self-control is the next important step in mind-building.

A man can be happy, powerful and great according to his ability to control himself. If he cannot control himself, how can he expect to control others.

In our present state of evolution, we find there are comparatively few indeed who have acquired the knowledge of self-mastery. Most men are in the kindergarten stage of life. They have no fixed purpose in view. No chart marks their
course in life. They are swayed by every adverse circumstance. They resemble a cork on a storm-swept sea which is swayed by every wind and current. They are therefore through their own ignorance subject to misery and disappointment.

Self-control means power. Every time you control yourself you expand a little more of your individuality. It is an important factor in the happenings of every-day life, for it enables you to withstand the slurs, rebuffs, and disappointments without loosing your inner equilibrium. You must overcome outside influences and mould them to your will. This becomes possible when you acquire the ability to master yourself.

Self-control also means internal calmness which is a manifestation of the will. When persistently applied it will become a habit which will enable one to control his desires, passions, etc. Everyone can start by trying to control his temper. There are few persons indeed who do not lose their temper. Everytime you check your temper you gain a point. In this way you may proceed with every undesirable trait that you are desirous of transmuting. Cultivate an attitude of poise at all times. You must be master of yourself or at least you should be. You
Your Personal Forces

can make of yourself what you will. See to it that you organize your life properly. Don’t al­
low yourself to be swayed by your passions. Don’t be a slave to your lower nature. It is in
your hand to mould your destiny.

By your newly acquired power you can sub­
ject circumstances, environment, etc., to your will and use them all in working out a prosper­
ous business problem.

Avoid stubborness, lust and greed. Trans­
mute your sexual nature into manliness. An­
alyze the weaknesses of your nature and trans­
mute same. The forces of your lower nature are real forces which may be utilized and directed
into any channel. The transformation will not be instantaneous, nor will it be a pleasant proceed­
ing. You may pass through the pangs of hell, for nature’s demands are strenuous. Remember
the seeming torture will be only temporary. Knowing this, you will not allow the transition to affect your inner equilibrium.

“Never beaten,” should be your motto. Napo­
leon struck impossible out of his vocabulary. Stick to it. Don’t give in even when you are driven back and have to start all over again. In this way, you can make your life as you will. Meet the trials of life and the flaws of your nature
with determination. Meet them with "I can," not with "I think I can." Be positive because negativeness is stagnation. Positiveness is progress. A writer has said along these lines, "To demolish a firmly fixed habit, to break up a mental tendency that has become automatic with long use and to force into growth a fine character or lofty virtue, to accomplish this necessitates a painful metamorphosis. A transitional period of darkness to pass through by which patience and endurance are required and this is where men fail, this is where they slip back in their old easy animal rut and abandon self-control as too strenuous and severe. Thus they fall short of permanent happiness and the life of triumph over evil is hidden from their eyes."

The permanent happiness which man seeks in dissipation, excitement and abandonment to unworthy pleasures is found only in the life which reverses all this, the life of self-control. As long as man deviates from perfect self-command, just so long does he fall short of perfect happiness and sinks into misery and weakness, the lowest limit of which is madness, entire lack of self-control the condition of irresponsibility.

There are few who realize the gigantic taste of self-control until their attention is turned in
that direction. Then, and not till then, do they actually realize their weakness. Man has no enemy but himself. There is no darkness; only ignorance which springs from the evil elements of his own nature and as long as he continues to see evil and to submit to the whims of his animal nature, the more difficult the taste of self-control.

Man is destined to be master but this self-mastery does not infer that he must be master of others or to cause them to submit to his will. He can only be master when he has attained self-mastery over his mind, emotions and desires.

Says Edward Carpenter, "We are unaccustomed to the mastery over our inner thoughts and feelings. That a man should be the prey to any thoughts that chances to take possession of his mind is commonly assumed as unavoidable. It may be a matter of great regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow but that he should have the power of determination whether he be kept awake or not seems an extravagant demand. The image of an impending calamity is, no doubt, odious but its very odiousness (we say) make it haunt the mind all the more pertinaciously and it is useless to expel it. Yet, this is
an absurd position for man, the heir of all ages to be in, hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us, we expel it. We take off the boot and shake it out. Once the matter is fairly understood, it is just as easy to expel an intruding and obnoxious thought from the mind. About this there should be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from the mind as to shake a stone out of our shoe; and until a man can do that, it is just nonsense to talk about his ascendency over nature and all the rest of it. He is a mere slave and prey to the bat-winged phantoms that flit through the corridors of his own brain. Yet the weary and care-worn faces that we meet by thousands, even around the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to find a man, how common rather to discover a creature hounded on by tyrant thoughts (or cares or desires) cowing, wincing under the lash, or perchance priding himself to run merrily to a driver that rattles the reins and persuade him that he is free. He cannot converse within care-
less tete-a-tete because that alien presence is always there on the watch.

It is one of the prominent doctrines of some of the oriental schools of practical psychology that the power of expelling the thought, or if need be, killing them dead on the spot must be attained. Naturally the art requires practice but like other arts. When once acquired there is no mystery or difficulty about it. It is worth practice. For obviously when, instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and the capacity is ours to direct and dispatch and employ where we list. Life becomes a thing so vast, compared to what it was before, that its former condition may well appear almost antenatal. If you can kill a thought dead for the time being, you can do anything else with it that you please and therefore it is that this power is so valuable and it will not only free a man from mental torment (which is nine-tenths at the least of the torments of life) but gives him a concentrated power of handling mental work absolutely unknown to him before. The two are correlative to each other.

While at work your thought is to be absolutely concentrated upon and in it undistracted by any-
thing whatever irrelevant to the matter in hand, pounding away like a great machine with giant power and perfect economy, no wear and tear or friction or dislocation of parts bowing to the working of different forces at the same time. Then when the work is finished if there is no occasion for the use of the machine it must equally, absolutely stop entirely; no worrying (as if a party of boys where allowed to play their devilments with a locomotive as soon as it is placed away in the shed) and the man must retire into that region of his consciousness where his true self dwells.

I say the power of the thought-machine is enormously increased by this faculty of letting it alone on one hand and using it singly and with concentration on the other. It becomes a true tool which a master workman lays down when done with, but which only a bungler carries about with him all the time to show that he is the possessor of it. Then on and beyond the work turned out by the tool itself is the knowledge that comes to us apart from its use. When the noise of the workshop is over and the mallet and plane laid aside, the faint sound coming from the open window, from the valley and far off seashore the dim fringe of the diviner knowledge
which begins to grow, poor thing, as soon as the eternal click-clack is over, the extraordinary intuitions, perceptions which through partaking in some degree of the character of the thought spring from entirely different conditions and are the forerunners of a changed consciousness.

The subjection of thought is closely related to the subject of desire and has consequently its special moral as well as its special intellectual relation to the question in hand. Nine-tenths of these scattered when not concentrated on any definite work, is what we may call self-thought of a kind which dwells on and exaggerates the sense of self. This is hardly realized in its full degree till the effort is made to suppress it and one of the most excellent results of such is that the stilling of all the phantoms which hover around the lower self one's relations to others, to one's friend, to the world at large and one's perception of all that is concerned in these relations come out in a purity and distinctness unknown before. Obviously when the mind is full of little desires and fears evoked it is impossible that it should seek and understand the greater facts beyond its own relations to them but with the subsiding of the former, the great vision begins to dawn and a man never feels less alone.
than when he ceases to think whether he is alone or not."

The above is a good illustration of the fleeting phantoms which everyone who has analyzed his mind is acquainted with. But for those who have practiced and mastered the art of self-control is quite unnecessary when the art of controlling one’s mind is understood.

Control of thought and the ability of not allowing external thoughts or ideas to effect one’s feeling or emotions is self-control par excellence. The method Mr. Carpenter refers to about the Oriental school of killing a thought dead, is subjective concentration. To accomplish this is to hold clearly and firmly in the mind, strengthening and healthy thoughts.

As an example hold the thought of strength clearly in your mind. See the word STRENGTH written clearly before you. While holding the thought of strength clearly in your mind, utilize your creative imagination. By visualizing strength to the best of your ability, see yourself doing a manly act which requires mental power to be executed. Live the idea of strength. In this way the mind is trained to refuse to harbor undesirable
thoughts. The student may hold an uplifting thought, such as purity, chastity, etc. Resolve to succeed in this manly art and daily renew your resolutions by carrying out the particular line of thought you have chosen. Absorb, assimilate and digest it until it becomes a part of your being. You will naturally meet with failure at first. Don't allow trifles to dampen your spirit for by continual resolutions and practice the law of automotion will soon set in and you will in time attain self-control. Remember that exercise is the first, last and only method whereby man will eradicate or create his desires.

As forethought proceeds action, your aim must be to harbor the thoughts chosen and with the emotions under control you will utilize a force that can be useful. For the emotions are powerful forces which can be used intelligently. Emotions gain force with repetition. To restrain an emotion and transmute same; or to stand in the midst of conflicting emotions and attain a state of inner equilibrium should be your aim. When this point is attained you become conscious of the subtle forces of your own being which you will use as a separate and distinct entity. As a conscious realization of your inner nature is attained through conscious practice, you actually become a conscious entity, master of your inner
The temple where the forces of lower and external nature have no control. Such an intense power of the self can only manifest by direct-control.

There was a great Sage in India named Vyasa. It is said that his forefathers all strove in vain to attain perfection. This great Sage had tried in vain to attain self-mastery but there was always something missing. He could never reach the stage of absolute self-perfection and soul peace. At last a son was born to him. Vyasa taught his son whom he named Suka, all the intricate mysteries of the inner life. Suka soon became an adept in the knowledge and mysteries of life.

At the time of this story, there was a philosopher named Janka. Janka had lost all bodily sense and believed himself to be living an exclusive life of the spirit. He was greatly respected by his people and was looked upon as a god. Vyasa sent his son to the king’s court to test his powers. Since what Janka said was always looked upon as law, Janka being himself an Occultist came to know of this intuitively and made arrangements accordingly that would be suitable for the test. When Suka came to the King’s palace he was ignored entirely after being told to take a seat. To be ignored by common
servant was no light matter for the son of the Great Vyasa, who was a Great Sage and who commanded the respect of the multitude. He sat there three days and nights calm and contented and serene and on the fourth day he was taken into a magnificent suite of rooms. He was presented with all the comforts that money and power could command. Beautiful damsels waited on him. He was entertained with the finest music and singing and in every way imaginable he was tempted. This continued for eight days and throughout the ordeal he retained his position of self-mastery. Then he was led before the king who was sitting in full court. The king presented to Suka a cup of milk. It was full to the brim. "Go seven times around the court but spill not a drop of milk", was the stern order given by the King. Suka bowed in acknowledgment and accepted the cup. Round and round the court he went. Hundreds of pairs of eyes were leveled at him. The music and dancing of the girls of the most exquisite beauty was in full sway. Not once was his attention disturbed. He went around the court seven times and returned the cup filled to the brim. The assembly could only gasp with astonishment. The King told him, "You can go home." What you have
demonstrated and what you already know, will be of utmost value in the equation of self-knowledge."

It is well to bear in mind this story. You who allow trifles to effect you, remember mind governs everything.
CHAPTER XIII

SILENCE

The one Omnipotent inner-self of all beings manifest Himself as the manifold none of those who see him in Themselves find eternal happiness, Eternal in the Eternal Conscious in the Unconscious; Everyone. He sends out all the Variety of ideas to all none but those who see him in Themselves find eternal peace

KATHOPANISHAD

The ultimate goal of the student is to go into the silence and attain a conscious realization of his innermost self. To accomplish this means to bring the restless mind under control. To subdue or control your emotions, thoughts, etc., is apparently a herculean's test, but when applied along scientific lines does not appear so difficult.

Example, you must learn to discern and discriminate between your objective life and the inner life. This becomes possible at the beginning of the silence. When you have subdued ex-
ternal sights, sounds, etc., endeavor not to allow your mind to go over the happenings of the day. After a little practice you will be able to retire within yourself and turn the light of your consciousness upon your inner nature. A conscious realization of the higher self will then be attained. Marvelous insight into the workings of nature and many things concerning his inner unfoldment will then be revealed to man.

We are truly strangers in a strange country. The realization of the higher nature is sought by very few but we are impressed that it is the ultimate goal of the wondering Pilgrim, which he must reach before he can be initiated into the mysteries of his higher self.

There are few indeed who can reach the point where a complete silence has been attained. I. E. that, consciousness has not been completely merged into the self. The aspiring student is often drawn by some external force. This is because the silence has not been reached. When the silence is reached the student will enter into the subjective state where he will hear the voice that speaks the interior language and he will learn to interpret the meaning of the secret symbols.

In the Oupnekhata the following directions are given for entering the silence:
Breathe deep and slow and concentrate your unwavering attention into the midst of your body, into the region of the heart. The lamp in your body will then be protected against the wind and motion and your whole body will become illuminated. You must withdraw all your senses within yourself, like a turtle withdraws its members within the shell. Enter your own heart and guard it, and Brahma will enter it like fire or a stroke of lightning. In the midst of the big fire in your heart will be a small flame and in the center of it will be Atma.

H. P. Blavatsky, "The Voice of the Silence."
"To be silent means to let no other language be heard within the heart but the language of God. To listen to the voice of Divine Wisdom speaking within the heart."

Jacob Bohme, an illuminated seer and father of German Philosophy who lived from 1575 to 1642 expressed the same truth in the form of a dialogue between the master and his disciple as follows:

"The disciple said to his master, Sir, how may I come to the super-sensual life so that I may see God and hear God speak. The master answered and said "Son, when thou canst throw thyself into that where no creature dwelleth though it
Silence

be for a moment then thou heareth what God speaketh.

Disciple—"Is that where no creature dwelleth near at hand, or afar off? Master—"When thou standest still from thinking of self and the willing of self, when both thy intellect and will are quiet and passive to the impressions of the external world and spirit and when thy soul is winged-up, and above that which is temporal, the outward senses and the imagination being locked up by Holy abstraction, then the Eternal Hearing and Speaking will be revealed in thee, being now the organ of his Spirit and so God speaketh and whispereth to thy Spirit, and thy spirit heareth His voice. Blessed art thou therefore that thou canst stand still from self-thinking and self-willing, and canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses; for as much as hereby thou arrive at length to see the great Salvation of God.

Being made capable of all manner of Divine sensations and heavenly communications since it is not indeed but thine own willing that do hinder thee, so thou dost not see and hear God."

Disciple—"But wherewith shall I hear and see
God for as much as He is above nature and creature?

Master—"So when thou art quiet and silent, then art thou as God was before nature and creature. Thou art that which God then was. Thou art that whereof he made thy nature and creature, then thou hearest and seest even with that wherewith God himself saw and heard in three before even thine willing or thine own seeing began.

Disciple—"What hinders or keeps me back so that I cannot come to that wherewith God is to be seen and heard?

Master—"Nothing but thine own willing, hearing and seeing, do keep thee back from it, and do hinder thee from coming to the super-sensual state and because thou strivest so against that, out of which thou thyself art descended and derived, that thus thou breakest thyself off with thine own willing from God's willing and with thine own seeing. Thou dost see in thine own willing only and with thine understanding thou stands divided from the Divine will. This thy willing moreover stops thy hearing and maketh thee deaf towards God through thy own thinking upon terrestrial things and thy attending to that
which is without thee and so it brings thee into a ground where thou art laid hold on and captivated in nature. And having brought thee hither it overshadows with that which thou willest. It binds thee with thy own chains and keeps thee in thine own dark prison which thou maketh for thyself, so that thou canst go out hence or come to that state which is super-natural and supersensual.”

These directions are similar to those given by the Guru to his disciples. Seers of all ages have recognized it. The realization of the inner self can only be attained by meditating on the Infinite and the formless Absolute—the Over Soul of the universe, it is the true and living Christ of the real Christians—The self of the Philosophers, the Kayos of the Ancients—the Adam Kadom of the Hebrews—the Brahman of the Vananta—the Osiris of the Egyptians—the Atma of the Yogas—the true and higher Self of all. He who is able to merge his consciousness into his higher-self has found the Christ.

Until man can consciously merge the higher elements of his soul into the higher-self, he cannot realize his divine nature. This soul consciousness is the birth-right of every man. Flashes of it may be attained in the silence.
As long as unregenerate man seeks for the fountain of life in external nature, so long will he be deluded. It is not in the externality (the sense world) but in the internality of nature. In the Spirit the source of all things where genuine and lasting peace and happiness are to be found.

"Though Christ a thousand times in Bethlehem is born;
If He is not born in thee thy soul is all forlorn."

"Seek ye, the kingdom of God and all things shall be added unto you," said the Nazarene. When the redeemer made this statement he had a perception of nature and to those who are desirous of following the precepts of his teachings the road is always open. The sooner you begin to follow the better it will be for you and for the human family.
CHAPTER XIV

THE "I AM"

"I AM" indeed the supreme eternal real self which is all bliss, all light, beyond illusion, beyond condition, realization only in the idea," "I AM."

Vijananawke Upanishads.

The above aphorism expounds the highest truth that mortal man will ever realize. A realization of the above aphorism, even in a casual way will awaken the dormant powers in man. If persisted in will transform him into a new being; a being of radiating life, love and profound wisdom which will enable him to create and direct his inner life so that the secrets of nature will be to him like an open book.

The "I AM" can only apply to itself. Each one can name the things which surround him, viz., a book, a chair, a table as the case may be, but there is one word, one name which we cannot apply to any thing save that which owns it and
this is the "I." None can address another as "I." Each person is a you to me, and I am, a you, to him. This "I" is the inmate soul of things. It is God's name. "I AM" is my name now, forever and for all generations. "I AM" that "I AM." We find the same truth in the Bhagavad Gita. "I never was not, nor shall I hereafter cease to be." If you search the earlier religions and scriptures you will find the "I AM" to be the ineffable name of Deity. It is the name which applies only to the spirit.

Around this I, is centered everything in manifested nature. For it is the heart of all. To attain a consciousness of this is to be omnipotent.

The materialistic mind whose consciousness is centered on the physical side of his being looks upon his body as the "I AM" or self and the mind but an appendage of the body which perishes with the dissolution of the body to him. Material things to them are the Summum Bonum of existence. Having no consciousness of the I, they deny its existence.

Materialism denies the existence of GOD and the existence of the soul. They have swept the heavens with their mighty telescopes in the search of God and they have not found him, therefore they deny His existence. They have
dissected the bodies of men and animals in the search for the soul and they have failed to locate it, therefore they deny its existence.

When we are searching for self-knowledge which means seeking the God within, we must not use their methods.

Materialism can give us knowledge of the stars. They can predict the exact date when an eclipse will take place. They can control the elements to a certain extent. They can work under water and build flying machines, etc., and in the near future they will invent many more things that may surpass our imagination, but they cannot tell in advance when a man will be stricken with the colic. Why? Because they study life in externals. They study forms, and during the process of growth and evolution forms are subject to change. As long as man studies life in externals, so long will he be deluded.

While material science has to a certain extent lifted the burden off man’s shoulders in a physical sense, the spiritual and moral side of man’s nature are sadly neglected. The only permanent relief which will give man peace lies in the search and realization of the inner man.

Materialism with her marvels in inventions, art, science, etc., which apparently gives to man
the necessities of life is the greatest of illusions, for the materialist is never contented. He roams over the civilized world in quest for what he cannot find. The labor-saving machines have often been a detriment to man’s higher unfoldment. While I admit incessant toil is injurious, moral labor is essential to man’s moral well being. Idleness as has been truthfully said, is the devil’s workshop. As an over-indulgence in idleness may cause man to loose sight of his immortal birth-right so the parable of God, Indra is exemplified.

The Hindu teachers impress on their Chelas the parable of the God, Indra, who following a caprice incarcerated himself in the body of a pig. He took unto himself a pig mate and raised a brood of little pigs. He lost all sense of his own identity and was truly hypnotized with the idea that he was a pig.

His fellow gods grieved at his illusion and pitiful state and called upon him to come out of the pig state, telling him he was a great god and not a swinish creature wallowing in the mud.

He grunted out a denial saying, “I AM” a pig, not a god. Let me alone. They persisted and he continued to repel them. They killed his pig mate and his little pigs, but he squealed out in
sorrow and rage and tried to destroy the gods in his wrath. Finally they killed his pig body as a last resort and Lo! Indra, the god stepped forth in all his glorious power and laughed in astonishment when he realized the extent and degree of his late illusion. This story shows that the God, Indra on account of his pleasant pig sensations ceased to remember that he was a God. Thus we, with our present-day materialistic civilization and mode of living may forget our own personal birth-right and become like Indra.

To others the intellect is the thing to worship. They realize the powers of mind over matter, but the force which directs the mind has no existence for them. Many of them are to be found among the scientific men of our day. They search and investigate for buried treasures everywhere while the most permanent of all is never sought.

Man's work on this planet is to study nature and her laws and to analyze himself scientifically. When he can consciously do this, he will co-operate with nature and control his destiny. To acquire this knowledge is to realize the "I AM" which is the basis of all teachings and the laws which govern this universe.
The foundations of the "I AM" powers come from the very source of our being. Potentially man has all the attributes of his father. The same principle which directs nature, directs man also. When a consciousness of this life principle is attained, man will have at his command the universal principle of life. There is but one God, one life principle, one mind. God is in all and in all. Wake up, Oh! man and recognize the Omniscient spirit within. Are you aware of the fact that you are standing over a gold mine of wisdom and all you have to do is to dig incessantly for that which you so earnestly desire?

The "I AM," can only find expression through a consciousness akin to its own nature. A certain time should be spent daily meditating on the "I AM." Example—go into the silence as directed in chapter XIII. Endeavor to analyze calmly and attentively the forces around you. Now try to register the impressions received from these forces. Your aim is to register the impressions. Do not overlook this as it is imperative for developing the higher faculties.

Secondly, endeavor to analyze the self within. Mentally you will perceive a double phenomena while working in union and harmony. They may be distinctly separated into the objective
and subjective side of existence. The objective side of the "I AM" consciousness is a dual personality which may be divided mentally. First, there is the conscious or objective mind. This is called the positive side of our personality, the subconscious mind, involuntary mind, etc. This includes the happenings of every day life. This is the negative side of our personality.

It is possible to analyze our nature to know that the emotions, desires, etc., are not the real I. They play a necessary part in our development when you can analyze the intellect emotions, etc., and disassociate yourself from them. Then you can knowingly say, I am not this intellect nor this emotion. These are only the tools which make-up the sum-total of my physical and emotional existence. Now you have detached yourself from the objective side of your personality. Endeavor to realize the I or the subjective side of your personality. The God within you must hold the objective side of your personality at arms-length so to speak. This objective side must be placed in the not I class.

It is this objective side of our personality that the psychologist of the get-rich-quick class sometimes entangles himself. When he tries to make himself believe that the negative side of his per-
tion with himself. As master his whole being will vibrate in tune with The Infinite.

"Lord of a thousand worlds am I
And I reign since time began;
And night and day in cycle sway,
Shall pass while their deeds I scan;
Yet time shall cease ere I find release
For I am the soul of man."
CHAPTER XV

GOD-MAN

The possibilities of life that lie dormant in every human being are beyond our wildest conception. The wonders and great achievements of the race lie slumbering in man. In each individual there is potentially two beings, one with all the attributes of God, the other a grovelling animal in all its hideousness.

Either one of these two forces may be called into existence and utilized according to man's perception of truth. If he follows his animal nature he becomes a thing of the earth. If he follows his divine nature with the aid of moral education he will become what he is destined to be, a God. The theory of evolution is to make man perfect so he will realize his Oneness with All Life and his primate source.

A conception of God's imminence in man is a great truth which literally explains the phrase, "In Him we move, live and have our being." We are inseparable. If you study the belief of
the early Christian fathers, you will find they held this view of imminence in the old testament on Cosmogony. We read in the creation of man that in His Own Image created he him. Image is defined as a reflection or likeness. In what does that likeness consist since we believe that God is spirit? This cannot refer to physical characteristics. It can only mean as to the extent that man utilizes the highest attributes of his nature, and expresses the divinity within, in goodness, justice, mercy and righteousness, that he is an image of God. The more he expresses these finer traits, the more God will become manifest through him.

When we come to the realization that God is the hidden agent within, waiting acknowledgment from, and ever seeking to manifest through us and demonstrating through everyone by good deeds, kindly acts and good thoughts, then we add all the good things to our souls. We then make ourselves a greater channel for his works. When we have thoroughly learned the lessons of life, doing unto others as we wish to be done by practicing the same, being kind to our neighbor, etc., we are recognizing the truth. When we are honest, truthful and just, and when we begin to live these virtues with an open mind,
we begin to realize the "I AM" consciousness, the God within, then and not until then do we begin to realize that we are a part of the Divine Scheme. This realization will be fully attained at some epoch in the life of every individual. Every man has at some time in his life, (no matter how crude or degraded a life he may have led), had rare moments of innate feelings of mercy, justice and righteousness which come at certain times to every human being, (even the atheist will admit this). This may be traced to the voice of conscience, as this feeling is Universal, for it is to be found among all races of men. Why? Because God is universal. The desire for a future life which so many crave and which is more universal, than that of righteousness can be attributed to the inherent feeling of immortality.

As man is still a growing creature; his idea of God is simply himself magnified. Primitive man worshipped certain images, not knowing whence came the source of good. They had to worship something. As man begins to have a better understanding of himself and nature, his conception of God naturally broadens. The worship of personal Gods and devils of primitive man is only the reflection of their own minds for a per-
Your Personal Forces

Personal God cannot be Omnipresent, Omnipotent and Omniscient, and with all his powers, allow a personal devil to exist. (There are many monstrosities however created by the thoughts of living men.)

As man becomes spiritually enlightened, his idea of GOD becomes universal. He begins to realize the significance of the fatherhood of God and the brotherhood of man. While his idea of a personal God vanishes and he learns to study nature, (which may be truly called the book of life), he begins to see the expressions of Deity everywhere in manifested nature and to realize that he is a part of that which he seeks; for His attributes may be found in the finer traits of human character.

It may be asked if God is in man, why is there so much evil in the human family? The answer is that man is still an evolving creature filled with morbid propensities. His real and true nature is Divine. Were he to follow his higher nature he would not do wrong. His spirit is always in God. But he forgets himself every minute of his life, hence he passes through torture, pain and misery which are in themselves lessons which show him the way to righteousness.
There are three cardinal principles, which, if followed, will enable man to acquire a recognition of his Divine nature. These are knowledge, righteousness and faith. "Knowledge is of three kinds," says Hartman, "the useful, the useless and the harmful." The useless knowledge is the adherence to falsehood and illusions. It is not real knowledge although it embraces a great many things which are considered by civilized countries as necessary that man should know. It is true that modern science has on many occasions drawn away part of the veil which hides the wonders of nature. But as our science has not reached the foundation of truth it is mixed up with illusions. Our scientific system is continually subject to change and what is considered as a final truth in one generation is often rejected as false in the next. Our scientific attainments confer no real knowledge of fundamental laws because they are based on ignorance in regard to the all and however logical the deductions made from false promises may be. Falsehood can only produce falsehood."

The harmful knowledge consists in scientific attainments without any corresponding perception of the moral aspect of truth. A high intellectual development without a corresponding
growth of spirituality is a course to mankind knowledge. To be good, must be illuminated by wisdom, knowledge, without wisdom is dangerous to possess misunderstanding and misapplication of truth is the source of evil.

“A little knowledge is a dangerous thing.”

“Attainment of knowledge without wisdom may become detrimental. The inventions of mercury, gun-powder and nitro-glycerine has caused much suffering to a large part of humanity. Not that the forces applied or the forces which are liberated are intrinsically evil, but their misapplication in the hands of those without wisdom, leads to evil results. If all men were intelligent enough to understand the laws which governs the world and wise enough to apply the knowledge for good purposes only, no evil results would follow. The only true knowledge is the knowledge of our true selves which knows neither good nor evil but the realization of the truth. Self-knowledge can only be attained by the realization of the truth.”

RIGHTEOUSNESS

To live a righteous life requires a greater understanding of truth than that which is taught by Orthodoxy. Orthodox teachings do not lead
to the liberation of the human soul, nor do they explain a thorough comprehension of life in its many phases. How can a man live a righteous life if he fails to grasp the intricate mysteries of nature. Occult science points the way which is in accord with the early Christian teachings. These teachings enable one to discern and discriminate the true from the false and make man aspire to a life of righteousness.

FAITH

"Faith is the substance of things," says the voice of the spirit. It is the essence of the foundation of all our achievements. Without faith, which is the soul essence of things, our progress would be slow indeed. Man, as a rule, has faith in man. He places his money in a bank because he has faith in the management. He will take an ocean trip and place his life in the hands of men skilled, etc. Man has faith in man but not in God. He looks around and sees the miracles of nature. Something within tells him this universe is his home and all is well. It is the manipulation of a divine law, yet he lacks faith. He relies only on the things he can perceive with the senses. Why? Because he lacks the knowledge of the soul of things.
True faith will be attained with the equation of right knowledge which will divest man of fear and doubt. Faith and love for living creatures will enable him to perceive the kindergarten of God. While it may sometimes be impossible to give proof of a Divine Intelligence, he who searches cannot fail to find. Truth is everywhere for those who are willing to receive it. There are simple things a man may follow which will prove to him that there is more to him than his senses.

An illustration, if a man desires to get knowledge pertaining to the questions of everyday life, let them go into the silence. Having his mind centered upon the things he is desirous of finding out, he will receive the knowledge he is seeking by symbols, signs, etc. These things will appear before him, varying in size and color.

However, the student must be able to discern the different symbols coming from his own soul and thought-images. He must be able to discriminate between pictures coming from his own being and the fleeting images of the unseen world.

Only the very earnest and sincere will succeed. He who is able to register intuitively the first impressions he receives from the symbols
arising from himself, will be impressed with the correct answer.

This will prove to man that there is more to him than his physical senses, and that God whom so many deny, and others doubt the existence of, is in us.

**INTUITION**

Intuition is tuition from within. If the intuitive impressions received prove to be incorrect it is because you have allowed doubt or some pre-conceived idea of your own to take root in your mind and thus have failed to register the correct impression.

By analyzing the finer traits of human character, we can prove that the imminence of God is a truth, and that man contains all the qualities of a God. Startling as this may sound, man is a God in the making.

It depends on the stage of evolution or moral education, as the case may be, before the God in man can be expressed. Throughout the history of the human race we find men with God-like qualities. When the influx of the Divine or soul consciousness has been striving for recognition of spiritual things, as man raises his conscious-
ness on the higher spiritual realms, he realizes to a degree, the Oneness of all life. Such men face death bravely knowing that it is an illusion. Sages, Saints and Prophets of all ages have attained this state.

The old idea that one had to be of a religious state of mind before his god-like nature could be realized, is utterly inconsistent with the belief in the Imminence of God and the precepts of progress and evolution. All of man’s activities of every-day life has spiritual realization for its ultimate goal. Each is great in his own place, and playing his part according to his comprehension of the laws underlying his being.

He who gives up his earthly life in the pursuit of attaining spiritual bliss or heavenly rewards and neglects the activities of every day life is apt to find himself wanting in more ways than one. The place where you find yourself is where you belong. There is a lesson for you to learn. Learn it quickly. This world is as good as any other. Heaven is within you and by living a life of service for others, you may know it. By giving what little you have, and making room for more, forgetting your personal interests and utilizing the forces at your command for the liberation and freedom of others, you will express more and
more of your God-like nature. Lincoln who liberated millions of souls, was not a holy man but he had a broad vision, a vision of the unity and happiness of humanity on earth. Deeds of such men are truly immortal. It is God manifesting in his kingdom.

We find it is the same with the saviours of the world. The Buddha, Jesus, The Ramakrishnas, the Vivekanandas all felt and suffered for humanity. Whether their activities were religious martyrdom or political they were the true messengers of God. Man is truly God in the making.

Any conception of God which you may have is good for you but do not force it upon others. Endeavor to realize your true nature by meditation, deep prayer, and kindness. Go deep down within yourself and you will find that part of you that you never knew existed.

According to your conception of life, by purity of living, by deep devotion or high aspiration, you steer your soul into intense activity and prepare your temple and become a channel for expressing the works of the Supreme.

The inspired works of Shakespeare, Wagner, Plato were the works of men who comprehended
the truth by direct perception. They were able to raise their consciousness to the higher realms of Divine Mind. They held their souls up to nature and received knowledge which swept away ignorance and cleared the path for progress. In different ways, inspired souls have given help to the masses. Some in material, others in mental or spiritual ways. All can be traced to the urge from within, the Divine urge expressing itself in different ways in the Universe. As man prepares himself, and working in accordance with the higher laws of nature, he learns to identify himself with his Creator. The truly enlightened ones, those who have attained a consciousness of their God-like nature, see things as they are, and not as are seen by those whose consciousness is centered in the sense world.

Realizing that he spirit, and all is the manifestation and expression of God’s works, the God-man identifies himself with God and all his expressions. There is no limit to his vision, for he can blend his mind with the mind of the infinite and partake of Divine Omniscience, knowing in his innermost being that God and man are one.
Where did I come from?  
Straight from God,  
Like the shell from the sea, or  
The sprout from the sod.  
You are a part of it all; no less,  
No more;  
So stop your queries, and  
Trust and adore.

What did I come for?  
You came for a cause,  
To strengthen the purpose, to  
Better the laws.  
Like the rivet or bolt of a  
Great machine  
You are all-important, though  
All-Unseen.  
Where am I going to?  
Never mind;  
Just follow the sign-board  
That says, BE KIND:  
And do the duty that nearest  
Lies  
For that is the pathway to  
Paradise.

ELLA WHEELER WILCOX
CHAPTER XVI

THE LAW OF SUCCESS

There are certain definite concentrated states of consciousness that make for permanent success. This largely depends on our understanding. The very fact of man desiring anything will set into operation a law, which, when properly manipulated will make it possible for man to realize his desires. This law reigns supreme in the mineral, animal and human kingdom. Animals and minerals of a kind attract each other. This attraction is to be found also in the domain of mind where every desire is found to attract its own, but which in few cases materializes, because man fails to use the proper application. If, by the unconscious exercise of thought, you have made yourself what you are, by a conscious recognition and application, you will make of yourself what you want to be. Nothing wants you unless you first want it. According to your thought do you attract to you. If you want anything, you must in essence be-

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come that thing. Then the supreme law of attraction will be put into operation which will attract your desire. Your mental energy, plus your emotional nature must be focused in the idea of your creation, first in the unseen; then with the proper physical application you will be on the way to the realization of your desires.

The successful man in any line of endeavor, is the individual who daily infuses life and energy into constructive thinking. The vocation in which you find yourself is not so important. It is not what you do but it is the mind that you bring to bear on your work, and the energy and vim you put into your undertaking. The more we think of failure and "I can't", the more we limit ourselves and the more unprogressive we become. The man who worries and quickly becomes discouraged with the affairs of life is a weakling, because he lacks faith in himself. He who lacks faith and courage, will not succeed in life.

Let me advise you, never lose faith and confidence in yourself or in your ability to overcome the seemingly impossible. Without faith and confidence, all things in life are difficult. It is well to create a confidence that will gird you with the power to overcome all obstacles.
Life as we know it is full of obstacles. The man who makes the best of the conditions confronting him will sooner or later get the right opportunity. Opportunity must come from yourself. You must make it. Don’t wait for it,—it never comes. Waiting for opportunity is only a fantastic dream that will never materialize. If you are a believer in chance, luck, etc., and all such illusions, you will soon be a miserable dreamer confronted with mental weaknesses. Behind every piece of good luck or good fortune, if we search, we will find the seeds of our creation. The man who is to make a success in life, must depend on himself, his own resources. Brain and brawn must go hand in hand and always feel that success is within his grasp. Never look behind and lament about past conditions. This only scatters your energy. Never doubt your ability to get the thing you set out to attain or attract in life. You may not be reaping your just deserts, according to your standard, but you may be learning a necessary lesson. It is well to think that the thing you are doing now is only a stepping stone to something higher and better. To be discouraged and disappointed in life does not in the least improve the condition. When you have attained a con-
consciousness that your present condition is only a stepping stone to something better and can carry this conscious realization with you while putting your heart and soul in your undertaking—when you can do this, it is a sure sign that you are growing wiser and paving the way to your heart's desire. It is the accumulation of our life-energy to focus, combined with a keen intelligence whereby we can believe in ourselves, which is the key to success.

Everyone wants success and power but few are willing to pay the price. Power is life's slow, tedious growth. There is an eagerness which sometimes destroys. The value you place on yourself is the standard the world will judge you by. This means to radiate self-confidence (this does not mean conceit). The well-poised and self-confident man knows the powers he commands and demonstrates it daily, and this is the main source of his attraction.

It is the same law demonstration that man attracts what he is which enables the artist to perceive beautiful forms in the wandering clouds and landscapes. To the poet, every symbol of nature represents a poem, while the negative and unprogressive shrinker sees failure in everything. The latter's deformed soul is
cramped within his body, not knowing that he stands in his own light. Civilization has arisen from savagery to its present state because men were not satisfied to accept things as they found them, and because they were not satisfied with their position in life, is no reason why you should brood over the condition. You will meet with many obstacles and as you learn to overcome them, you will grow stronger. Your obstacles are blessings in disguise. At least, we must take them as such.

Gird and brace yourself and unflinchingly face life's problems. Concentrate your thoughts and energy on the matter you have in hand. This means to love your work and take an interest in what you have undertaken. Be filled with enthusiasm and know that what you have undertaken will manifest in due time.

He who knows himself will go through life overcoming its many obstacles. There is a place in the universe for everyone. He who finds his place will sail with the tide of life and his life will be useful in some valuable vocation. There are two methods whereby man may find his vocation in life.

First is to listen to the voice within your heart or the voice of conscience, as it is sometimes called. This is a profound truth as it is taught in the higher metaphysics and the
occult, but to tell the ordinary individual to listen to the voice of conscience is like telling him to catch the Pole star, for it is beyond his reach. A man will be quite justified to laugh at you if you tell him to follow this inner voice but nevertheless, this is a great truth. They who follow this inner voice are their own teachers and do not require these teachings.

Second: This method, if followed attentively, will enable one to find his place and the particular vocation he is adapted for and where he will derive the most satisfaction and greatest pleasure. It will enable him to investigate his innermost nature, survey his talents and cooperate with nature by doing what is best suited to his calling.

To apply this system, you must devote at least a week, which is very little according to the tremendous importance it will play in your daily life. For example, sit down for fifteen to thirty minutes daily in a place where you are sure you will not be disturbed and take a mental survey of your desires, talents, etc. At first, there will come before you the certain vocation you admire or the position that you feel you are capable of doing, and holding, (you may even see failure in men doing a certain kind of work,
and an inner feeling may arise within you that you are capable of doing better). After you have taken a mental survey of your talents, you will find that there is at least three vocations that you are in sympathy with. Daily make a mental survey of the things you admire with the firm aim in view of eliminating one after the other until you will eventually come down to two. Here you may find a little difficulty to choose but after you have taken your final analysis, the one which you have eliminated, will not come up to your standard; there will be something lacking in it. Once you have decided, you must adhere to your decision.

Your next step is to create and evolve your latent forces to make a success of that particular vocation destined to you by nature. Man is the highest expression of nature on this planet and it is his birth-right to receive nature's aid. By co-operating, and while analyzing his own being, he will ultimately find his proper place. Those who plot and cheat may make a temporary success but sooner or later, they will be awakened to the fact that they cannot get something for nothing. This is an eternal law which nature demands from us. Everything that exists is governed by law which brought it into its present
state of development. Nothing every sprang from nowhere. Miracles only occur in the minds of weak-minded mortals. Every known substance is the combination of some other substance. Everything is the working out of an exact and just law, which narrow-minded men cannot perceive. We can attain our desires but we must also pay the price which men often do not care to do. They utilize many crude devices, thinking this will enable them to escape the consequences, but they only cheat themselves. What we receive, we must pay for. As we give, so shall we receive. The bed you make, you must lie on.

Do not allow anyone to hypnotize you into the belief that there is a short cut to fame and success or that there is a magic word which will make you prosperous, or that it is a gift of chance or luck, which visits the few and passes up the majority.

Success is a state of mind. It is impossible for a man who has a successful state of mind to fail. He will make mistakes here and there but he will always be the wiser for having made them. The successful mind never harbors failure, doubt, chance or disappointment. Instead, it has that wonderful combination which can
be expressed in a few words—Perseverance, Stickability, Persistency, Ambition, Capacity, Desire, Enthusiasm, Courage, Honesty, Faith, etc.

The power which makes for everlasting success comes from the inner self which draws its strength, powers, desires, etc. from its primitive source—the Absolute. This power lies dormant in everything in nature. It is ever-present in the atom just as it is in the heart of man. Those who seek success, must create it themselves. The powers which enable man to create comes from within, first in the unseen—the inner consciousness—then the seen. Man is the MICROCOSM of the MICROCOSM—the little world in the big world—and within the limits of his life, he is his own creator. His life environment, etc., is only the reflection of his thoughts and actions. Hence to change his life and environment, he must first change himself from within.

By constructive thinking, man can change his life, habits, etc. By desiring intensely the subjective mind can be changed, and the condition created will be firmly implanted in the inner consciousness, which will create the conditions sought after.
Desire daily, calmly and persistently until the idea or image becomes implanted in your being. Then your whole being will vibrate with your desires. Think of it, dream of it, carry the idea before you until it becomes a part of your life. By the natural law of attraction, things and people will be drawn and attracted to you automatically.

This is the secret of how the modern business man seems to have an influence over his people. Have you ever been in contact with a great mind? If so, were you conscious of a mysterious, subtle something about them, a force you could actually feel, but could not analyze? These are the men of constructive ideas. Many a man creates this condition unconsciously. They are to be found among the leaders of the masses.

Let me advise you never to lose confidence in yourself and never lose an opportunity to prove your worth. If you fail, try again. Do not wait for your conscience to call you a coward. Your only remedy is to try again. Never give up. Failure only comes by ceasing to strive. Cultivate the ambition and idea that success is always just ahead of you. You will never reach your goal by looking back and worrying about the past. Bury the past and once more face the problems of the future. You must have greater
faith in yourself if you are going to do bigger things than you are doing to-day. Don't waste your energy by brooding. This wasted energy may be utilized by the next step ahead. Cultivate courage at all times. Never doubt your ability in doing something bigger than you are in the habit of handling. Always look for something better. You are living in your own creation. Always try to improve it.

Another plan a man must follow is the law of order. Every detail of your life must be planned, harmoniously, beautifully and correctly, not overlooking the smallest item. We gradually come to that Supreme realization that we are within and not without the great sweep of cosmic, all-inclusiveness. In the midst of the great ocean of life, the plan you have created must be carried before you.

CONSTRUCTIVE IMAGINATION

Imagination is creative thought. Every human being has the inherent power to create. What we imagine constructive and willingly, becomes a pattern which determines what we are to become; the standard in life which is sometimes possible for us to attain. By constructive imagination, the mind can be raised to a higher
realization of things. In this way, the mind can be trained along newer and broader lines. Our first aim should be to picture only that which we desire, then fix the idea clearly in the mind, adhering to the image while giving our creative imagination full sway. Daily make the same mental pictures. Do not change them. When you do, you only scatter your forces. The picture must be created to the minutest detail and proceed to the realization of the picture imagined, with all the powers of your being. See yourself doing what you want to do; see yourself fulfilling your desires while holding the perfect image of your creation in your mind’s eye.

See yourself in your imagination actually living in the environment you have pictured, doing the work you have chosen, helping and encouraging a friend, as the case may be. It is well to bring the will to bear on the image you have created. The desired condition will come to pass, providing the image takes root in the inner consciousness, and secondly, you add all the powers at your command in working it daily.

Don’t believe for a moment that desires will be manifested simply because you have created them in the mind. Let me tell you in advance, they will not, for the practical side of things must not be
overlooked. It is most essential that you work and love your work. The man who is too lazy to work will never make a success, no matter how brilliant a mind he possesses. He who shrinks at a little physical labor and only depends on his creative ability, will be counted among the failures. Remember that whatever is worth doing, is worth doing thoroughly and this means mentally and physically. This means that thoroughness is also a great asset to success. Resolve to go into every detail of your work and follow out your resolution by going into every detail of your undertaking no matter what your vocation may be.

The inattentive, indifferent shrinker never wins any honors. Sooner or later he finds himself in the rear where he belongs and where he will drift with the tide of circumstances which he has created. He who fails to put forth his energy and best efforts to co-operate with the mental conditions that he has previously created must suffer defeat.

Man is a failure when he elects himself as such. The failure is a quitter. Remember the world worships a hero and not a quitter.

Are you financially broke? Have you speculated wrongly? Have you lost a good position?
Is your courage oozing? Are you at the bottom of the ladder? Well, what are you going to do about it? Remember the ladder is still there and you are always yourself. If you have fallen a dozen times, what then? Get up and be on your way again. It is absolutely useless to be discouraged by the way-side. There is just as much reason for the hundredth attempt as there was for the first and if you persevere, success is certain; for your strength grows only by repeated effort. The truly wise man is not the man that does not make any mistakes, but he who never makes the same mistakes twice.

When failure comes, we should seek earnestly the lessons it brings. It may be a blessing in disguise. Our past experience only shows us our weakness and the truly wise man will use his failures as stepping stones to enable him to reach his ideal.

Man's limitations come from his limited knowledge of life and its source. His failures can only be placed to his Ignorance of, and not recognizing his inherent powers, and by ignoring nature. The more we think of limitations, the more negative we become and hinder our own progress. We make our own progress, environment, circumstances, etc. Life is just what we
make it. Look at your position in life. Don’t you like it? Well, don’t complain because it is your own creation. It is a good picture of yourself.

Again, if you want success, you must love your work and work incessantly at the vocation you have chosen. Don’t be a jack-of-all-trades. If you do, you will be always a human doormat, nor can you live a life of self-indulgence and a successful life at the same time. There is a law of compensation which equalizes human rights, which shows no favoritism. You will only receive as you bring your talents to bear on your undertaking which is all you can expect but which may surpass your wildest dreams.
The Secrets of Dreams
A SCIENTIFIC INTERPRETATION
OF DREAM LIFE

BY YACKI RAIZIZUN


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