

ZOISM

A

COURSE OF INSTRUCTION

IN

THE PHILOSOPHY AND PRACTICE OF THE HIGHER
MENTAL SCIENCE FOR THE ATTAIN-
MENT OF

Health, Happiness and Spiritual Peace.

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INTRODUCTION.

What seek ye? Happiness? Calm? Peace?

They are for you. They are yours. Claim them.

Wealth? Power? Influence?

They are in your grasp. Take them.

Abundant Physical Health? Freedom from Disease?

You *are* Health. Be it.

Knowledge? Wisdom?

The key to all knowledge is in your keeping,

Oneness with God? Certainty of Immortality?

You are of God. Immortal.

“The kingdom of Heaven is within you.” “Seek ye *first* the kingdom of Heaven and all these things shall be added unto you.”

The Power is within. Find the Power; then use it.

PREFACE.

This is the age of Thought. The time has come when men, seeking the light, turn to the New Thought for aid. They wish to live the life if by so doing they may receive knowledge in exchange for belief. They are ready now to pay the price; to conform to the Law of Life, if they may receive here the reward of seeking. The soil is ready for the seed. And they *shall* receive it. The promise of Zoism is fulfilled here and now. The bliss of the soul is not reserved for the dead. Happiness is for every human being. The cry of the heart for comfort, for a little joy, a little peace, surcease from pain, is answered—here. It is met by the New Thought teaching the oneness of God with man. It is a putting-away of the old weakness; the old supplication; the old fear, dread, shame, and a putting-on of the strength of Love; of the majesty of being born a thing divine; a part of God himself. May I not approach my creator, whose I am, of whom I am, fearlessly and without a hang-dog trembling? If I am in awe of him then I fear him. I fear his power, and this is not Love. But if I love him I meet him on equal terms and my spirit cleaves to him and from him I receive all things whatsoever I may ask. Have done then with fear. The God of Abraham, of Isaac and of Jacob is within you. Do you fear yourself? Are you afraid of any member of your body? Will your arm conspire against you? Will the head war against the heart? They are parts of you. You, too, are a part of God. Because you have been taught that you were born in sin must you forevermore believe it to be true? Because you know yourself to be imperfect now, is it impossible that you are potentially perfect? Because your mind is feeble, weak, your body sick, it is hard for you to understand that this mind is not *you*; this body is not *you*. You are a part of God. The study of Zoism will teach you the steps to be followed in unfolding the godhead within you to the end that *you*, the real *you*, may burst through the covering which you have wound about yourself and shine forth, the perfect soul in the flesh, master of all things internal and external, omniscient, omnipotent, the god you are.

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LESSON I.

ZONE, THE LIFE ENERGY—THE PURPOSE OF EARTH LIFE—THE ZONE MANIFEST—MIND AN INSTRUMENT—THE MIND MANIFEST—BUT ONE MIND—THE KEY TO KNOWLEDGE—THE STATE OF SUPERCONSCIOUSNESS—THE PURPOSE OF THIS COURSE.

ZONE, THE LIFE ENERGY.—When a child is born into the world he contains within himself three essentials: 1. Matter. 2. Zone. 3. Soul. Of these matter alone is visible and tangible. Zone is that which manifests itself as Energy, Life. It is not Energy; it is that which makes itself known as Energy or Force. The Soul is the pure and perfect simple. When the child is conceived this Soul is without personality or individuality. It is a part of God, the universal spirit of intelligence.

THE PURPOSE OF EARTH LIFE.—For what purpose, then, is this spark of the divine cased in human form at all? The answer is, *for the individualizing of the Soul*. That is the purpose of creation, and to this end all the trials and sufferings of a human being are experienced. That the new soul may *win back* through experience and knowledge to that perfection whence it came, *bearing with it a consciousness of its personality which makes it forever a Being*. So God becomes man, and even so man becomes God.

THE ZONE MANIFEST.—Zone permeates matter. Zone shows forth in motion. What is motion? We do not know. It is an effect. Force or Zone acting through nerve upon muscle, bone, sinew, gives us motion. Zone acting upon brain and nerve substance gives us mind. Zone acting upon mind gives us Thought. Mind is only an instrument. Zone plays upon it as the wind plays upon the swinging harp, and the result is the highest manifestation of Zone in you, namely, your Thought. Thought is a Force. It is a manifestation of Zone. It is an actual, existing thing. Mind is not a Force. Mind is a changing, shifting kaleidoscope reflecting experiences, accepting experiences, digesting experiences, ever and always.

MIND AN INSTRUMENT.—You must not worship mind. Worship only that which is changeless, that which is immortal, the Soul. Thought is everywhere. The Thought that is without you is a manifestation of Zone, which at present you are not concerned



FIG. I.—AN ADEPT.

with. But when Zone strikes upon *your* brain it evolves *your* Thought, and is then personal to you. Get rid, then, of the idea that you manufacture Thought. You do not. You simply emit the sound when the instrument, the brain, is struck. And the

condition of the instrument determines the sound; pure note or discord. You know that the brain itself is so much dead matter apart from the life that sets it in motion. There is no difference in material between the brains of a live and dead man. The brain, therefore, is only the organ. When this brain is infused with Zone, however, we have Mind with all its properties in process of development, and the first of these is Consciousness, the determining of Egoism, the stamp of Individuality. The child cries for food; it is manifesting its individuality. The plant shrivels in the heat; it is manifesting its need—the need for nourishment. There is Zone in both the child and plant.

THE MIND MANIFEST.—The Powers of the human mind manifest upon three planes, to-wit:

The subconscious.

The conscious.

The superconscious.

In some philosophies which have become of late popular, because easy of apprehension, such importance has been accorded the subconscious mind that it has been held to be the immortal part of man! It is strange, indeed, that such a theory should find even a single adherent.

BUT ONE MIND.—There is but one mind, and its manifestations are but various exercises of its properties upon the different planes.

Subconsciously the mind acts as in instinct, as when we wink the eyelids to protect the eye; or as in dreaming during sleep; or as in the processes of digestion of food, etc.

Consciously the mind acts in Thinking, Determining, Reflecting, Reasoning, Imagining, in union with the senses.

Superconsciously the Mind acts in Perceiving that which is beyond the senses. Superconsciously the mind does not reason or reflect. It knows.

THE KEY TO KNOWLEDGE.—Now we are coming to the key to all knowledge. I have told you it is within you. So it is. The key is in the super-consciousness. Make that state of mind your own, teach yourself how to enter that state at will, and all Knowledge, all Power, all Happiness, is yours, because—*the state of Superconsciousness is that state in which the Mind and Soul are one.*

THE STATE OF SUPERCONSCIOUSNESS.—Then the Soul, the All-Knowing, imparts its knowledge to the mind, and the mind becomes glorified, omniscient. Then that mind, glorified, illumined, reacts upon the body so that the face shines with a celestial light, and Power is drawn from the Source of all Power. When Moses talked with God his face shone. It was the state of superconsciousness manifesting externally in his body.

THE PURPOSE OF THIS COURSE.—The purpose of this Course of Lessons is to teach you how by steps you may attain that state of bliss on earth which has been foreshadowed in the lives of the greatest of the prophets, the Holy Ones, the Saviors, as they have been called—they who attained to oneness with God while yet in the body, and unto whom was given dominion over nature, over life and death.

LESSON II.

**ILLUMINATION FROM THE SOUL—THE FORCES ACTING UPON THE MIND—
THE SUM OF A HUMAN EXPERIENCE—THE MATURING OF THE INDIVIDUAL—MIND AND SOUL MUST BE CEMENTED TOGETHER.**

ILLUMINATION FROM THE SOUL.—I have something more to say to you about the Mind before we proceed to the first step in Zoism. You know that some of our poets are said to be inspired; some of our great preachers are so lifted up by their eloquence that they seem to radiate an atmosphere of pure light as they speak. Some of you have been so exalted by tales of heroism and noble deeds that you have been "carried away," as you expressed it into a world of feeling beyond words. What does this mean? It means that a chord was struck in these cases which vibrated to the tone of the soul. Then from that soul was reflected—mark the word!—a little of that light which is its own. This light illumined the mind that caught the ray proceeding from the Source of Light. We express that state of Mind in the word Rapture. What gladness it is! What ecstasy! How far beneath us seem those pleasures of the senses which we have been wont to think embrace all there is of joy in this life. Ah, there is something infinitely greater than the pleasures which we grasp through the senses.

THE FORCES ACTING UPON THE MIND.—Now what fact do we glean from these glimpses of something beyond our reason? This: that the mind is in a position midway between two forces. One is the Soul, which is ever ready to act upon the mind when that mind is in tune to receive its message; and the other is the experience of the senses; the mind's own impressions from without; its opinions; its reasoning; its susceptibility to evil influences; its ignorance; its wilfulness, selfishness, etc. In brief, there is the Force that lifts, that elevates—that is the Force reflected on the mind from the Soul; and there is also the Force that darkens the mind; that weakens it; wounds it; hurts it; drags it down.

THE SUM OF A HUMAN EXPERIENCE.—It is this play of light and shadow that rounds out a human life. These forces that

make for evil are only good in disguise, as dirt is only matter out of place. It is through obtaining control over them that the mind begins to acquire from the Soul that power which we are all seeking; that very power which will bring to you who seek earnestly the three things you crave the most: Health, Wealth and Peace.

THE MATURING OF THE INDIVIDUAL.—You may ask here, just at this point, why if the Soul has this Power, does it not illumine the mind at once, bursting through in all its glory, and forever smothering the evil in my nature that I may no longer find pleasure in anything but the highest? The answer is, because your mind and your Soul are Two, not one, until you have identified yourself with the soul by being worthy of it. It sounds a very homely thing in words, but the meaning is that you must make your mind a means of reaching the Soul. Perhaps for half your life you have thought that your Mind was you, or that you were your Mind, and then comes a longing, a flash, an inspiration, which tells you that there must be something higher than your mind in you; but you don't know what it is. My good friend, so far from your mind being the highest in you, we shall show you that you attain only to power and Happiness by governing this mind of yours; by making it obey you and do your will. Perhaps it seems to you that there are too many of you at this stage. You are worried to find that you have not only mind, but something which you may call the Independent Mind, which does not express the Will of the Mind, and finally, the Soul, which seems further away than ever.

MIND AND SOUL MUST BE CEMENTED TOGETHER.—Comfort yourself. Though you are Mind and Soul now, you are but one in reality, and it is only that you may weave the threads of these skeins into One in Purpose that you have been born on earth. You are fulfilling the purpose of your creation. These Lessons are written to show you the Way.

LESSON III.

THE FIRST STEP—THE PRACTICAL NATURE OF ZOISM—COUNTING THE COST—WHAT ZOISM IS—PRESENTING DIFFICULTIES—THE REWARDS OF SERVICE—WEALTH IS ATTRACTED—HEALTH IS GIVEN.

THE FIRST STEP.—Instead of giving you this Course in Two Parts, devoting one to the Philosophy and the other to the practice of Zoism, I have thought it best to combine them and make each Lesson complete as we go along.

THE PRACTICAL NATURE OF ZOISM.—I do this chiefly because I would not have you feel that you have long to wait before reaping some advantages from this study. I will tell you what you are to do; then what you may expect from the doing, and *when* you may expect these results. This will show you that Zoism is no mere belief unsupported by Facts. It is intensely practical and makes no empty assertions whatever. It is founded upon pure reason, the highest guide we have in forming opinions, and when by the practice of Zoism you have found that certain things which I tell you will happen do happen, you will have warrant for believing that you are on the right track. If what I tell you does not happen, then only will you proceed in opposition to your Reason. My aim is to give your study the support of your Reason as you proceed. In other words, to prove every point made.

COUNTING THE COST.—Your first step, the very first thing I want you to do, is to *realize* what you are about to embark on. Turn it over in your mind, look at it from every point of view; there is no hurry; meditate upon what it will mean to you. Remember, first, that there can be no failure *unless you wish to fail*. Success is yours if you will but take it. Do not rush into this work in haste; do not permit a momentary enthusiasm to kindle you to practice these exercises for a few days only to lay down the book when your casual interest has died away. First, count the cost. There will be an absolute change in your present beliefs if you are orthodox in your views of the hereafter. That is no small thing. You may with justice say that if you follow the teachings of your church you will attain to salvation. It is

true, you will, though not quite in the sense you expect. But it is absolutely true that if you are as good a man *as you can be* you have before you a way of attaining happiness which is inferior to none. The Savior, Jesus Christ, pointed a way, if you have strength to follow it. But His way was not the way of churches to-day; nor were His words the words of preachers to-day. You need no higher teacher than your Bible if you will read therein the words of Christ and give those words the meaning they should have. Read them by the light of your own reverence for the pure and beautiful, and, again I say it, you need no other teacher.

WHAT ZOISM IS.—But Zoism conflicts nowhere with Christ's words. It is an amplifying of the teaching of Christ in its endeavor to set before you the steps leading to communion with God. But it is not the teaching of any church in that it claims for every human being potential equality with Christ as man, purified man; and potential equality with Him as a Son of God. It denies the power of any to save or destroy the Soul; and it looks with indifference upon the strife and intolerance of creeds and sects, knowing that in good time the crooked shall be made straight.

PRESENTING DIFFICULTIES.—Now, is it worth your while—I speak to you as if this were a mere business proposition—is it worth your while to know the Truth? Do you prize knowledge? Suppose that knowledge throws you out of sympathy with your friends, with your families, perhaps estranges some whom you love, is it worth having? Suppose it changes your ideals? Change of any kind is something of a shock to us; we love the old grooves so well. Can you face ridicule? Can you do without human sympathy? Answer these questions honestly to yourself before you begin to weigh the reward of your seeking. Count the cost first. Do not enter upon this study as upon a bargain-hunting expedition. Close this book here for a moment. If, after you have well weighed what has gone before you can say with truth, "I count the attainment of knowledge of the Truth cheap at such a price," then read on, beloved, and all shall be well. But be honest with yourself.

THE REWARDS OF SERVICE.—What are the rewards? Past all belief. Power and Peace and a gladness of the soul that is ever present with you. Health for sick bodies; joy for sick minds; rest for discontented, weary hearts; yea, and wealth for the

impoverished if they need it. How shall I make you see that when all the wealth of houses and lands is yours for the taking, you may not look upon its acquisition as so very much to be desired? You will reply with some humor that you will be pleased to have the opportunity of deciding this point for yourself. When the time comes, however, your memory will carry you back to what I have said before, and you will ask yourself, "Is there anything good in money?"

WEALTH IS ATTRACTED.—But for those who are now in dire poverty there is much to be gained from Zoism. That change in material conditions which will bring them ease from the petty cares of closest economy will be an advantage in giving them more time for labor in pursuit of Truth. Truly it is impossible for the Zoist to be distracted by small annoyances such as the want of a few shillings. He draws to him what he needs, and no force of circumstances, no obstacles of environment, can prevent his needs from being fulfilled. *How* he gets it will be explained later. *Why* he gets it may be made evident here. It is because he needs freedom from care for his development, and whatsoever he needs he has but to demand and it shall be given him.

HEALTH IS GIVEN.—And what for the sick in body, for the maimed, the deformed? Freedom from pain; a perfect physical body in exchange for the patched and worn-out coverings they have borne so long. New bodies for old. Verily, an inducement to seek diligently. We have here the secret which every magician of old sought in vain. The secret of perpetual youth. But the spiritual body manifest in the flesh is not for earth-joys only. It is won by aspiration; it is worn worthily. To outward seeming the flesh of the Zoist is the same as your flesh; but it was built by the Soul, whereas your body was built by the Mind. There is a difference; the difference between that which decays, grows old and dies, and that which is eternally youthful and as imperishable as the Soul that made it. These are some of the rewards. *The First Step is the Longing to Know the Truth for its own sake, irrespective of reward.*

LESSON IV.

THE SECOND STEP—THE FIRST COMMANDMENT—THE SECOND—THE THIRD—THE FOURTH—THE FIFTH—THE SIXTH—THE SEVENTH—THE EIGHTH—WHEN TO PRAY—EFFECT OF MEDITATION—THE FIRST SIGN—NO RADICAL CHANGE—A GRADUAL CHANGING—THE KEYNOTE OF ZOISM.

THE SECOND STEP.—As the first step consisted of a pure thirst for knowledge, an attitude of the mind, so the second is like to it. It is an observing of certain simple commandments and is essentially a moral training.

THE FIRST COMMANDMENT.—*Thou shalt not injure any living thing in thought or deed, enfolding all created things in thy love*, is the first of these. This uproots from the heart cruelty in all its forms, implanting Love, the positive Force of Good.

THE SECOND.—*Thou shalt speak only Truth* is the second. Falsehood in any form is a bar to progress; it defiles the mind.

THE THIRD.—*Thou shalt not steal* is the third. It includes more than a protest against the debauching of the mind by theft; it establishes a recognition of the rights of others.

THE FOURTH.—*Thou shalt be chaste in thought and deed* is the fourth. Most deadly in its results to the student is incontinence. Promiscuous unchastity is here referred to. ~~Wh~~ sanctity of marriage, which in its highest form is the spiritual union of man and woman, is not condemned.

THE FIFTH.—*Thou shalt not receive gifts* is the fifth. To receive a present from another is to put the recipient in bondage of a kind to the giver. The practice of Zoism is to free the soul from all bondage, even from the chains of its own matter.

THE SIXTH.—*Thou shalt be clean of body* is the sixth. There can be no purity within if there is none without. A certain care of the body through frequent bathings is demanded.

THE SEVENTH.—*Thou shalt be content* is the seventh. This is not so hard as it seems, because you are now upon the road to happiness. Practice just an attitude of calmness in the face of present difficulties remembering that they are soon to be sur-

mounted. The quicker you bring yourself to that state of mind in which your mind is serene and placid the quicker will your difficulties vanish. Say to yourself with decision, "I *will* be content. I *will not allow* anything to disturb me." Very soon this assumed calm becomes real.

THE EIGHTH.—*Thou shalt worship the Good* is the eighth and last. Worship is a word whose meaning we but dimly realize. We confuse it with the form of kneeling or the speaking of prayers. True worship is inaudible in its highest form; yet for your guidance in attaining to this form you may begin with that which is not unusual with you, namely, a form of verbal prayer. The prayer of the Zoist, to be repeated morning and evening in solitude, is as follows:

"Thou Great and Loving Essence of All Good whose child I am, strengthen me in knowledge and show me more clearly the Way. I love Thee for thy Tenderness to me. I trust Thee utterly and feel Thee near me always. I am safe in Thy hands and know Thou wilt guide me aright. Amen."

WHEN TO PRAY.—For the first week this prayer should be said night and morning and at the noon hour. Its daily repetition will impress its beauty upon the mind, and when the mind has grasped its essence it will have power to express it outwardly. Thus when we learn things "by heart," as we say, we know them in their details and we accustom ourselves to take them up in detail and examine them. During the first week of preparation you will find yourself often examining this prayer, meditating upon it, trying to *realize* it; that is what you are to do.

EFFECT OF MEDITATION.—Examine its meaning piece by piece and this meditation will so attune your mind that it will be raised in vibration to the plane on which new thoughts will enter the mind, and ideas which are quite new to you will be presented to your mind for consideration and reflection. Thus the first week is to be one in which there is no carrying out of exercise, but simply a preparing for that which is to follow by meditation on the commandments of Zoism and its Prayer. There need be no interruption in the daily routine of business—but when the opportunity offers withdraw yourself in spirit from the thought of business or pleasure and commune with yourself—be alone with your Soul. Seek the divinity within. You are really knocking at the door of the Soul.

THE FIRST SIGN.—How can you be sure even during the first week that you are on the right track? It is natural that you should be full of doubt. Watch then for this sign. There will be a change in your appearance. The expression of the eye especially will alter. There will be a greater tranquillity of the mind; a little of the gladness that is above the senses will have filtered in, and make its home there in your mind. The longing to know will be stronger, clearer, more insistent. Already the leaven is working.

NO RADICAL CHANGE.—You are not to withdraw yourself from your usual pursuits, or make any *radical* change in your habits of eating, drinking, sleeping, etc., at this or any future time, in the practice of this great science, Zoism. All great reforms are gradual. All *lasting* improvements are slowly accomplished. Where there is abrupt zeal there is too often abrupt backsliding. The keyword of Zoism is gentleness. Be patient. All is working for your good. Your own shall come to you. If you eat meat three times a day continue to do so *if the desire to eat meat is present in you*. When you gain more illumination that and other desires which are not for your highest good *will gradually leave you*. There is to be no mortification; no penance; no harsh uprooting of habits. It took years of mind-action to build those habits; they are not to be crushed in a day or the structure itself will be shaken to its foundations.

A GRADUAL CHANGING.—This is something you must learn now, namely, that the building of the soul-body in the flesh is to be *gradually* accomplished. How do you patch a house? With material added here and there. To build a new body you must therefore supply the Soul with new material gradually. The architect can be trusted to do the work; all you need be particular about is that he shall be provided with the material to build with. Now for your encouragement remember this: *Every sweet good thought you have; every kind word you utter; every wrong impulse checked; every little wave of envy, greed, anger, hatred, jealousy, subdued during the day—all of this means so much good building material for the Soul*. And the Soul is quick to use this new material. That is how the effect of your first week's meditation and high thought is shown forth so speedily in your appearance. The work of rebuilding has begun.

THE KEYNOTE OF ZOISM.—I told you to make no *radical*

changes in your habits. Why? Because the building is to be done from within, smoothly and without haste. There is danger in the sudden uprooting of the old order. The fire may burn itself out. There must be no groanings and strife within. Remember the keyword, *gentleness*. As you advance in this work; as your body becomes more and more the physical expression of the Soul, these mind habits will fall from you *without* strivings on your part. 'As like draws to like throughout the world, so your soul-body will not ask to be fed upon coarse foods. You will notice first a contentment with fewer varieties of food. There will be first a simplifying of the diet, and gradually, very gradually, without pain or dissatisfaction, there will be a lessening of the *quantity* needed to nourish the new body. You need give this point no thought at present. The Soul will guard its own. Let it be your care now to ponder upon the Zoist's prayer, and to accept the commandments of Zoism as your standard of conduct. Read no further in this book for one week.

LESSON V.

THE THIRD STEP—WHAT THE PRACTICES ARE FOR—THE PRESENT RELATION OF MIND AND BODY IN YOU—THE PROCESS OF WORRY—FOR THE RESTORATION OF AUTHORITY—THE PRELIMINARY EXERCISE—THE PURPOSE OF THIS EXERCISE—PRACTICE IT AT ALL TIMES—THE EFFECT TO BE NOTICED.

THE THIRD STEP.—We are now ready to enter upon the physical exercises in Zoism, which are nothing less than the control of Zone itself in its simplest manifestation in the human body—the act of breathing. Zone is that energy which takes form in all bodily and mental functions, and the first of these functions, the most simple and at the same time the most necessary to the existence of the body, is the act of breathing.

WHAT THE PRACTICES ARE FOR.—The practice of Zoism is for the purpose of developing a control over the body and a control over the mind, thus leading the student to the control of nature and all animate and inanimate matter. First is established a control of that which pertains to the self, then a control of that which is without. We begin with the little things and through them reach the greater. Even at this early stage you must recognize that the preliminary exercise given you here is a means of educating the mind and controlling it. It is to be a development; a growth.

THE PRESENT RELATION OF MIND AND BODY IN YOU.—It will be well for you first to reflect upon the present relation in you of body to mind, and mind to self. First, your body is your master. Reflect upon that. It should not be so, but it is. Your body rules you. It has risen from the position of servant to that of master, and, like all pampered menials, it is daily abusing the authority it has usurped. Next reflect that so far from the mind habitually governing your body it does not even govern itself. It flies directly in the face of its own wish. For instance, you are worried and disturbed. You do not desire to be worried. On the contrary, you would give half your possessions to be free from this worry. It even keeps you from sleep, impairs your appetite and

undermines your health—all this flatly in opposition to your desire—and you say weakly “I cannot help worrying.”

THE PROCESS OF WORRY.—Now what is worry? A process of your Thought which *seems to be* beyond control. A process of your Thought. And what is your Thought? The reflection of your mind. Well, then, if it is your Thought, it is a part of you, and will you allow the part to govern the whole? Must you be weak and rendered ill because your servant, your Thought, is rebellious to your authority?? Here is a laughable absurdity. You have relinquished the reins and the horses are galloping where they will.

FOR THE RESTORATION OF AUTHORITY.—There must be harmony in the mind. There must be a reign of Law and Order established from this chaos. There must be a putting back into their proper places of all the powers of the Mind before the Soul can accept it as its mouthpiece. That is the purpose of these exercises in Zoism—to reverse the order of things within as they now exist, giving the self union with mind, giving mind mastery over itself by which it fits itself for this holy union, and giving to the body just such power as it should have, viz., the power of expressing the will of its ruler. Body and Mind are both instruments. They are not rulers, though we have made them so. Let us re-establish in ourselves the Divine Order—the original plan.

THE PRELIMINARY EXERCISE.—Now to the preliminary exercise. Seat yourself in an erect position, holding the spine straight, and having repeated the Zoist’s prayer, inhale a *full breath* through the left nostril and immediately exhale it through the right nostril. Then inhale through the right nostril and exhale through the left. Repeat again, inhaling through the left and exhaling through the right, and so breathe alternately seven complete breaths of inhaling and exhaling through each nostril—fourteen complete breaths in all. It will assist you in this practice if you close one nostril with the finger during its performance.

THE PURPOSE OF THIS EXERCISE.—This preliminary exercise is for the purification of the nerves and may be practiced many times during the day, but you must be careful to abide by its limitations. Do not seek to extend the number of breaths at any sitting. Fourteen is the number. This exercise following the prayer has a very calming effect upon the nervous system. It is really a prepa-

ration for the mind. During this exercise you must turn the eyes downward, waiting in thought for the mind to become calm. It will strengthen your confidence to note how, when you enter upon

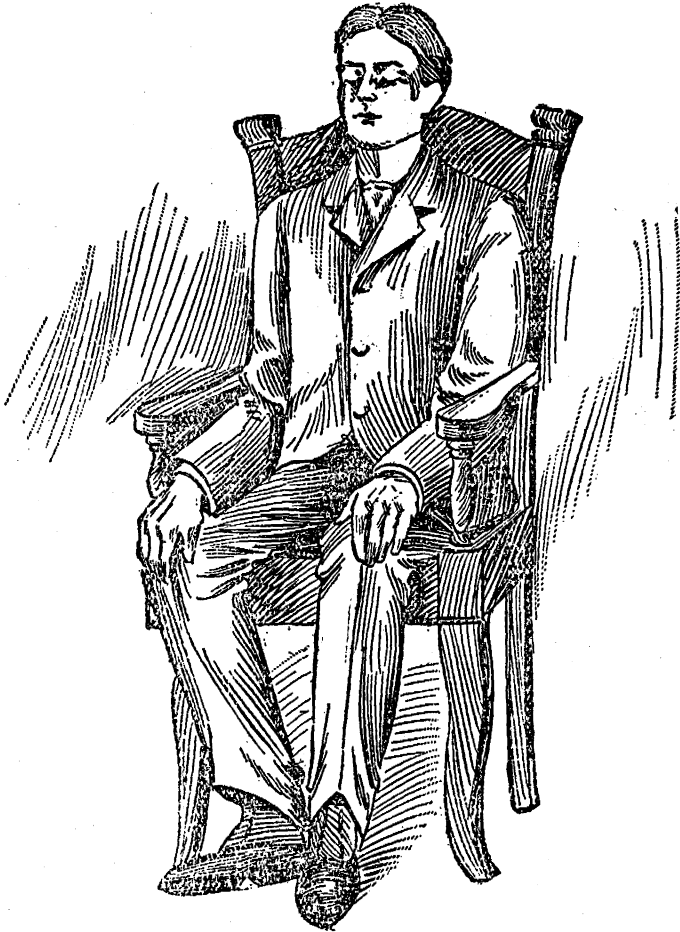


FIG. 2.—THE CORRECT POSITION.

this practice in a disturbed state of mind, a comforting tranquility comes to you and you rise from it refreshed and strengthened.

PRACTICE IT AT ALL TIMES.—Whenever the opportunity offers itself to you during the day you may practice this preliminary exercise with benefit to yourself, prefacing it with the Zoist's prayer, and it must always be used as an introduction, or prepara-

tion for, the later exercises which have to do with control of the breathing and control of the mind. When you wake in the morning use this exercise, and when you lie down to sleep use it, and during the day use it as often as you please, and if you wake in the night use it; it brings repose. *It can never be anything but a comfort and pleasure to you.*

Practice this for three days before taking up the exercise which follows, and which is for the control of Zone in the form of breathing.

THE EFFECT TO BE NOTICED.—The physical effect of this preliminary exercise will show forth *in an alteration of the voice. The tone will be fuller, rounder. In both woman and man the voice will lose its harshness and become sweet.* Note this. It is a sign to you.

LESSON VI.

WHAT CONTROL OF ZONE MEANS—THE FIRST EXERCISE PROPER—A DOUBLE PURPOSE—DEFINING THE PERCEPTIONS—WHEN TO PRACTICE—THE IMPORTANCE OF RETAINING THE BREATH—THE SECOND PRACTICE—THE THIRD PRACTICE—THE FOURTH PRACTICE—THE FULL BREATH—WHAT THE ACT OF BREATHING SHOULD BE.

WHAT CONTROL OF ZONE MEANS.—When the three days have expired you may begin the first of the exercises for control of the Zone. Let me show you in a flash what this word control means to you. When you absolutely control the action of Zone in you you govern it; it is yours to use as you will. When it is yours to use you can direct it whithersoever you will and it will obey you. Is your friend sick? You have power to direct Zone to him, curing him instantly of his sickness. Have you a desire in your heart? Your control of Zone *makes it your medium for conveying the wish in all its force to the object desired and it is yours*. It will come to you as certainly as that a stone which I throw into the air will fall again to the earth, and for the self-same reason—*because attraction or gravity is a manifestation of Zone, the Force you are learning to use*. Perhaps now you realize the importance of controlling this force within you.

THE FIRST EXERCISE PROPER.—This exercise consists of three practices, viz., inhaling, holding and exhaling the breath. During this exercise the air is inhaled through the left nostril only, and exhaled through the right.

After the preliminary exercise has ended continue to sit upright in your chair, and as you draw in the breath through the left nostril join to the act of inhaling the thought of the sacred word *Om*—pronouncing it A-U-M. Inhale this breath for four seconds, hold it for eight seconds, and exhale it in four seconds. With a little practice you will find it easy to make the word *Om* an audible accompaniment to the inhalation.

A DOUBLE PURPOSE.—We have a double purpose in thus controlling the breath: We desire to control the Zone, and we desire to so refine the perceptions that we can sense the nerve-currents in

the spine. While you are holding the breath, therefore, bend your thoughts downward upon the base of the spine and *think* that you are sensing the movements of the nerve-currents. You must learn to know the nerve-currents in your body. You must learn to *sense* the internal processes. Your mind has accustomed itself to dealing only with external sensations; you know absolutely nothing of what goes on within the body. You have read or been told that the circulation of the blood travels through veins and arteries in a certain way. You have noticed that when you strike your hand against table or chair a sensation of pain is transmitted to your brain, but you do not *know* by actual sensation how these processes are carried on. You feel only the result—the effect. This means is not within your scope of perception.

REFINING THE PERCEPTIONS.—It is very important, however, that your perceptions shall be made so fine, so subtle, so acute, that you become as well acquainted with your internal as with your external organization, because this is all necessary to your knowledge—to a government of yourself. Your first exercise, therefore, in *thinking* of the motion of the nerve-current in the spine is your first practice of looking within the body for knowledge of its manifestations. You are endeavoring to sense the action of the nerve-currents. Gradually, as your perceptions become finer, you will sense these currents in every part of the body and you will then acquire a knowledge of the body's workings. First we have to perceive or sense a thing. Then we begin to get power over it. The Mind should have power to control these nerve-currents. At present it has not, because it does not feel them. When it feels them it can begin to direct them. And these nerve-currents are also a manifestation of Zone. Therefore, you understand the importance of refining the perceptions by introspection.

WHEN TO PRACTICE.—*This breathing exercise which has just been given you must be practiced three times a day if possible, at waking, at noon, and at eve or sunset.* If it is impossible to devote this much time to it skip the noon practice, using it only morning and evening.

There is no other breathing exercise to be followed in the practice of Zoism than this, and an ability to extend the time of inhaling, holding and exhaling of the breath is the sign to the student that he is progressing toward the goal. It has been sup-

posed by some that through deep breathing all powers may be attained. The fact is it is by the discipline of the mind in conjunction with deep breathing that these powers are attained. For ten days do not vary the length of this exercise at all. At each practice breathe according to the directions given, twenty of these breaths, inhaling four seconds; holding eight seconds; exhaling four seconds. After the ten days have expired extend the length of the breath gradually, *but do not increase the number of the breaths*. There is to be no exception to this rule. *Twenty breaths will be your limit of practice always*.

THE IMPORTANCE OF RETAINING THE BREATH.—Just as important as the act of inhalation is the practice of holding or retaining the breath as given in this exercise. In no other way can the student learn so well his power over the so-called automatic functions. That which is at first distressing becomes by practice so easy and natural of accomplishment that he learns from this breathing-exercise, and especially from the holding of the breath, according to directions given, that he has in the past been breathing, not as he *willed* that he should breathe, but as *he thought he must breathe*. There is a great gulf fixed between these two attitudes of Mind. The power of *retaining the breath* with ease is a sure sign of the beginning of the acquirement of control.

THE SECOND PRACTICE.—The length of each breath must be gradually extended as you can bear the work. For instance, when the ten days have expired, at your next practice inhale for seven seconds; hold for ten seconds; exhale seven seconds. Continue for one week.

THE THIRD PRACTICE.—When the week has expired begin then to inhale ten seconds; hold twenty seconds; exhale ten seconds. It will take a full week's practice before you can do this without effort. But by this time you will be sensing nerve-sensation in the body, and this will encourage you to persevere. Never miss an exercise if you can help it, because this is the most important thing in the world to you. If you cannot practice just at the same time every day do not worry about that—practice as nearly at the same hours as you can.

THE FOURTH PRACTICE; THE FULL BREATH.—Now when you can take this practice without effort you will be ready at a bound to take what is known as *the full breath of Zoism*,

namely, inhale twenty seconds; hold twenty seconds; exhale twenty seconds. This will take a month's practice before you can perform it with ease, and then you pass beyond the cramping necessity of *measuring* your breathing. Then your breathing measures itself, enlarging, extending, expanding, leaving your mind free to concern itself with any object or desire upon which you concentrate its powers, and your control over the act of breathing gradually extends in this way until you become unconscious of the inhaling and exhaling of air, so deep and effortless has the act become.

WHAT THE ACT OF BREATHING SHOULD BE.—When this time arrives you will have gone far toward the recreating of the soul-body with which the act of breathing is a feeling rather than a function; it is a delight in itself, a sense of power in itself. To you at present to breathe is neither pleasant nor painful; it is merely a necessary function; but to the soul-body to breathe is a joy, because that soul-body has etherealized all functions, and the calmness of the mind permits the *joy of living* to be sensed as a fact of almost tangible intensity.

I have laid down these fixed rules for measuring your breathing exercises for your guidance, because we shall not again refer to them.

After this we concern ourselves with the government of the mind, thereby increasing our power and knowledge.

Practice these Breathing Exercises till perfect before passing on to the following Lesson.

LESSON VII.

HOW THE MIND GETS POWER—CONCENTRATION THE KEY TO HAPPINESS—THE HIGHEST FUNCTION OF THE MIND—THE THREE STEPS—THE PRACTICE OF ATTRACTIVE CONCENTRATION—THE FIVE OBJECTS—THE REASON, WHY—OBJECTIONS—HOW CONCENTRATION IS ACCOMPLISHED—MOVING GRADUALLY ON—WHEN TO BEGIN THIS PRACTICE—HOW LONG TO PRACTICE—WHAT TO DO—DIRECTING THE SUBCONSCIOUS—THE FORCE OF ASSUMPTION—WHEN RESULTS ARE SEEN—CONCENTRATION ON HAPPINESS—EFFECTS TO BE NOTICED—A WRONG INTERPRETATION OF THE LAW—A TYPICAL CASE OF SORROW—YOU ARE NOT SORROW.

HOW THE MIND GETS POWER.—All power may become resident in the Mind, because all power is the property of the Soul and the Soul is ready to give itself to the Mind in part or whole, according as the Mind can bear the light. The sun gives light to the moon, and the moon gives light to the earth; and even so the Soul expresses itself upon Mind, and Mind expresses itself upon Body. But this mind does not always reflect the Soul. Far otherwise. The purpose of Zoism is to turn the Mind toward the Soul, that it may *always* reflect the light of the Soul.

How is this to be done? By freeing the Mind from the powers of the senses.

How is this freedom to be brought about?

By concentrating the Mind.

So the purpose of Zoism is briefly to teach the Mind concentration?

Precisely. *With perfect concentration of the Mind comes all Power and all Happiness.*

CONCENTRATION THE KEY TO HAPPINESS.—That seems a tremendous statement to you. You have always heard of concentration from the time you were a boy at school; you were told then to "concentrate on your work that you may be successful." The admonition fell upon your ears, but its significance escaped you. *Were this concentration of the Mind habitual to all human beings, sorrow, pain and poverty would be among the impossible experiences of life.*

THE HIGHEST FUNCTION OF THE MIND.—It is only when the Mind is stilled in its diffusive activity that concentration is established. It is only then that union with the Soul and with God is made perfect. The highest function of the Mind is not Reason. The highest manifestation of Zone is Thought, but there is a higher function of the Mind. That function is called *superconscious perception* and is superior even to conscious Thought, being a blissful knowledge beyond Reason.

THE THREE STEPS.—Concentration of the Mind is the preparation for you to reach that state of superconscious perception. I can tell you when you will reach that goal—the superconscious state—*when mind and soul are one*. There are three steps which can be reduced to mathematical calculation in seconds:

When you can hold the mind void of all activity, void of all thought for twelve seconds, then you have attained the first step.

When you can hold the mind fixed upon the thought of Love for one hundred and forty-four seconds, then you have attained the second step.

When you can hold the mind at rest, realizing only one fact, the presence of the Holy One, for three hours, you have attained superconsciousness.

Do not think this is impossible. It is well within your reach: but you cannot do it to-day or to-morrow. Work patiently for it. It is worth your while.

THE PRACTICE OF ATTRACTIVE CONCENTRATION.—Now we begin the practice of concentration. What is the first step? To choose an object. We might choose anything as an object for this practice, but, bearing in mind the fact that you wish to see proof of the value of this practice to you as you go along, we will choose something which will not only start you in concentration but will also attract for you an advantage, a material advantage, corresponding to the nature of your thought.

THE FIVE OBJECTS.—You may choose therefore for yourself one of these five objects upon which you will concentrate: 1. Beauty. 2. Health. 3. Riches. 4. Happiness. 5. Knowledge.

If you concentrate on Beauty, you will receive Beauty.

If you concentrate on Wealth, riches will flow to you.

If you concentrate on Health, pain and disease will leave you.

If you concentrate on Happiness, joy will come to you.

If you concentrate on Wisdom, the gates of Knowledge will open to you.

THE REASON WHY.—And the reason for this is that by concentration you put the mind in touch with the Soul. That Soul which *commands, governs, attracts*, all things soever that it desires. This will not happen to you in a moment or in a day, but as the mind grows in power by concentration it becomes easier to attract the things desired; the mind becomes a tremendous battery of force. It is a very good plan to take up each one of these objects in routine during the first five days of the week, because all are worthy ambitions, and all are possible of attainment. Take Beauty for Monday, Wealth for Tuesday, and so on down the list. On the sixth day concentrate only upon the nerve-currents that you may increase your knowledge of the finer movements of the body, and on the seventh day concentrate only upon the Soul, the highest, because that day will be your Sunday or Holy Day. If, however, you desire one thing in the list over and above all others make that your object of concentration unswervingly for the six days in the week, changing on Sunday only, and continuing during the ensuing week.

OBJECTIONS.—But at this point you say “I do not know how to concentrate; whether to think of the object in a general way or whether to think of it as possessed by my friends, or whether to think of it as a word apart from its meaning. Am I to constantly repeat the word to myself in a whisper; what *am* I to do?”

I mention all these queries in order that you may know that all are wrong methods of concentration.

HOW CONCENTRATION IS ACCOMPLISHED.—You are to concentrate upon Health by identifying yourself with Health. You *are* Health. It is the body that is sick: not you: not even the mind is sick: much less the Soul. The power is in mind and soul. Health is there. Claim it. There is a sect of philosophers who deny sickness and claim that all is mind. They cure disease, but not by their philosophy which is topsyturvy: they cure disease by affirming that disease is not: does not exist. But disease is a fact, as much so as that bone and muscles and nerves are facts. And disease is an effect: the effect of disharmony: interruption to the laws of the body's operations. The cure is in the power of mind and soul to restore harmony,

and because they have this power our good friends claim that disease is an error of belief only. Well, it matters little how they construe the law so they have even a slight grasp of it. The fact remains that mind rightly directed *cures* disease. Mind, wrongly directed, *creates* disease. Mind rightly directed *prevents* disease.

MOVING GRADUALLY ON.—At the beginning of this lesson I told you that when you could hold the mind absolutely void of all thought for twelve seconds you had reached the first stage of pure concentration.

But before you attempt the attainment of this step or the steps following that, you must first control the activity of the mind by compelling it to think of one object only for a certain length of time; and for that purpose I picked out the five objects mentioned above.

Do not confuse concentration with reasoning. Concentration is the practice of *realizing*.

WHEN TO BEGIN THIS PRACTICE.—This first exercise in *attractive concentration* may be begun after your first month of preparatory breathing-exercises has expired. It should immediately follow the breathing-exercise, and be practiced twice daily, for the first month. After that the practice of attractive concentration, as it is called, because it is for the purpose of drawing material benefits to you, may be resorted to at odd times whenever there is in your mind a desire which you wish to have realized. Although I apportion the time for these practices to morning and evening you are not bound by this. If you are able to do so you may with benefit take up the practice four times a day: in the morning, before noon, in the afternoon, and in the evening.

HOW LONG TO PRACTICE.—The length of time during which you concentrate, *apart from the time spent in breathing-exercises*, is thirty minutes at a sitting for the first month. After that the time may be increased to one hour, and beyond that there is no restriction. The Zoist is not bound by any rule of time. He concentrates when he will and for as long as seems good to him. He is not practicing, however, as a student, and you must go by rule until you too attain to independence of action.

WHAT TO DO.—Now we will suppose that you have finished your morning exercise of prayer and breathing and are ready to begin to concentrate on Beauty. You continue in the

same posture, sitting straight in the chair, and now breathing deeply and rhythmically through the nostrils. As a text you say to yourself slowly but emphatically, "I AM BEAUTY." And then, closing your eyes, the practice is begun. First, picture to yourself your face and form as you wish them to be. Then realize that they *are* changing according to your desire. When you have decided what it is you wish changed in yourself and what form it must take then you have nothing more to do but

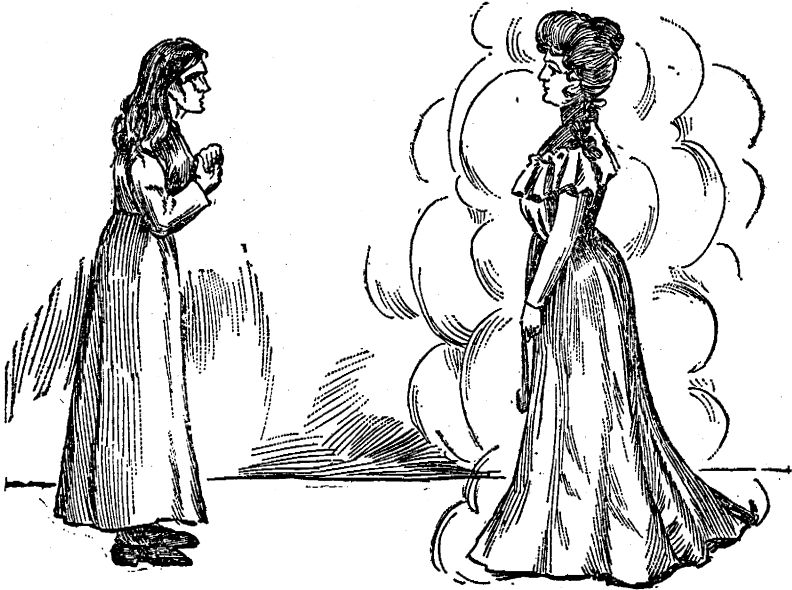


FIG. 3.—REALIZING BEAUTY.

realize that the change *is* taking place. All your body, every part of it, is changing in obedience to the *undirected command* of the mind working upon the subconscious plane. That is a scientific fact of which you are well aware. There is loss and repair: loss and repair, change always: motion always.

DIRECTING THE SUBCONSCIOUS.—Now all you are doing in making beauty your own is giving an order to this subconscious mind to work along certain lines: to change matter according to your desire, instead of in a haphazard way. And you give this order to your subconsciousness, not by addressing it directly, but by maintaining an attitude of positive concentration upon the

change that is to be brought about, *assuming that it is already made.*

THE FORCE OF ASSUMPTION.—In other words, you first assume the fact, and later it becomes a fact. This is the philosophy of it. In its practice you will find that your mind, unused to this compulsory attention to one object, is drifting away into various byways of thought. Recall it as soon as you are conscious of its wanderings. For instance, your object is your own beauty:



FIG. 4.—REALIZING HEALTH.

that is your picture work: it is yourself as you mean to be that you must keep your thought intent upon. Are your cheeks thin and hollow? Picture them round and full. Is your complexion sallow? Think of it as rosy red. It will help you just at first to repeat to yourself after every wandering of the mind, "I AM BEAUTY," but after practice you will find your thoughts becoming daily more amenable to your control. And it may assist you just at first to write rapidly and repeatedly upon a sheet of paper the words "I AM BEAUTY," for the purpose of still more deeply imprinting the idea upon the subconscious.

WHEN RESULTS ARE SEEN.—And in a week—in one week—you will notice a material change in the direction you desire. Do not desist until you are in face and form the image of that picture which you realized yourself to be, and which you have become by the power of attractive concentration. You have wrought no miracle, although to your friends the results may seem miraculous. You have simply put into operation a Law of Being which anyone who understands it may use. It is a Universal Law; and therefore common to all.

CONCENTRATION ON HAPPINESS.—So proceed with any of the objects of concentration mentioned. If you seek Happiness: assert, maintain, “I AM HAPPINESS.” Do not say “I am Happy,” because that limits the happiness to the time being, but say, and *mean it* when you say it—*realize it*—I AM HAPPINESS—and take that as your point of concentration. I say to you in all sincerity that if you would enter the Kingdom of Heaven which is within you you must become as a little child. You must not mock or ridicule or condemn. You must abide by the Law, and the results will show you that my words are the interpretation of the Law. You have been afraid all these years to claim your own. You have been just as much afraid of your own ridicule as of the railery of others. Your reason even now rises up and laughs at the whole process as absurd. But I tell you that your reason is worth nothing when it conflicts with Law, and Law is only the Rule of Effects. If what I say will happen does happen then you have an effect or a fact. Your reason is founded only upon facts. When you have added this fact to your knowledge then your Reason is compelled to accept my teaching, and henceforth so far from condemning this thing as impossible you say, “It is founded upon Reason.” Beware then that you do not stultify yourself by condemning it hastily. Let the fools scoff, but do you gather knowledge. Your time is valuable.

EFFECTS TO BE NOTICED.—When you have concentrated upon Happiness, though you began the practice with great sorrow in your heart, you will be comforted by the ministration of the Soul. You will come out of the concentration with peace in your mind, and also, note this, with the power to put off your sorrow from your thought. This sorrow has usurped your attention: it has dominated your mind: it has darkened the light of the soul: it has made you miserable, harassed; perhaps left you in such acute

anguish that you are unable to think: you can only feel—an agony. Dear friend, this is a pitiful state of mind, but if I can make you see that it is not meant that you should feel in this way these lessons will have done good in one important particular.

A WRONG INTERPRETATION OF THE LAW.—A dear friend of mine wrote me only yesterday that happiness was to be won only through much suffering. What a mistake! And for how much unnecessary misery is this same mistake, this same blunder, responsible! The Law is, *Knowledge is to be won only through much suffering*. Suffering is a teacher. Misery is a guide. For what? To what? To the eternal Truth that *you are not misery; you are not grief; you are not sorrow*. But you will be these things: you will be misery, if you identify yourself with this wave of the mind: if you do not learn to check your thought and govern: govern: not be tossed about like a straw, but look up and know that you are of God. I cannot leave this subject here without still further revealing to you the Law of Happiness. You will find it out for yourselves in time, I doubt not, for that is your divine birth-right, but if I can make it more plain to you it will set your feet to-day in the right path.

A TYPICAL CASE OF SORROW.—I must illustrate a point. You are suffering, we will say, because someone very dear to you has wronged you deeply. I speak very tenderly here because sorrow has a dignity and a pathos of its own, and though I know that the sorrow is a mistake I know also that it is very bitter, and very hard to bear. This sorrow of yours is not concerned with revenge; you have forgiven the wrong; you have forgiven the doer; but the pain is there, and though you do not analyze it it is pain that one to whom you had given trust and love could stab you in return. Now look a little closer. You feel the pain most because he, the doer, has withdrawn himself from your soul-plane. Perhaps you idolized him and now you are lonely. Is there not the hopeless poignant anguish of desertion? So you are lonely, left alone. You, a God, deserted and alone! Then you have been *leaning* upon a human being for light and life and love and peace. Why has this sorrow come to you? Can you not see why? You have been false to the Godhead within you; you have been building upon the sand; you have been dragging your divinity down, down, till it is identified with a human emotion: a sense of loss. You, a divine being, having in yourself All Power, All Happiness,

All Love, All Light, have identified yourself with a disturbance of the mind, a disturbance no greater and no less than laughter except as *you* make it greater or less. Oh, dear friend, stand up, and *know what you are, and who you are*. Be. Be the Soul: not the mind. Claim from the Soul even in your hour of bitterest grief that Joy and Life which is its essence, and look at your sorrow apart from you.

YOU ARE NOT SORROW.—It is not *you*. Do not hug it to you. Claim for yourself its opposite—that which you are—Happiness. All evil and sin in this world are negative. They mean only that Good is absent. Even so Misery is a negative force, and is only powerful in the absence of its positive opposite, Happiness. You are Happiness because that is your Essence, but you are not Misery. Misery is sent you as an experience to teach you the Law. Drive out misery from your heart by concentration upon Happiness. Hold the thought. Remember that your purpose upon this earth is only *that you may learn to rest in and put forth your own strength*, and so stand erect, leaning on no one but God. We needs must love the highest when we see it. Can you not see it now?

LESSON VIII.

A STEP NEARER THE GOAL—THE COMPELLING FORCE OF DESIRE—CHANGE OF HABIT—THE WORKING OF THE LEAVEN—THE DEVELOPING POWERS—THE FIRST STEP IN PURE CONCENTRATION—WHAT TO DO—WHAT THIS PRACTICE MEANS—THE SECOND STEP IN PURE CONCENTRATION—WHAT THIS PRACTICE AIMS TO TEACH YOU—TO BREAK DOWN THE BARRIERS—LENGTH OF TIME NECESSARY FOR THIS PRACTICE.

A STEP NEARER THE GOAL.—After two months of this training you are ready for the higher practices in Concentration.

At this time if you have faithfully and earnestly followed these Instructions there will be many changes both in you inwardly and externally and also in your environments or surroundings. Realize now the truth that your environment is what you make it: there is no accident in life: there is no force in happenings of themselves: all things come by design: when in you is born the knowledge that health is yours by right upon demand as a manifestation of mental power then to you will health come. So to you will come beauty of form and feature if you seek it: and wealth if you seek riches.

THE COMPELLING FORCE OF DESIRE.—*Because your mind compels wealth to you.* Have done with worryings: with fear: with doubt: with weakening anxieties. "*Be still and know*" that these things are yours, waiting your claim upon them. The change within you is marked. There has grown Order out of Disorder, and this Order extends to your habits of eating. Perhaps you have been a free liver, fond of a good dinner.

CHANGE OF HABIT.—You may still enjoy a good dinner, and indeed enjoyment is certain with you whether the dinner is good or ill. But the chief point of difference in the selection of your food is that if left to yourself a dinner of fruit and cereals is productive of more pleasure than was the most varied of repasts in the old days. Milk will be your chief mainstay. And you will find that as the desire for strong food lessens the mind becomes still more attuned to the spirit of Infinite Love brooding over the Universe. Yet you will note that you have not lost flesh during your training: rather the reverse. A clear eye, a smooth skin, a

face of peace and power reflecting a contented mind, these are yours—and these are worth having, are they not? There is never a contented mind which does not hang its banner from the walls that all the world may see.

THE WORKING OF THE LEAVEN.—And working in union with this purity of the flesh, for you are still building the spiritual body, and will be for years yet, is purity of thought. The trained mind, taught to dwell with pleasure upon the good, turns as emphatically from the evil as it once was drawn to it. Now it will be noticed that impatience, anger, irritability very rarely come into the mind. Love is its abiding guest; and Love rules the Universe. So, too, it will be found that fatigue of body is much more easily borne than formerly. The new soul body which is forming has in it powers of resistance to weakness which the old body did not possess. There is an elasticity of step which was absent before this training of the mind. There is a feeling of buoyancy in the body which is one of the reflections, if you but knew, from the content and harmony within, *because the body is just what the mind makes it.*

THE DEVELOPING POWERS.—In the same way the mind is improved in its working capacity. The artist has powers of imagination, powers of conceiving and projecting ideas upon canvas which begin now to approach his ideal of what his work should be. The mechanic finds his powers of observation sharpened and his wits quickened. The student finds his intelligence broadened; his brain expanding with new powers of reasoning and expression. The woman finds the attractiveness of youth returning to her, the wrinkles vanishing; the suppleness and grace she demanded as her own returned to her. On all sides is seen this advance in expression or externalizing of the new thought. Well has it been named The New Thought. It is new and its works are new. Not that the student has attained—far from it. He has just begun to realize some few of the benefits. But having these he has cast aside all doubt, and is now prepared to follow the Light within. These are some of the benefits realized. Others are the power to govern pain in himself; the power to sense sounds, as of music inaudible to other ears; the power to see as in a picture events that are transpiring at a distance; the power to read the thoughts of others. The power to govern and impress others. He who has begun to govern

himself has begun the conquest of mankind through Love. First the control within; then the control without. But these are only dawning powers; they are embryonic merely; a promise of that which is to come.

THE FIRST STEP IN PURE CONCENTRATION.—You are ready now for your first step in pure concentration. Do not hurry the good work. *Live the Commandments.* Make their virtues a home in your minds. *Be them.* Practice your breathing steadily; practice your attractive concentration till you are perfect.

The second step in concentration is one of the three separate steps towards the state of superconsciousness.

WHAT TO DO.—You are to sit upright in a chair and keeping the eyes open you are to make the mind void of all activity, all thought, for twelve seconds. This is not so easy as it sounds. Are you counting to yourself? Then you are thinking of the task and wondering if you will hold out till the twelve seconds have expired. You must not count. You must only *estimate* the length of time you spend upon this—guess at it. Let it be either more or less than twelve seconds. Stop the practice as soon as a thought rises in the mind and begin again. Practice this frequently during the day. Practice it before you undertake any task requiring brain-effort. Note the reflex action of it—as the mind, held in leash, as it were, springs back to work the moment you let go with all its faculties superactive. Note the refreshment following this enforced calm. I will not dwell long on this point. Practice it continually, immediately following your other practices if you wish; because you have now reached a state of training when you can enjoy exercises which would have left you fatigued in the early days of your preparation. Fatigue is soon to be an effect unknown to your body and mind. Lengthen the time of this however gradually.

WHAT THIS PRACTICE MEANS.—It is a powerful exercise and means much to you because it is an instant and forcible separating of the mind from its functions. It is a control of Zone by arresting that Zone's action upon the brain—*holding the Energy of the Universe immovable at your will.* Extend this control gradually until you can still all activity of the mind for the space of thirty seconds, allowing no thought to come. Two weeks will be sufficient practice to attain this end.

THE SECOND STEP IN PURE CONCENTRATION.—We come now

to an even more important practice; that of bending all the energies of the mind in one unbroken wave upon the quality of your Being—Love—for two minutes and a half or thereabouts.

As this practice is a preparation for that last step which opens the way to all knowledge it must be minutely dealt with so far as directions concerning details go.

WHAT THIS PRACTICE AIMS TO TEACH YOU.—This is to be the *realizing of the quality* of your individuality, and not your quality alone, but that of all created things in their essence. God is Love. The Soul is Love. You are Love. The purpose of this practice is to make your thought more nearly the pure reflection of the perfect Soul within you than it has ever been before. Think of Love as a concrete thing, not as a principle. Realize that it means in you Harmony, Health, Happiness, Peace and all Content—a great Content, submerging all things else. You must not *think* Love. You must *feel* Love. That is what this exercise means. You must *Be Love*. You must be what you are—Love.

TO BREAK DOWN THE BARRIERS.—These series of exercises have been given you to break down the barriers which you have imposed between yourself and your mind; or rather which your mind has raised between itself and its perfection. But the obstacles are being removed, one by one, and this, one of the most beautiful and comforting of all the practices is also one of the most elevating in its effects. From this you will emerge, glorified, radiating the Light of Love from your face, in your carriage, in your thought—the reflection of the quality of the Soul within. Practice this exercise three times daily for half an hour at a time for the first month. Extend the time during the next month to an hour twice daily instead of thrice, and after that dispense with all question of time and practice it continually when you will and where you will.

LENGTH OF TIME NECESSARY FOR THIS PRACTICE.—But this practice must not be curtailed. This is the initiation to the highest step of all, and the building of the Soul-body must be nearing completion before the last step is taken. This practice of meditation upon Love must be continued for one full year of twelve months before the last step, the attainment of superconsciousness, is attempted. Prepare yourself thus to be worthy of the knowledge which shall be revealed to you.

LESSON IX.

THE LAST STEP, THE ATTAINMENT OF SUPERCONSCIOUSNESS—WHAT THIS STATE IS—WHEN THE LIGHT IS REVEALED—HOW TO PRACTICE THIS—THE VISIBLE EVIDENCE OF THE PRESENCE OF THE SOUL.

THE LAST STEP, THE ATTAINMENT OF SUPERCONSCIOUSNESS.—When Thought is merged in feeling; when all within and all without is Bliss; when the eye is incapable of tears; when the tongue has lost the power to wound; when the soul-body is developed; when sense-enjoyments are curbed; when body and Mind and Soul are of one purpose—then is the state of superconsciousness. Through this we reach eternal life in the flesh if we will it so; out of the flesh if that is our desire. The soul-body, glorified though it be, is but a covering for the Soul, and, having performed its work—the will of its master—may be laid aside to return to that matter whence it came. But the Soul, individual, personal, indestructible, made personal by its earth-experience, lives on forever, an expression of the God-head.

Greatly then we desire to enter this state, that to us may be given power over all nature, over our own mind and body, and over the minds and bodies of others.

WHAT THIS STATE IS.—The state of superconsciousness is a continued state of feeling, perceiving, knowing, without thought or reasoning. It is attained by a form of concentration which is entirely free from effort of any kind. There is no *consciousness of concentration*. It is the absolute surrender of the Mind to the Soul without conditions. And this Mind which bends all its energies upon a reception of the divine light from the source within is a very different mind from that which began the study of these exercises a year and a half ago. It is now a Mind of absolute harmony; having no fear, no doubt, no enslaving attachments, no wandering desires—a Mind in order and at rest. This is the Mind that is offered to the Soul. It speaks to the Soul thus: "Lo, I have conquered all things within for Thy sake. I come with clean hands and clean heart to claim my own. Show me Thyself that I may be one with Thee, the Holy One, for evermore."

WHEN THE LIGHT IS REVEALED.—Then the Soul opens the door of its habitation never more to close it upon the Mind that has won the right to claim equality with it. Then Mind and Soul are One, and to this end you will labor diligently, as others have labored before you.

This practice is more blissful, more full of sweet assurances of success, than any that have gone before. It is now a joy to live; a joy to breathe; a joy to work; the meanest toil becomes dignified; the smallest duties become a delight, because the radiance of the Soul is shining forth, illuminating body and Mind, ever pressing home the unalterable truth that this is the union which is of God and which is complete unto itself, indissoluble.

HOW TO PRACTICE THIS.—Let there be no intrusion of other exercises when you are ready to enter superconsciousness. Go to your room, alone, and shut the door. Sitting erect, lift your *heart* in silence to God, repeating without sound the Zoist's prayer. After that practice the first step in pure concentration for a little while, closing the Mind to every thought. Then opening the Mind allow only the thought of Love to enter. Passing on further yet, enter the state of feeling. *Know* that the Soul is there.

THE VISIBLE EVIDENCE OF THE PRESENCE OF THE SOUL.—There will be about you a celestial light; *a radiance which will be manifest to your eyes*, and which will enfold you as in a cloak. This is the sign that the illumination has come, and that the union is complete. Henceforth you will be close to God. From these experiences in superconsciousness you will come forth full of strange knowledge of things unseen. To you will be given the power of prophecy; the power to speak with strange tongues; the power to heal all diseases; the power to transport yourself from place to place at will, this being but a manifestation of control of nature; the power to lead all mankind into the way of Truth, and the power to hold everlasting life.

The purpose of your creation has been fulfilled and you are one with the Soul and with God.

LESSON X.

THE ZOIST—HIS TASTES—HIS SELF-SUSTAINING BODY—HIS MISSION—HIS POWER.

THE ZOIST.—The body of the Zoist is spiritualized matter, formed of particles refined in process of manufacture by the fire of his thought. The blood of the Zoist courses swiftly through his veins; the circulation is uniform. The nerves of the Zoist are in subjection to his Mind, and by the power of his Mind he directs energy or Zone to any part of his body that he wills. By similar command he projects his nervous energy upon others for their healing. He has learned first how to control and direct the Zone in his own body before gaining the power to project it from his body upon others; the one is the key to the other.

HIS TASTES.—The advanced Zoist has no desire for food that is cooked nor for the flesh of any animal. His diet consists of grains, fruits and water. Milk is only accepted by him during his time of probation as a link between flesh-eating and the pure diet of grains and fruits. Most of his sustenance for the body he derives from the air he breathes, drawing to himself Zone in abundant quantities from the atmosphere, thus replenishing his nerve-substance direct without transmuting the food he eats into the nerve-energy consumed in his day's work. To him, as his thoughts become less and less influenced by the body's activities, comes less and less the need of material sustenance in the shape of food, and eventually he reaches the state in which the physical body, truly refined from all grossness, truly spiritualized in its molecules is capable of existing eternally without other food than that which is drawn from the air.

HIS SELF-SUSTAINING BODY.—The physiological explanation of this is not difficult to receive, the more especially as an almost identical power of self-sustenance is given to some reptiles and inferior creatures. When the desire for food diminishes, the draughts of the body upon the air-food increases, at the same time the excretions of the body diminish until they cease in operation entirely, the supply of material food having been discontinued. Then the skin of the body becomes both a receiving and an excreting organ; the pores of the skin as well as the lungs assisting

in the act of respiration or absorption of air food, and the pores of the skin assisting in the excretion of the carbon of the body formed by the combustion of the oxygen. Later the nature of the excretions through the pores of the skin changes, the combustion having declined to a minimum. Then the Zoist possesses a body full of vigor and power, which supports itself without food, as we know food, but which is feeding every moment upon the source of all energy without; the Zone of the Universe. This is the physical body eternal and indestructible; the true covering of the Soul and a habitation worthy of the spirit of God.

HIS MISSION.—The Zoist's services to the world are not blazoned forth with trumpet. Fame, as we know fame, is not for him. To praise and blame he is indifferent, because they have in them no significance to the Soul that knows. Wild animals are subject to him. His Love encompasses him as a shield and no harm can befall him. His mission is to enlighten the world by radiating pure and uplifting thought upon the ether by which he is surrounded, knowing well that in its good time some human mind in need of comfort will draw to itself this Thought by power of the attraction of like to like, and so, perhaps, be directed upon the Way to Life.

HIS POWER.—Unto the Zoist who has attained, is given all power on earth. He, by his thought, can shield others from harm; he can heal the sick; he can restore life to the dead. He can still the tempest and the storm, because he has the faith that is born of knowledge. He is master of himself, and therefore he is master of Nature. Having faith if he say to this mountain, "Be thou removed and cast into the sea," the forces at his command will obey him. But he manifests his power in conformity with Nature's design. It is not his pleasure to do that which is contrary to Law and Order. He is himself a perfect manifestation of Law. He is without desires of the senses, or of the heart. He is without attachments. He loves the Good (God). He sees that every human being is potentially divine, and his work on earth is to assist others to reach the heights he has climbed himself. The peace of God which passeth all understanding dwells within him and he in it. With him is neither day nor night; seasons come and go; years and ages pass, but he remains unchanged, fixed, unalterable, in the companionship of God and angels, enduring as the Soul itself for all time throughout eternity.