

WRITINGS FOR A BETTER WORLD

DR. OTOMAN ZAR-ADUSHT HANISH

MAZDAZNAN

HEALTH & BREATH CULTURE

A COURSE OF 12 LESSONS

LESSON 1 TO 6

EDITION HEAVEN ON EARTH



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Founder of the international and interdenominational
Mazdaznan-Movement

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FOREWORD

SINCE our repeated re-print of *HEALTH AND BREATH CULTURE* we have been approached with the plea to give a few pointers to those who are not in a position to avail themselves of the Three Months' Course given by the Centers. We are only too happy to do so, since the edition of 1902 was intended for pupils who studied with us or our graduates. As will be remembered by reading the Preface to the first edition it was never our intention to write books, neither do we care to do so now. We prefer to expound *The Only Great and Inimitable Philosophy of Life-Mazdaznan*, orally.' Only upon urgent request from pupils, who found Mazdaznan being plagiarized by recognized literateurs and the press in general, have we submitted to frame up some lessons as taught in regular courses.

Ever since the return of Anquetil du Perron from Surat, India, to France in 1762 Mazdaznan has been plagiarized for aggrandizement of individuals and schools, and there hardly is a system throughout the civilized world that has not been benefited by its wonderful teachings, giving no credit to the source, still using its sacred names for commercial purposes, knowing only too well its magic effects, as in – *Mazda Light*.

Rev. Dr. Otoman Zar-Adusht Hanish was the first to declare the source of rational inspiration after Swedenborg, Voltaire, Kant, Spinoza, Renan, Schopenhauer, Max Müller, Spencer, Häckel, Jackson, and many others, too numerous to mention, have for some reasons failed to give due credit to the true source of their learning, and yet most liberally have made use of the material that assured them an authoritative standing before the academic world.

Let it be remembered that there are people in this world who have love for humanity at their hearts, and are so happily situated that they need not worry for the morrow. Having tested for themselves the golden maxim that "*Self-preservation is the first law in Nature*" the Good Spirit lead them to the discovery of the "*Elixir of Life*" as you are being led to it right now.

It is folly to withhold knowledge, understanding and wisdom from our kind. We are to make the way unto Progress straight that many more of us may enjoy the inexhaustible storehouse of Nature, since Knowledge of Nature is Power; Knowledge of God is Life.

Man is so constituted that to his possibilities no limit can be set. But he is not free to develop his higher nature because of the suggestions he has fallen prey to, and is still influenced by, and because the real source of information is no longer known to him. "God has made man perfect, but man has made unto himself many inventions."

Man has to gather his information from two sources – *Inspiration and Revelation*. In this way alone may man reach *Polarization and Realization*. Let us never forget that as a product of the Earth or Heaven we are the only ones of all creation who do not only think deductively, but have power to convey our thought unto others by word and demonstrate it through deed. Still, no matter how much we may acquaint ourselves with mental laws we never dare to forget our elementary nature, always keeping before us the picture of the long-lived cypress which with the advance of growth into upper air correspondingly casts roots into the depth of the earth to keep its balance, and therefore becomes well seasoned, and even though cut up into lumber, outlasts all other wood-almost breathing immortality.

DR. O. Z. A. HANISH « *HEALTH & BREAT CULTURE* » - LESSON 1 TO 6

Keep your physical evenly balanced with the mental, bearing in mind that he alone who controls both, brain and muscle, gains all that life can possibly offer.

Keeping up the following simple instructions for just one month will suffice to prove to you that all we need is to prepare our nature, cultivate the elementary conditions, and the fruits of the spirit are sure to follow.

Demonstrations need no proof, they are stubborn Facts. There are thousands upon thousands who have learned to demonstrate. We do not have to print and reprint their testimonials, as we object to hypnotic spells, persuasion and influence; that may do for the weak- and shallow-minded; we prefer to point the way unto truth and life to those who need not be carried all the way.

"*God assists those who help themselves.*" Be a man; be a real woman. The gestative period of savagery is past; civilization has carried us through our childhood days of dependency; the liberty bell unto the Fatherhood of God is ringing in our ears; be a man; rally around the Banner of Peace-for in Peace we shall prosper.

The infallibility and superiority of Mazdaznan Culture is sustained by the fact that the Public through its Teachers, the Press through its Writers, the Pulpit through its Ministers, has and does continue to copy and imitate Mazdaznan. An Imitation always bears out the efficacy and genuiness of the Original.

Ever ready to assist and counsel unto the very last,
We remain, in the interest of your welfare,

REV. DR. OTOMAN ZAR-ADUSHT HANISH

MAZDAZNAN HEALTH & BREATH CULTURE

INTRODUCTORY LESSON

***SALUTATION: IN THE NAME OF FRIENDSHIP FOR THE FURTHERANCE
OF COMMON SENSE AND REASON; GREETING: —***

BEFORE going into the Study of *HEALTH AND BREATH CULTURE* we shall be pleased to have our pupils acquaint themselves with a few facts so essential for the results to be obtained from so vast a Study as that of *HEALTH AND BREATH*. Above all things let us always remember that Study is one thing and Practice is another. Study precedes Practice. As the Study so the Practice. Is the Study a feasible, reasonable and a logical one, then Practice will be followed with equal results, and most satisfactory to the earnest Student.

Although living in the Eternal Now we nevertheless are aware of the fact that Time is precious and Life is short. Besides, the demands made upon us in this Age of Reason are most strenuous and the "*Survival of the Fittest*" no longer applies to Men of Muscle but to the *Man of Nerve and Brain*. It is the schoolboy only, who with some pride still measures the lumps in his muscles, as the old time phrenologist would feel the bumps upon the victims cranium. Men in the daily walks of life must show their Brain and prove their Nerve. Since the discovery of Forces in Nature and their utility in the Field of Labor we have found ourselves forced by the Spirit of the Times to call out the latent powers within, so as to successfully cope with the conditions about us, and reap our just share due us from the use of our God-given Talents.

Since this is an age of Brain and Nerve it becomes necessary to discover ways and means supplying such a needful demand. Many have been the methods proposing to meet this timely demand, but like many other experiments in the field of inventions, they had to be set aside to make room for more natural methods, if needs be, unearthing the archives of ancient civilizations, that we may learn the secrets of their culture, since with all our modern sciences and appliances we would hardly dare to undertake the building of Pyramids, a Sphinx, a Colosseum, a Labyrinth, a Babel, a Canal crossing the Sahara Desert and the thousand and one more startling things that have been discovered of late, as hailing from the days of antiquity.

We continue to question ourselves how did men like Socrates, Herodotus, Pythagoras, Apollonius, Confucius, and thousands of others gain such colossal mental and other powers as displayed by them? If their attainments were due to scholastic or academic studies, then we should outvie them by far, owing to the undeniable fact that our educational facilities put all pedagogic struggles of the past to shame, say nothing of libraries, art and other museums, now at our command, something the ancients no more dreamed of than of our Wireless.

Then how did knowledge and power come to man in the past? Through the same channels as it comes to man today; some are born that way; others acquire it; while most of us have to work, if attain we would. Still, in every case attainment comes by — *Inspiration*. To some it comes unconsciously, others tumble to it, as it were, while the rest of us have to acquire everything we would desire, inch by inch, figuratively speaking.

Men who study with us the Science of Life as disclosed in *MAZDAZNAN HEALTH AND BREATH CULTURE* are men of integrity, ambition and achievements. They know that life is short and time exceedingly precious. In fact, the higher the advance in civilization, the more specialization in the field of labor, all the higher the price of labor and consequently the higher the cost of living. To keep in step with the spirit of the times and enjoy the golden fruit of

civilization we need higher culture, which in turn requires a sound body and a sound mind to insure successful application. In MAZDAZNAN HEALTH AND BREATH CULTURE we do not claim to offer anything astoundingly new but the way in which it is taught and practiced assures most beneficial results, almost right at the start. It has been demonstrated in tens of thousands of cases that MAZDAZNAN is applicable to all the temperaments among the Aryan type.

All we ask of our students and pupils is a fair test and the application of common sense during the time of practice and exercise. Before taking up the following Twelve Lessons of Rhythmic Breathing and Gymnastic Regime we would ask our pupils to observe a few Rules:

Do not Practice Rhythmic Breathing until you have learned to empty the lungs to the utmost, without the slightest effort.

To empty the lungs successfully and without effort; relax muscles of jaw, neck, chest, abdomen and limbs in general, following the process of relaxation from part to part, accompanied by your mind, breathing out slowly at the same time.

All exercises, irrespective of their beneficial results to be obtained, should last THREE MINUTES ONLY.

Outbreathing Exercises should be taken three to five times a day by every person, to insure good circulation. Take exercise every morning and evening in a lying position; forenoon and afternoon in a standing position; at noon take the sitting position.

To raise one's vibrations and interest, it is well to speak sentences ON ONE BREATH and until a number of sentences, to the length of the Lord's Prayer, can be spoken "without ceasing", which means without gasping for breath. To illustrate the subject we shall suggest the following formulas:

Inhale through nostrils for four seconds and upon one exhalation, speak slowly:

*Open O Thou World-sustaining Sun the Entrance unto Truth,
hidden by the Vase of dazzling Light;*

Again inhale for four seconds and breathe out the following sentence upon one exhalation, as before:

*Soften the Radiation of Thy Illuminating Splendors,
that I may behold Thy true Being.*

Again inhale through nostrils, as before, for four seconds, and breathe out the following sentence, speaking slowly, or, if preferred, breathing out with parted lips, bearing in mind the sentence or sentences:

*From the Unreal lead me on to the Real
and unveil the magic Illusions of the phenomenal worlds
that I may see the Path unto Realization.*

For change of rhythm the following may be used in the same manner as above, but above all things, relax the muscles and keep chest up high, never moving a muscle of the chest, while exhaling:

*Our Father who art in Peace, Intoned be thy name,
Thy Realm arise;
Thy will incarnate upon the earth as in heaven.*

Inhale through nostrils for four seconds and exhale with parted lips the following :

*This day impart Thy word,
And remember not our offenses
That we may forget those who offend its.
Through temptation guide us.
And from error deliver us.*

The above formulas, or any others, one may select, should be spoken three times in succession, allowing about three minutes. Such out-breathing exercises may be indulged in while at work or taking a walk.

For the benefit of those, who, owing to misunderstanding, abhor everything suggesting the slightest religious scruples, we offer the following stanzas from the Rubaiyat:

*The dewdrop cried: "How far I'm from the sea!"
The ocean laughed: "What simpleton thou be!
We are all one; in common we are gods;
A dot *¹ alone divideth thee from me.
To insect small the wise cannot impart
The Breath of Life once it to thence depart.
All claims in magic, that some lips would make,
By wiser lore and sense are set athwart.
The golden lights within world's ether bright
Moved on, and on they'll move reflecting light,
While in this world we for a time appear,
To disappear at morning with the night.
Neither the Saints nor Sages of the Past,
Not those yet forth to come unto the last,
Nor what is writ in books or said of them.
Do God reveal to man or prove him lost.*

After a few days' exercise it is possible to speak a stanza of the Rubaiyat or the Lord's Prayer on one single exhalation. Once we have gained control over the muscles of the chest, keeping same in check during the time of inhalation and exhalation, it is well to observe more strictly our common daily hygienic and routine measures, as follows:

BEFORE RETIRING:

Make it a habit to stand in water (hot or cold according to season or temperament) just enough to cover both feet, (running water preferred) while with a Turkish towel all of the body is to be rubbed most rigorously and quickly; all the procedure is to last no longer than THREE MINUTES.

Dry your feet now and dry them quickly; rub them with hands until skin feels velvety and warm. Seesaw between toes; pull every toe; polish every toe-nail. Do not spend any more time for manipulations than THREE MINUTES.

Attend to face and neck by "creaming" same thoroughly and rub off gently with a towel of a very soft texture. Spend no more time than THREE MINUTES.

Attend to scalp by combing the hair with a tortoise comb and brush it with military brushes; frotate the scalp with fingertips. To promote growth of hair use Eucalyptus oil with salted brandy; to stop dandruffs, use equal parts of Petrolatum and Alcohol. Must not occupy more time for scalp treatment than THREE MINUTES.

Now give the teeth a scrub and rinse mouth with five drops of Oil of Eucalyptus to one tumblerful of hot water.

"Creame" your hands; manicure your finger-nails.

Scientific medical authorities advise, every night, just before retiring, one desert-spoonful of Paraffine oil, Russian Petrolatum (Neutralol), or half the quantity of white vaseline until the latter can be procured in its purity. In the morning take a tumblerful hot water.

To save time, suitable exercises, prayers, breathings, etc., may be systematically followed in connection with one's routine.

TEN TO FIFTEEN MINUTES spent in this way with one's self every night before retiring, will repay us in more than a thousand ways, eventually assuring immunity.

To allow the air to circulate in one's room is very commendable, be it summer or winter; hot or cold; but on foggy, wet, rainy nights it is well to have only lower sash of window open and that

¹ A Dot, below or above a letter determines the sense of a word or a sentence in which it is to be used; if spiritual, the dot is fixed above the first letter; if literal then the dot is placed below.

only a trifle; while upon arising care should be taken never to slip into wet clothes. All clothes should be warm and dry, particularly in a cold or damp, hot climate.

IRREGULARITIES

All irregularities of an *Alvine* or *Renal* nature should be attended to and corrected before retiring for the night. Negligence to do so will revenge itself through the increase of organisms, germs, bacilli, microbes, fungi, fibroids and other disease-breeding and disease-feeding zooids. It is by far more sensible, wiser and *scientific to prevent all suggestions to disease*, than to contract physical and mental disasters, and thereafter spend a life-time in scheming ways and means for the cure of evils.

There should be on the average *Two Alvine anti Six Renal Calls a Day*. In a normal state they are practically odorless.

IMPROVING AND CORRECTING ALVINE CALLS.

Improve Alvine calls by anointing the ani with true, sweet Almond oil, massaging and dilating the parts by natural means. Do not use any mechanical means; these are only resorted to in extreme cases of emergency, and even then, the new method of colon flushing should be used. In case of tenderness, soreness, hemorrhoidal and other rectal troubles massage parts thoroughly with plenty of sweet Almond oil and thereafter inject equal parts to the amount of a tablespoonful of Almond oil and Oil of Tar.

To encourage the alvine call, take a seat with knees close to abdomen; apply to ani a hot cloth; in some cases cold water is used effectively. After an evacuation touch up ani with hot water and anoint parts with Almond oil. This will quicken the sphincter muscle and aid greatly in overcoming nervous troubles. Nearly one half of our ailments are due to impingements upon the nerves in ani, the sphincter muscle and the rectum. Remove the cause and the effect ceases.

All the above means are assisting nature; still to assure regular habits, it is well to correct one's diet. Eat more fresh fruits in the morning, more vegetable salads for lunch or dinner. If you must have white-flour-stuffs, eat Pilot bread, matzos, etc. You will thrive on bran bread, unfermented whole wheat bread, gluten bread, Swedish bread and raw cracked or rolled wheat; using for a drink sweet milk, clabber, fermilac and bran tea. The most stubborn cases of chronic constipation and nervousness are cured in this way.

Live within the range of the products of the seasons; partake of the products of other climes, on an empty stomach; use from one to two ounces of oil a day, according to requirements and season.

IMPROVING THE RENAL STATE.

Cleanliness is paramount to good health, and regular habits ward off disease. Still, to assist Nature unto higher attainments it is necessary to correct errors, wherever they may be found. Mental derangements, irritability, meanness, nervousness, stubbornness, forgetfulness, passion, and many more undesirable traits, will be found in channels connecting either side of the bladder, the impingements upon corresponding nerves calling other organs into sympathy.

The Hindu has a habit of drawing water up the urethra; the Arab sprinkles himself with dust; perhaps on account of the alkaline found in sand-dust. Savages and animals resort to many more crude methods, shocking to the finer nerves of the civilized man.

Thanks to Progress and the guidance of the Spirit of the Times we can heat our water and make hot water applications to pelvis, groins and the vital parts in general. Application, massage and injections of small quantities of camphorated Almond oil or mentholated Petrolatum have been found most beneficial, while for disinfecting purposes the Australian Oil of Eucalyptus, or a solution of three prisms of Permanganate of Potash in a tumblerful of water, are still considered best. One and all can be used externally, for injection or internally.

Proper soaps, too, aid greatly in the keeping up of good health. All vegetable oil soaps have more or less virtue.

In cases due to error, we would not recommend sitz-baths, as the excessive use of same lead to mental derangements, pulmonary and catarrhal troubles, tuberculose and kindred affectations, according to temperament. Gentle dilations, plenty hot soap suds, Permanganate of Potash injections, anointing the affected parts with Almond and Garlic oils, will be found most essential in effecting a cure; a Nebuchadnezzarian diet making things equal.

IN THE MORNING:

Upon awakening give each individual limb a good stretching; thereafter stretch all the limbs together; breathing in slowly while so doing; relaxing suddenly, at the same time breathing out completely.

Either take a quick hot bath, a cold plunge or place feet in cold or hot water, proceed to rub off body with cold water or slap with a towel dipped in cold water, or rub with a Turkish towel alone. (Methods should differ with temperaments and seasons.) In Catarrhal troubles the two latter methods are advised, promoting final cure. Add every movement possible. Room should be free from draft.

Rinse mouth thoroughly, using three to four prisms of Permanganate of Potash to a tumblerful of luke-warm water; alternating from time to time with three drops of Oil of Camphor, Oil of Sassafras, Australian Eucalyptus oil, of course in a tumblerful of hot water, and occasionally the last mouthful may be swallowed where there are stomach and intestinal troubles.

Teeth should now be scrubbed with any good paste, and polished off with charcoal. Where the teeth show signs of decay they should be attended to by a conscientious dentist even if the honorare should be a trifle higher; teeth should never be trifled with, or experimented upon.

Attend to the hair and lastly to face, neck and hands. As to the face the treatments differ. Some texture holds its own best by first applying hot water and thereafter cold; others improve by free use of Almond Oil followed by thorough rubbing and the use of a well-perfumed Beauty Creme. It is well though to give the face a good "icing" once a week. To do the "icing" take a small silken bag four by five inches, fill it with a teacupful of chipped ice, mixed with a teaspoonful of salt; move the bag slowly over all the parts of face and neck and until flesh feels firm. Now apply a little Creme or Almond meal. This treatment will also be found very effective right after shaving.

It should not be necessary for us to refer to the wearing apparel, still it may be well to be reminded, that irrespective of the hurry we may be in, the underwear and footwear should be fresh and clean every morning, besides being dry, warm and slightly scented. The upper garments, too, must be dry, warm and dustless. This will be particularly appreciated in a damp climate or during the wet season. Much depends upon the porous action and general circulation, both of which may be greatly improved by frequent change of stockings and underwear, preventing cold and catarrh, eliminating the latter, if troubled by same, by simply following above instructions.

BREAKFAST:

Whether following mental pursuits or engaged in manual labor it is best to eat lightly for breakfast. More good and sound work is done on a practically empty stomach. In case of restlessness during sleep, a loathesome and tired feeling in the morning, it is best to resort to a cathartic rather than to be eating a hearty breakfast. The normal man will best thrive on citrus fruit juices, fresh and baked fruits, slightly toasted rolled wheat and rolled oats, slow-toasted bread with milk or cream; occasionally a poached egg, if in season; French drip coffee with plenty heated cream; tea with lemon juice and rum; cocoa or chocolate made with milk.

Cereals should never be cooked; eat them with fruits; almond or pine nuts or sweet cream.

Take your time eating; partake of food with thanksgiving and consideration in heart and mind; relish every morsal by masticating food or drink. If annoyed with dyspeptic notions take a pinch or two of Willow bark charcoal, otherwise take a teaspoonful of lemon juice, rinse mouth thereafter, place a fresh mint leaf on your tongue and go out into the whirlpool of the world, coping with the conditions of the day, as a means of sharpening your wits.

FORENOON:

The forenoon should prove the time of man's greatest activity, and it will where the stomach makes smaller demands upon the circulatory system, the latter becoming engaged in supplying brain and nerve.

Five hours of work on a light stomach are equal to eight hours, interspersed with meals. Take for an example the man with his five to seven meals a day and note his slow movements of body and mind.

Take joy in your labor, as the equivalent will be gaged according to circumstances. There is no loss – all is gain. And whenever in the least dubious remember and breathe out upon one breath the words of the Rubaiyat:

*Predestination, paradise anti hell
I sought to find beyond the skies, pell-mell,
When to me spoke the still small Voice⁺²: "My friend,
In thee dwell fortune, paradise and hell."*

LUNCH-TIME:

At such a time the wise man will simply still his hunger, making a careful selection of cooling, refreshing, invigorating, substantial and sun-kissed foods.

The man who eats, what he calls a square meal, washing it down with a large quantity of liquids, may feel "happy" in the region of the abdominal corporation, but he is no longer fit to do justice to his manual duties, neither is he of benefit to the concern he has offered his mental attributes. The greatest blunders are made upon a full, crowded stomach.

The better way to spend one's lunch hour is to devote ten minutes to breath and body gymnastics; thereafter partake of a light salad, a small dish of cracked wheat, and take a walk.

AFTERNOON:

Will prove equally as productive as the forenoon, especially if attention is paid to thorough emptying the lungs every hour or two.

Afternoon is generally given to a critical spirit, especially where the lunch lies heavy in the stomach, the liver and bile turn sluggish, while the lungs are overcharged with carbon.

Attend to your task and duty most conscientiously, and whenever the slightest irritation suggests itself, simply breathe out a prayer, or upon one exhalation recite with the Rubaiyat:

*Waste not thy life in letters of dispute,
Argument is death to the Voice of Truth,
Of Creeds and of Beliefs debate with none,
It widens out the breach unto defeat.*

DINNER:

Also known as Supper, should be our principal and only real, full course meal. Time should be set between five and seven o'clock, and not later.

In case of exhaustion, fatigue or overwork, it is best to take a hot bath upon arriving home; add to the tubful of water two tablespoonfuls of sat soda. After a quick bath, put on fresh clothes, and you will relish your dinner; however simple the number of dishes. The appetite will be excellent; while food eaten in a happy mood will be readily assimilated.

After a good, wholesome dinner, no task will be too great, no distance too far, to attend a lecture, the theatre, or spend an evening in company with friends, never speaking of one's business, but rather be all eyes and ears, and gain all information possible.

Should at any time the conditions of the day grow upon your mind, suggesting the following lines from the Rubaiyat:

²STILL SMALL VOICE: The VOICE plays a great part in Oriental Philosophies; it is called: A wise friend; Voice of wisdom; The inner voice; etc.

*The rich all offices have bought and hold
That life's sole joy lies in thee law and gold.
No longer do they think their brothers bold,
Unless they titles gain anti mammon hold.*

Remember, such was the case eight hundred years ago. Today we have *power to create new* offices, positions, business, professions, etc. We are still in the swaddling clothes of inventions, and all we need to do is simply watch our opportunities.

STUDY AND PRACTICE

The following Twelve Lessons in *HEALTH AND BREATH CULTURE* in the same Mazdaznan spirit as imparted by the author and you too will join the Army of Successful Men, adding to the Society of Man talent and ability.

Do not say you are too young, or too old, to learn new tricks.

Every other day read your lesson for at least a week, before taking up the next lesson, and daily take up the exercise for a week before adding the next exercise, yet in no case take Breathing Exercises (even though you take four to six different positions) for more than FIVE MINUTES, within the course of four hours; and Body Exercises should not be indulged in for more than TEN MINUTES, within the course of six hours. (This is to serve as a gentle hint as well to the professional physio-culturist, gymnast, panthopath, mechanopath, osteopath, mentopath, pneumatist, chiropractician and many others.)

The first six exercises will serve as a daily talisman and should be habitually indulged in after a three months study and practice.

All other exercises are the means toward polarization of body and mind, practiced religiously for three months, retaining thereafter only such positions as may be discovered most expedient to one's temperament.

THE EGYPTIAN POSTURES given in the Addenda Lesson of *HEALTH AND BREATH CULTURE* are published and illustrated for the first time. As all Preliminary exercises are to be taken on the breath, so the Egyptian postures have to be taken with song on the breath, to experience the full worth and value claimed for them.

Having tested and put to the test every one of the exercises for over forty years, comparing them with other systems, we anti tens of thousands of pupils, with pleasure testify that Mazdaznan Health and Breath Culture stands unsurpassed.

*With showers of Blessings,
OTOMAN, PRINCE OF ADUSHT.*

LESSON I:

INVOCATION.

O Gottgedanke, der du die himmlischen Reiche und Zarvan Akarana durchdringst, du Urgrund des Lebens und des Lichtes! Gib Weisheit allen Menschen und entzünde in ihnen das Feuer der Liebe! Du bist das wahre Ziel! Dein Name erschalle!

O Bliss Divine, thou that roamest throughout Zarvan Akarana, Essence of Life, Bearer of Light, Who enkindlest the fire of Love and nourishest Wisdom in the hearts of all mankind, Thou alone art the goal. Thy name be ever intoned.

May thy Light forever manifest through the realms of existence. As it is real within the bosom of thy incomprehensible center, The Will of thy Being shall ever arise within our thought, That our actions may ever conform to thy design. We are pleased to partake of the bread of heaven daily, And our desires shall be ever concentrated upon the grandeur of self-reliance.

Against darkness let the light of thy divine consciousness reflect, that we may feel its presence within our being, For thy promise is, that upon paths of delight and pleasure we shall wander throughout all life cycles.

Unto thee we acknowledge power, glory, radiance, beauty, sublimity, and life divine, even unto Eternity.

Thus be it in the name of Om and Na, And unto this end let all things prosper.

PRELIMINARY. FIRST READING.

SALUTATION :

*In the name of the Supreme,
who dwelleth in the hearts of all mankind,
and in all things animate and inanimate,
Salutation and Greeting.*

AS we are existing in a sense world, depending upon the condition of the senses for our knowledge of the objective, it is perfectly proper that we exercise the power of our senses to the degree most beneficial for our welfare. And it is here on this sense plane that we find that if one or more of our senses are defective in any degree in the execution of their various offices, we lack the comprehension of things dependent upon them. It is very important, for this reason, that we correct all such defects, and it lies within our power to do so.

We hold that man has twelve senses, seven of which – Seeing, Hearing, Smelling, Tasting, Touching, Feeling, and Intuition – are commonly known. The five intermediate senses – Transmission of Ideas, Telepathy, Spiritual Discernment, Clear-sight, and Realization – are less

known, although we often come in contact with some one who enjoys the development, to a certain degree, of one or more of these higher senses, which we sometimes mistake for an extraordinary or supernatural gift, when in reality it is only the cropping out of a sense yet little understood. The perfection of a being, or its instrument, necessarily depends upon the degree of the evolution of the twelve senses. The development thereof depends directly upon,

- The accumulation of Ga-Llama, the centralizing life principle.
- The capacity or power of Breath.
- The generation of electric force through the expanded action of the ganglia, of the nervous system.
- The regulation of the circulation of the blood through the perfect action of the lungs.
- The rhythmical distribution of the blood throughout the body by the heart.
- The equalized development of the brain cells.
- The awakening of thought power through the shusumna, or the spinal cord.
- The expansion of magnetic circles through the vibratory actions of the sympathetic nerve centers or kundalini.
- The perfect assimilation of food after thorough digestion.
- The purification of the body through its own action.
- The generation of life fluids through the life-preserving functions.
- The conservation of energies, and the consciousness of the ALL in existence.

While taking into consideration all the important points regarding this sublime and wonderful study of the Breath, we shall also take up means whereby we can be aided in the establishment of perfect conditions in our bodily functions so as to enjoy life to its fullest extent. Every system has its methods for enabling its adherents to gain the greatest possible results, and in the Mazdaznan Philosophy we are taught certain postures as a means to an end. These rules and regulations are not the productions of modern times, and so do not -necessitate experiment. They have been tested and tried in all ages, by kindred peoples, under various conditions, in all zones, and have *proved* by their results all for which they are intended. These exercises are a means to an end, the same as the knife and fork we use when partaking of our food. Breathings, and the positions in which we take them, serve as a means of gaining bliss unutterable. He who already enjoys a certain degree of light gets more light, and he who lacks knowledge comes to an understanding of the truth.

We ask of our friends and students nothing, no sacrifice, no humiliation – only resolution. This resolution must possess concentration upon the work before you, and the more you concentrate with determination of mind, faithful in the observation of the instructions given, religiously adhering to the duties involved, the more benefit you will receive, and the greater will be the gain resulting from these concentration exercises – greater than you at first anticipated.

When weary and tired from the worry and troubles of a burdened existence, you throw your body into a state of relaxation and breathe out, "*My God, I am tired of this world and its burdens,*" and with the next indrawn breath you drink in a volume of sweet air, gently sighing, "*I am All in All,*" you immediately feel relief in your fainting heart. Hope is renewed-you feel once more revived, restored to a nobler consciousness of your being. Again you have strength to take up the battle of life, and the longer you breathe in this state of relaxation, the more you feel that after all life is worth living. No doubt you have experienced this for yourself at various times.

There are times when we feel like giving up, and then again times when we feel encouraged, and this encouragement is due to the inspiration received while in a state of relaxation, although we have not been conscious of it. Nature, itself, puts us into that condition; otherwise we could not keep up with our experiences. If we are giving out, we must also take in, to replenish the fountains of life. The man who keeps cool and remains self-centered, whatever may befall him, is the man who naturally breathes fuller, deeper, more rhythmically, regularly. It comes natural to him, because he was conceived under more favorable Breath currents, although the mother was unconscious of it. The man who breathes rapidly loses his head, as it were, and is under a

constant tension, fails in the pursuits of life, constantly finds fault with the conditions and environments of the times, not stopping for a moment to realize that man is the creator of his own success or failure.

If your breathing capacity is very small and your ailments many, you must remember that it will be necessary for you to pay more attention to fuller breathing, besides doing the exercises given in this course, as the exercises are a means to an end for the attainment of *higher developments*. When it pains you to take long, full breaths, you prove thereby the lack of lung development, and you will have to make it a point to breathe more fully oftener during the day, and even such physical breathing cannot be done properly unless you allow your body to be perfectly free from all pressure. The garments must be loose, very loose, so that the chest and diaphragm can expand easily to their utmost, while the abdomen inflates of its own accord. Use no effort, no strain. Breathe out first, then breathe in fully and regularly as you feel able to do so. Breathe when walking or sitting, when you eat or drink, when you work or play – breathe, breathe, breathe. The more you breathe, the better for your physical conditions, the sooner you will normalize the circulation of the blood, and the more thorough will be its oxygenation. You will purify the blood and give the system an opportunity of bringing into action, organs with father-reaching powers, thus removing effete matter and sluggish conditions, and the continuation of a proper and deeper breathing will remove all distressing feelings. Be persistent; take a few minutes of ordinary breathing at least every hour of the day and thus gradually accustom your system to deeper inhalations. Muscular chest expansion alone does not prove large Breath capacity. The freedom and ease with which Breath is taken insures its depth.

Physical culture without the observation of proper breathing during the various motions and, positions is of no material value, for although you develop certain muscles, which development is done at the expense of other portions of the body, it is necessary that you continue these physical exercises, or the body will drop back again into its former condition. The same is true of massage. Unless you keep it up, the results are not permanent. Continuous breathing will not only keep the blood in proper circulation, but will also act upon the muscles by means of the nervous system, upon which the strength of the muscles depends, and will keep them in their proper places, ready with (the required power for intended actions and results. The athlete, in spite of all his muscular development, has complicated organic troubles, and is neither the brainiest nor the best example of endurance. It is not the strength of muscles alone that raises weights and performs feats of endurance, but the life force that has been imparted to them through the power of Breath. The trouble in this world lies not in the world itself, in its objective existence, but in us as we in our own fancies create and perpetuate its reflex-existence.

We love to flee to the mountains because of the freer action with which we unite our forces with those of mother nature, which draws us alluringly to her bosom. We love to wander by the river side, there in perfect solitude to draw into our starving nature the sweet breezes of life-giving air currents. We love to stand by the seashore and gaze over the calm or troubled waters of the deep, and enjoy the playing of the winds about us. And how deeply we breathe this refreshing air, as if it were the best of sparkling wine! But it is not necessary for us to wander far and wide to find this wonderful restorer. The same power is in our immediate vicinity, if we but know how to attract it to us. It is to this end that the call of the Blessed One becomes more intelligent to our ears: "*Come and take of this water of life freely, and he who heareth, come.*" Why linger, why stay? That which thou seekest is near thee. The golden age of which poets sing is NOW. The paradise of which prophets spoke is HERE. The mysteries of life that puzzled philosophers in all the ages past are SOLVED. The kingdom of peace and joy, where sickness, sin, sorrow, poverty, inharmony, separation, and war, are meaningless, that kingdom for which saviors have bled and died, has at last been REALIZED. You are not even to believe this, for belief alone will drag you down to the depths of perdition. The consciousness of life, and the realization and solution of the problem of life which gives life eternal, depends upon knowledge, and "*This is life eternal, to KNOW God.*"

This subject of Breath is too serious, too important, to be treated superficially. We shall make it

our object to define every step thereof in a manner comprehensive even to a child, for a study is of no consequence unless it can be made plain. Then why waste time in the learning of definitions and tasks when the understanding of the problem of life is dependent upon the development of one's *own* comprehensive powers or abilities?

A perfectly tuned musical instrument will send forth perfect tones. The operator may not understand the multiplicity of the tones or the number required to make the music harmonious, but if the keys themselves are properly tuned he can always learn to operate them – some sooner than others – but they all *will* learn. The melodies are all in the operator, as the sounds are all in the instrument, and if both can be united into harmonious action, the result will be perfect, divine. There is but *one* harmony, as there is but *one* sound. All tones emerge from, and merge into, the basic sound. Harmony is music, yet music may not all be harmonious. The instrument may be perfect, and hold all that constitutes all variations of sound or tone, but if one or two of the keys are out of tune or do not possess the tone for which they have been designed, the melodies expressed upon that instrument by the operator will be inharmonious. What must be done, then? Blame the operator, the melodies, compositions, improvises, the manufacturer or maker of the instrument, or the material of which the instrument is composed? Certainly not. Just (tune up the keys, and all will be well.

There are things we can intrust to others. There are those who can do certain things with as much accuracy as if we did them ourselves. There is one thing we *cannot* intrust to the care of others, and that is the Temple of The Living God. A good Baby Grand piano may be purchased for fifteen hundred dollars, an Aeolian for twenty-five hundred dollars, and when you are tired of either you can exchange them for something else or buy another. The money required for such luxuries may be obtained by work, and work may be had by creating it. This instrument of ours was not made by hands, and in case it is inharmonious in action, cannot be adjusted or repaired by man with his limited knowledge. God alone has the wisdom and power to do all things, and that God is individualized in You. There is no teacher great enough to ADVISE us, no instructor experienced enough to GUIDE us, no physician learned enough to AID US.

This instrument of ours, this body, is the most complicated and most delicate of mechanisms, and no one can be intrusted with it but the one to whom it belongs. Since it is your body, it is for you to become acquainted with its operations. Anatomy, the geography of the body, gives no knowledge of the body other than the terms by which to designate the parts. The study of science will not put your body aright. It must be tuned up by yourself., that harmony may be expressed through it. But how? What is to be done? Breathe. Breathe into your being that which constitutes life. Breathe Ga-Llama, the centralizing life principle which is the essence of your being, the principle in which you live, move and have your existence.

Ga-Llama., the inspiration of sages, adepts, philosophers, saviors !

Ga-Llama, the invigorator, inspirer, promulgator, restorer, redeemer!

Ga-Llama, which opens the portals of the mind and sends forth the light of wisdom which gives life eternal.

With every indrawn breath, be conscious of yourself, of Ga-Llama which builds up the tissues of a collective existence. It is within you basically; around you externally. Thoughtlessly you breathe it out into the universe; thought fully you draw it into the individual. This water of life is the Breath, the spirit, the essence of life, without which there is no knowledge of your being or existence. To enable you to partake of Ga-Llama, you must necessarily attract it unto you as you would attract God if you desire to be in His presence. Without this innermost desire to attract it, you never receive it, although it is ever near, and you have the basic principle of the same within the bosom of your being. You are unconscious of it because you are not recognizing its presence. You know and feel its presence only when you concentrate upon it and feel the desire of attaining it. You have felt its magic touch faintly in the past, but know not perhaps whence it came, nor what it meant.

The comprehension of all things, whether they be of a religious nature, philosophic, scientific, or otherwise, depends upon the understanding or the degree of development of brain functions,

which reveals a sense condition correspondingly. The first thing you owe to yourself is to tune up the instrument, the body, by such means as will insure immediate results beneficial to your being.

Before we take up exercises as taught by the Mazdaznan system for the attainment of higher attributes corresponding with the Supreme in Space, Time and Causation, or the Zarvan Akarana of the philosophy, we must learn to pay some attention to our material breath or breathing, regulating the same to the degree necessary to normalize the condition of the blood.

If suffering from colds, catarrh, lung affections, general debility and nervousness, take a cold water sponge bath or a wet towel rub every morning, all over the body. Then take a large bath towel and dry the shin thoroughly, allowing no moisture to remain on the skin. Rub quickly and vigorously and then finish rubbing the skin with your own hands, until the Skin feels smooth, velvety and oily. Dress your feet with silk, fine linen or very fine muslin cloths and then put your stockings on over them. Before expanding the lungs, go out in the early morning or ventilate your room thoroughly, always remembering that even during the cold season you are to keep your bed-room window partly open, but your bed placed so -that no draught strikes your body. Stand perfectly erect, with head thrown well back, the chest raised and thrown forward, while the shoulder blades are held back and down, with hands open as if ready to grasp objects too low for them to reach. Keep the muscles of the face perfectly relaxed and your mouth closed.

Inhale the air through the nostrils only. Inhale as long as you possibly can, but without effort, or any strain on any part of the body. When feeling any distress in the sides or the chest, itself, remember that it is the result of insufficient relaxation. Just correct the position of your chest and set the spinal column more erect, its weight resting on the end of the column, with knees a trifle bent. After having filled the lungs to their utmost capacity, raise up your arms in a circular motion, and as high up as you can with ease, at the same time move your tongue as if masticating, smack your lips, and swallow the saliva which has accumulated in the mouth. Just before exhaling, bring your arms down and, throwing them behind, begin to exhale slowly. Empty your lungs as much as possible and repeat this exercise seven or more times. Once having gone through this exercise perfectly, you will gladly make it a point to follow it regularly, for the benefits derived from it will be beyond even your most sanguine expectations.

Try to avoid the eating of breakfast. If needs be, eat a little fruit or drink some Barley Wisdom or any grain drink that you happen to like, although you are to get rid of the disease called appetite as quickly as possible if you desire to get and keep well. First work for several hours before eating anything and you will be the better for it. Make it a point to become busy as soon as you arise and do not sit down to rest until you have been on your feet for at least two hours, and after having been busily engaged here and there in pursuits exercising the body. Always keep busy doing something. Let your work be of use, irrespective as to its financial results or personal gain. When not engaged in manual labor, attend to the cultivation of the mind. Take walks in the open air and keep your eyes and ears open to everything with which your senses come in contact. Weigh everything coming under your observation carefully and thoughtfully. Do not jump at conclusions, but think, reflect and become wise. Above all things, do not allow yourself to be given to criticism or to criticise, as all such symptoms are the effects of a deep-rooted disease. Never enter into controversy, whatever the nature of the subject, whether economic, political, philosophic, scientific, social or religious. Inviting discussion or to be carried away by it shows a drifting condition and a position of uncertainty, resulting in disaster and untold troubles to mind, body, soul and spirit. Remain self-centered, and endeavor to have a happy feeling and a cheerful disposition by singing or humming a tune or whistling some melody which you like.

While at work keep your mind upon the thing before you and do not allow your mind to drift about. Keep your attention concentrated. Put into your work the noblest, purest and best ideas, thereby reflecting upon yourself what is your just reward. However busily engaged, stop for a few moments out of every hour to empty your lungs and to take a few well-drawn breaths. It will help you on your way, and place your organs in a position for better action. However impure the air itself may be, do not forget that as long as you will direct your organic action you will be able

to even convert the stagnant air to healthfulness, as action itself plays the more important part in breathing, all else being additional, yet secondary. We shall in this wise gradually perceive the need of more rhythmic breathing and take up Breath Culture more seriously, thereby entering a field which unfolds to us a realm of thought heretofore entirely unknown to our minds and yet within our beings, merely awaiting its opportunities to unfold. We are now ready to take up our first exercise with the object in view of establishing the Individual Breath.

Yet before taking up the exercise proper, it will be well to state that the work is not to be likened to what is called physical culture, although the latter has taken from it certain positions and material, but lacks the most important part of it all-concentration and the application of Breath power corresponding with the position taken. Physical culture is good in its own place, and would that you all were placed in a position where you could exercise your unused muscles with a good saw over a block of wood for a few hours each day. Sickness would not then be known among those loaded down with riches. Physical culture is for that unfortunate class of people. Athletics are good for those whose occupations are confining, and who have not sufficient opportunity of moving about. But something more is needed to cover the whole ground, whereby all may receive equal benefits from the performing of this work. You are to breathe, and concentrate upon Breath, thus keeping your mind functions steadied.

It has been stated that you have twelve senses, and that upon the degree to which these senses are developed, your knowledge depends. The sense of sight plays a very important part in the formation of ideas and judgment. According to the appearance of a thing to the sense of vision, you arrive at conclusions. It is but reasonable to presume that a defective sight is lacking in its comprehension of things objective to the degree of sight lacking.

"*Clearsight*" is your invocation, that you may see clearly, is your prayer. Not a prayer of words, but of action through the promptings of the spirit. This exercise then is to perfect the sense of sight so as to enable you to discern truth from error, light from darkness, wealth from poverty. Perhaps, you think you can discern the latter, although you may not the former. Don't allow unbalanced brain functions to get the better of you. It is a matter of false conception, misconstruction, wrong imagination, illusion, that the one rolling in wealth is the one to be envied. It is misery to him, he is a slave to it, he is the poorest of the poor. But this shall be shown more fully later on. As you get clearer sight, you will know it all for yourselves. Now to work, for time is precious, and life in form existence is short, even at four hundred and seventy-five years, which is the promise to all living within this cycle, which is the shortest one of all, because of its rapidity; in action, it being the day of judgment, and were it not for the mercy of the Hidden One in all things that Time has been shortened, existence of manifestation would cease to perpetuate.

Wonderful things are to be told you, things that will set to marveling even the wisest, who, according to the scriptures, will be made fools through their own folly, while those who keep apace with Time shall be wise, for unto them all things will be made plain through their own acquired ability, because they choose to follow when they hear the Voice (the basic principle of sound), which is the manifestation of their being.

EXERCISE ONE.

Take a seat upon a chair, with feet resting firmly upon the floor. Sit as far back in the chair as your body will allow without your shoulders touching the back of the chair. Throw out your chest, raising it just a trifle, at the same time drawing in the abdominal region. Shoulders are thrown gently back and drooping just a little; hands resting upon lower limbs, elbows touching the hip bone, thumbs thrown out in form of a V, fingers drawn out without directly touching each other. Feet are separated, toes about five to seven Inches apart, heels only one or two inches, thus forming the letter V.

Lips are closed, teeth separated, tongue resting upon lower part of mouth, tip of tongue touching lower teeth and gently curved under, and perfectly flattened and relaxed. Chin is drawn in sufficiently to show an independent air. The whole position is perfectly erect, with all the

muscles relaxed, but spinal column firm. The position must be so taken that the back of the body is always turned toward the light.



Select some object of a dull nature which will have no tendency (to suggest or induce drifting thought currents. A penny may be chosen if desired. Place the object four to seven feet from you in a position level with your eyes. Look at it steadily, but do not allow the eyelids to droop. In this position you will notice that ideas of a drifting nature no longer have a hold upon your mind, and you are in the right position to concentrate, as the whole secret of success in the unfoldment of knowledge lies in the ability to concentrate. If the chair proves too high, place a book under the feet that they may be raised to the desired position. If the chair proves too low, place a book on the seat of the chair and sit upon it. As soon as correct position is determined, everything is in readiness to proceed.

Empty the lungs, first by exhaling all the air you possibly: can with perfect ease, but use no effort or strain. Everything in this work is to be done easily, gracefully and with perfect tranquility. Now inhale through the nostrils only, slowly, gently, fully, and with perfect rhythm for seven seconds. Begin by filling the upper lobes of the lungs as much as the position taken will allow naturally and without effort, then the remainder of the respiratory organs even to the utmost. In the exhalation observe the same rule, controlling the action of the lungs so as to prevent spasms, unevenness, or rapidity – all must be done in perfect waves and circles.

While inhaling this Breath of life, with eyes steadily centered upon the object before you, concentrate your mind functions upon the Breath itself, following the current of Breath mentally as it enters the nostrils, along the air tubes into the lungs, and as it expands the chest and diaphragmatic region. Then as you exhale follow the reverse current.

During this process of breathing think of Ga-Llama, the centralizing life principle, convinced in your own mind that it is for the purpose of building up cellular tissues throughout the entire system, thereby insuring a foundation for the regenerative or child life. Breathe with the knowledge that Breath is the life principle, and that the object of breathing is to reach perfect consciousness. The exercise alone without the concentration will only partly do the work, and the result will be according. The concentration without the exercise will only assure mental gratification for the time being, but will not produce anything of a lasting nature.

To be clear upon this subject before entering upon the execution of the exercise given, it will be well to understand that breathing is for the purpose of keeping the blood in circulation. The office of the heart is simply to distribute the blood, but its purification and circulation is left to the action of the lungs. The physical breath simply retains the oxygen necessary for the purification of the blood, thus relieving it of carbon and aiding in the furtherance of circulation. When the body, the physical manifestation, meets with any obstacles, it is principally because of the inactivity of the respiratory organs, and breathing must be resorted to as the only true means of relief.

In systematic, concentrated breathing, you not only breathe in oxygen for the purification and furtherance of the circulation of the blood, but you also take into your being Ga-Llama, the centralizing life principle, although unconscious of it because of the inability to discover its presence by the aid of any instrument. Like the atomic theory, which has never been proved, Ga-Llama serves as a term to explain the inexplicable. Yet Ga-Llama is a reality, because its existence can be proved by mental perception, spiritual understanding and the senses.

Ga-Llama is not a new term. It has been used to designate the life principle as discovered by the ancients as far back as 142,000 years ago, and more. It has been recognized that there is a principle by which can be established the consciousness of sense conditions whereby the

hidden, the unknown, the incomprehensible, the mysterious, the marvelous, the wonderful, can be made known and simplified to the senses when brought down to this plane.

Ga-Llama is not the Logos of the Greek, or the spirit of the modern philosopher. This Ga-Llama is the very foundation of your existence, and fills all Zarvan Akarana. You breathe it, yet in your inability to understand and comprehend its presence, you may not always keep it, but lose it, because of the rapidity with which it is partaken, and when lacking the power of attraction. As soon as you become conscious of it and feel the desire to draw it unto you, you become filled with it, and through its accumulating presence get into harmony with the universe which unfolds your individuality to infinity. With every indrawn breath you take on new life. With every expiration you return that force to the universe, that you may pay a tribute of thanks to the Eternal One.

As you follow out these instructions you will more fully understand why at present you possess only the Mother Breath, which Breath, being limited, decrees the time of earth life in accordance with the capacity of Breath entertained by the mother at time of conception. Thus it is that a person apparently in perfect health may be called to Abraham's bosom whether prepared or not to meet the Great Gatherer beyond the mystic portals. As soon as that Mother Breath comes to an end, the last sigh has escaped. The Mother Breath also decides the conditions and environments of existence, and you only free yourself from this ban of slavery by establishing your Individual Breath, and to this end you take up this work.

To make this exercise plainer, so that no one may err, your attention is called to the fact that the Individual Breath requires the inhalation of seven seconds, and the exhalation of an equal period. The Mother Breath in its highest phase is of three seconds, and if of a lesser period it looks very sad for existence in this land. You are to be able to inhale for seven seconds, and to exhale for seven seconds. This exercise is to be taken, as described above, for three minutes at a time, three times a day – three minutes in the morning, three minutes at noon, and three minutes before sunset, making nine minutes assigned to the exercise for the whole day. Surely these minutes cannot be used for a better purpose than to create for yourselves a new body and better conditions to govern it. Do not take it for a half hour after meals.

You are to gradually learn to enable yourself to inhale for seven seconds and to exhale for seven seconds. To do this, begin by inhaling for a period of four seconds, allowing one second of rest for a change to the reverse current, then exhale for a period of four seconds, emptying the lungs thoroughly. Do not use force, or breathe rapidly. To avoid counting the time, make use of some well-known melody. Think it mentally, first more rapidly, then later on, lengthen the time until you cover the space of seven seconds for each inhalation and each exhalation, then rest one second before repeating.

Remember that all other ideas are to be banished from your mind. Keep your mind centered upon breathing only. No matter how excited, nervous, tired or dull your mind may be, as soon as you take up this exercise you will feel fully satisfied with its results. The nervous system will be calmed because of the generation of electric force; the mind relieved because of the tranquil state secured through concentration. The body will feel more exhilarated because of the more normal circulation of the blood.

In all breathing exercises it will be necessary to remember that you prepare for the exercise proper by completely emptying the lungs. This is accomplished better by taking a PRELUDE Breath. Begin by breathing short breaths. One breath in; one breath out. In, out; in, out; in, out, six or more times; and then when you have emptied the lungs with a long out, you are ready to inhale according to the instructions for the exercise. Whenever short of breath, take a prelude breath and then a few full breaths, and you will always feel relieved and happier.

Thus day by day you will lay a foundation that will insure perfect health, long life, clear mind, expanded brain capacity, all of which will make life worth living.

Unto this end let all things prosper.

LESSON II:

INVOCATION.

Thou Holy One, who art the center of my very being, Who penetrates the very essence of my composite existence, I adore Thee.

I acknowledge Thy divine presence within me.

Breathe, O breathe into me the breath of life That I may realize the living soul of my being, And recognize the powers latent within the bosom of my deepest thought, With every step may I learn to understand myself, And with every indrawn breath recognize the perfection of individuality.

With every outgoing breath, I shall become purer, until I be like the presence of light divine; Yea, even like the sun that shines in the heavens of the universe sublime.

I am in nature and to be harmonious with it, and realize the grandeur of Oneness in all things, this shall be my innermost desire.

Come peace and understanding, and shed light upon my path, That I may no longer err in darkness, But forever live in the light of understanding and truth.

Thus be it in the name of the Everlasting, And unto this end let all things prosper.

PRELIMINARY. SECOND READING.

SALUTATION :

In the name of the sun-clothed Mazda, permeating all Zarvan Akarana and the All-Breathing Oneness within the consciousness of Life, Peace with All, Greeting unto All.

HATEVER our pursuits, whatever our aim in life, one thing is certain, that to succeed in our undertakings we must necessarily be in a condition to ably meet the demands of our efforts, and must be in possession of that power which gives us assurance of success. To be able to live, we must necessarily have love of life. Love is the fundamental principle of Life, and Wisdom its constant companion. By love and the exercise of wisdom, life becomes complete and worth living, for life is as we make it; its conditions as we make them.

As it is with the flower, the tree, the grain, so it is with man. You may place the seed in the soil, you may water it and keep the soil loose, that is all you can do for it. The rest must be left to the seed itself. If the life germ is conscious in the same, and the conditions in nature harmonious to its kind, it will sprout, grow and prosper. And here we are. Beings of a higher order, as we claim. But is our claim justified; do we prove it? This is a question that is best answered by the individual for his own self. We cannot depend upon others to answer for us. We have to answer all questions to our own satisfaction. As there is but one way whereby the seed may be able to

germinate and continue to grow, and that is by putting it into the soil, the fish by being left in the water, and man to live upon the earth, so there is but one way whereby man may gain salvation, the state of perfection, satisfaction, joy, a state of perfect harmony with nature – health. Yet health is not our aim in life, it is not our highest ideal. It is one of the attributes of existence and is inseparable from life. Where it is not manifested, life has not begun in its true form; it is just about to take on form and we are merely vegetating. Health is a necessity for the continuance of physical existence, and a means whereby to gain the knowledge of the gloriousness of existence.

If we set out to gain health, we do not undertake anything great, for the animal is seldom ill and gives no thought to health or sin. As man in a diseased state has not yet risen above the animal, he must place himself on an equal basis with his fellow creatures before he can rise higher. From the animals about us we are to learn the lessons of true existence. They serve us as pictures of health; as mirrors, wherein we may see our own deficiencies, as object lessons to leave off and conquer all that would be apt to disfigure our image of the higher type of life. Before man can rise above the animal, he must not only enjoy perfect health, but also be able to control his passions, and every part of his body must be in harmony with his thought. Then he will rise higher and higher in the realms of his true nature, where he will learn to know that even the elements about him are for his use, that they are his, his very outcome, part of his being and although remaining separate from them, still under his control.

"What must I do to be saved, to be well?" forces its way to our minds as it begins to, dawn upon us that we still occupy that plane where we are being governed instead of governing, and find ourselves controlled where we ought to control, as slaves groping in conditions of servitude and battling with environments of darkness, when we ought to enjoy the light of freedom and the joy of the ever-acting thought – Mazda.

To be well, then, is our first idea because we feel that without such a condition we cannot climb the mountain tops to gaze at the marvelous beauty and grandeur of this world's sublimity. When we begin to feel our weakness, we also feel the desire stronger to become saved, to become well. We become determined to get well and regain our health. We desire to prolong our life when once we begin to feel the sweetness of well-being. Youthfulness is ever before our vision, and laughter of happiness reaches our ears. We feel to shout for joy and to be merry. Our faces light up, those wrinkles disappear, the skin becomes smooth, the hair returns to its natural color, blemishes disappear from out of sight, the voice becomes clear and sweet, the eyes shine bright as the morning star, our limbs become swift and graceful. Everything changes, and it seems as if heaven and earth had become new. Such are our blessings if we follow out the instructions as we receive them from mother nature who speaks to us in a language plain and simple if we will but follow her bidding and return to her bosom, for she it is who will care for you and me, and she is in no wise partial, but gives in abundance, as her creative energies and powers have no end. Through daily practice and consciously breathing in of Ga-Llama, the centralizing life principle which builds up the tissues of manifested existence, we attain these blessings. A disciple enjoys this perfection of life because of the observations of nature's law and obedience thereto. It is our object in these lessons to call attention to our sense condition, not because we have no sense, but because we are only too apt in the eager pursuit after knowledge to drift from our real course into paths that will keep us in darkness rather than turn us to the light.

We all have perfect bodies, but some have not yet been sufficiently trained to see the good there is within us; others have forgotten their earthly tabernacles to such a degree as to forget their duty towards it, and have lost themselves in regions whence it is hard to return. We hold that we are apt to become too imaginative, not too spiritual, although we oftentimes think we are spiritual when we deal with things that have a spiritual appearance, but in reality we are only forcing ourselves to become imaginative. In the primitive state of our evolution we are all imaginative, as this particular function is our guide until we can make use of our senses more properly. Still, after we have grown to better sense conditions, instead of continuing in that path

of everlasting evolution and development, we are apt to mistake the imaginative tendency for spirituality, and before we are aware of it, we dabble in things foreign to common sense and reason.

Since we possess more imagination than is necessary for beings on the planes of eternal progression, and since the overdevelopment of the functions of imagination are a hindrance in the perfect execution of the higher senses, it becomes our object to equalize our brain functions to a normal condition, whereby we may be able to see and hear things in their real presentation. It is a mistake to think we are spiritual beings just as much as to imagine we are material beings. Those dealing with the one-sidedness of existence only, make assertions too narrow. Undeveloped brain capacity results in unbalanced brain functions.

We are children of nature and it is our duty to develop all that is within us. It is all well and right to know all about heaven and hell and all about mind, and all about being well and good. Still the most important of all is to know all about this life, as the next life will take care of itself, as this one should. We should know more about ourselves, more about the beauties of this life; then, if ever, we will be able to appreciate an after-life. The Blessed Master, Jesus, said to his disciples who were anxious to hear him unfold the spiritual life, that the things of this earth life even they could not understand, so how would they be able to comprehend were he to tell them of a life to come.

The beauty of life lies in the mastering of one's own peculiarities. We are not to do away with this thing and that thing. We are to learn to understand ourselves. In learning to know ourselves, we shall learn this great lesson of life that we have similarities, although there are no two alike, and we will learn to bear with and to know others better. As long as we attempt to poke our noses into other people's business, and think we know them, we only expose our own ignorance.

We are all peculiar. Do away with that peculiarity which characterizes us, and you do away with the greater part of what makes us worth manifesting. An organist once familiar with his organ will not part with it even were he to get a better salary to play upon another. It takes him years sometimes to familiarize himself with the peculiarities of his instrument. As soon as he learns to master it then you will hear him tell you that his is the best organ. You will also learn that he will be the only one able to master it and to a stranger it may seem a very odd, peculiar instrument, while the organist can bring forth the sweetest of inspiring and elevating music. And as that instrument grows nearer and dearer to his heart, so should our own body be loved more and more as we set out to know and conquer its peculiarities that we may use them harmoniously. We shall then understand that there was really nothing to give up but much to win.

We are not yet living beyond the clouds, nor are we below the earth, or in the earth, but upon the earth, and for that reason we must become acquainted with the things that concern us here and now. How strange we should want to know something about Mars! How strange for us to worry about the moon, its geography, its inhabitants! And yet how little we know about our own planet, our own people, and still less about our own selves, and how to live to be happy, to be contented and of the greatest possible good to ourselves and others. And why should this be? We talk about the wrongs of others, we blame things we cannot comprehend on the Creator, on the lawmakers, and never think for a moment that we are the ones who cause it all.

After we have failed to fathom the philosophy of life we want to get rich, and that becomes our foremost desire. We then start out in our strife for fame and fortune, and no means are too low or unreasonable to help us gain our point. We even stoop to the lowest step of animalism to study out schemes whereby to get the best of our fellowmen, so as to gain our end. We are even willing to learn methods of acquiring an ability and proficiency for taking advantage of our brother and sister, and call this bare-faced humbugging a science. It is sad, indeed, to get down so low, but such are the ways of our development, and long and dreary is the path of experimenting, for the shorter road is by the application of experiences.

In the first lesson it was our object to pay particular attention to the steadying of the eyeballs by looking intently at a given spot so as to strengthen the muscles of the eye, and to steady the

accommodative muscle which plays such an important part in our vision. The steadier the vibrations – the clearer the sight and formation of ideas, for we have been determined to gain a proper posture and learn to breathe more rhythmically. We are also to understand that we must empty our lungs completely in all our breathing exercises. We are all more or less in the habit of shortening the exhalation which does not empty the lungs sufficiently to keep up proper circulation. As the circulation suffers, the nervous system becomes affected and we no longer accumulate the required life energy or electric force for the continuation of the life forces.

Our object will now be to turn our attention to the sense of hearing. It is necessary that we possess good hearing as very many unpleasant occurrences in life are due to our misunderstandings from our incorrect hearing, and because we hear things differently from what they were originally intended. It is an established fact that there is no being but what loves the truth and never intends to tell or hear a falsehood, but because of deficiency in the senses and the undeveloped condition of brain functions, things are heard and repeated that were never said or heard.

As our sense of sight depends upon the position of our spinal column and its erectness, so our sense of hearing depends upon the condition of our feet, their care, their activity. You know from experience better than we can explain that whenever you get your feet wet or damp so as to chill your body, your hearing becomes at once defective. You know from experience that however cold the winter days and how lightly clad otherwise, if your stockings are dry and of warm material your whole body keeps warm, but as soon as your stockings become damp, whether from perspiration or otherwise, no matter if clad in furs, your body becomes chilled and your temperature is near the freezing point. You also know that from a cold, caused by the neglect of your feet, came those peculiar noises in your ears not found in Wagner's compositions. You also attribute your defects of hearing to this or that trouble, which should be traced to colds. Yet, after all, the feet, which are as important a factor in our manifested life as the very best part of our body, are shamefully neglected. And yet we love to make the pretense of being proud of our feet. Were we proud of our feet in truth we would be more lenient and merciful to them, for to them we owe our ability to move about. Still, it cannot be said of us as it is of the Chinese women, who from their youth are tortured daily by having their feet placed into molds too small for them so as to stunt them in their growth that the proof of nobility lies in the smallness of the foot. Poor little innocent children must go through this torture as a mark of advanced civilization. We ought to be thankful that we have not been raised in a country where our feet must have a taste of such hideous customs.

But perhaps we are too hasty in sympathizing with our Chinese friends. How do we stand in this matter? Chinese become accustomed to this torture because they begin it at an early age, but we take it up from pride after we are grown and find that the size of our feet does not suit us. Although we ought to wear a number six, we are determined to press our foot into a number five, and then we complain about the manufacturers when the shoes hurt us and cause bunions, corns, etc., on our lovely feet. We like to deceive ourselves and subject ourselves to the influence of hypnotic suggestions, for on entering a shoe department and facing the ever accommodating clerk we love to hear him say, "*I am afraid I have not a shoe small enough for your delicate looking foot.*" He knows you wear a good five, and you know that an extra size would be welcome, yet you love this suggestion of flattery. He will not ask you for your number if he is quick and bright, but declare you need a number "*two-and-a-half.*" Still he is not so "*daffy*" as not to know his business. He will always get you a good number six; he will smooth the uppers before your eyes very gently so as not to reveal to you its enormous dimensions. After putting it on your foot, he will, of course, find, and he knew it before he put it on you, that it was just half a size too large. He will beg pardon, saying that a number "*two*" will be better, and with that he gets a smaller six. It fits you excellently, and they will be easy, so easy. And you will be proud of the fact that your feet are getting smaller in size every day, while the shoes are being made larger to suit the feet belonging to this peculiar age of unbalanced brain conditions.

The orientals are very proud of their feet and hands, as a rule, and take excellent care of them,

particularly their feet, and for that reason are very quick and sharp in their comprehension, and their sense of hearing is very acute. By caring for our feet, we keep the mass of nerve centers in those particular regions in harmonious action thus keeping an equilibrium with the nerve centers of the general system. When the nerve centers of the feet are impaired in any way, we notice this fact in our ears and nasal region. You know from experience that when your big toe feels cold and chilled, that the moment you move it upward it affects your nasal organ and you begin to sneeze. You also know that in case of a severe cold, affecting the hearing, the moment you rub your toes vigorously after previously drying them perfectly, you at once hear better.

From time immemorial feet were tenderly cared for, and it became a religious institution to bathe them daily, to cleanse and rub them, and even perfume them. If you desire good hearing, and care to aid your nasal organ at the same time to some degree, bathe your feet often, they will then become more flexible, and will even stand half a size smaller shoes.

The weight of the body must not fall upon the heels, but be equally distributed over the balls of the feet. Although it may seem awkward at first, you will soon learn to balance the body, your walk will become easier, you will have a more graceful carriage and best of all you will not tire walking. Walking then becomes a pleasure, and although our object is not to declare war on the transportation corporations, yet we will prefer walking upon many occasions and feel the better for it. From day to day we will lengthen our walks until we feel we can climb mountains and hills and walk over plains with rejoicing and thanksgiving, always remembering that Breath is Life.

In summer the feet ought to be well aired, and if possible it should be our aim to return to the old custom of wearing sandals during the warm season. Feet ought to be bathed frequently and we should select such persons as are harmonious to our magnetic forces to dry our feet and perfume them. We should also go barefooted. Walking through the dew-laden grass in the early summer mornings is exceedingly beneficial, especially to those of electric temperaments. This allows the earth currents to carry away with them effete matter, which, if not eliminated from the body will cause inharmonious conditions to arise, and many times serious results of a nervous nature follow. Wading in a stream with sandy bottom, during the day, is also of much benefit. The feet should always be thoroughly dried before putting on the stockings and shoes. It might be well to speak here of the material best suited for covering the feet. Silk stockings will prevent contraction of colds, and development of many nervous disorders, while cotton is the worst enemy to the feet, especially where part wool or other fabrics are used as wearing apparel. Wool is next in comparison to silk, and should always be worn in preference to cotton when silk cannot be obtained, but should be used only by people of a rheumatic and gouty nature. It is still better to wear linen stockings or wrap the feet in linen cloths before putting on the stockings. Take care of your feet that they may lead you into the path of knowledge and understanding.

Paying attention to the little things in life and their accurate execution will lead us to the understanding and consequent control of our nature. We are too narrow in our conclusions, too hasty in our judgment. And this is mostly due to our nervous state, which nervous condition is accentuated as we allow ourselves to be wafted about by the winds of time, carrying us from place to place without sufficient time to think and to reflect as to the outcome of such uncontrolled actions. We are anxious to do great things and yet forget that the enormous structures before us are the result of many small stones or bricks carefully placed one on top of the other, reaching into heights above and covering space below, a structure useful as well as grand to behold. We are too impatient, and the consequence of such a state of mind is failure to reach the goal in our lifetime.

We desire to be great, to be famous, to be rich, to be a power among men and many other things equal in sum and substance. How many are there who are great and have retained their greatness? *"Except ye become as little children, ye shall not enter into the kingdom of heaven."* It is the little one only, the innocent, the pure, the gentle, that stands out before us as an example worthy to pattern after. The greatness lies not in the personality of the man or the woman, but in the quality of the work done. That is it which bears fruit. That it is that shall still the hunger and the thirst of the weary wanderer in these valleys of uncertainties. They do not

make themselves great by being remembered by name; it is the deed that perpetuates itself throughout all ages in the evolution of time that must stand out before our sight and remind us of our own capabilities. We are to learn to adapt ourselves to the conditions we have our existence in, for thereby we arrive at the knowledge and understanding of the means whereby to liberate ourselves from everything not consistent with our individual growth through evolution, as we as individuals reach out towards higher attainments.

We need to be more practical rather than theoretical. Theories lie at the foundation of our evolution forcing us from sphere to sphere, merely as unconscious entities awaiting the hour of command, to place us into position, whereby we shall realize our existence. We are full of theories. We are a mass of theoretic conglomerations, a composition of mixtures, and it should be our object to make something out of all this, yet without any waste to even the smallest particle, or any extravagance. And here it is where we get into difficulties and perplexities that are liable to prove disastrous to our undertakings unless we proceed with care, ease and contemplation. This problem of life is a stupendous question, which to fathom and solve will require steadiness and liability. It is for this very reason that our body and its organic construction should be equal to such an enormous demand, lest we go to pieces, as it were, long before we are able to find a way out of all this mystery.

In our great effort to gain and to win, we must come to a point where we recognize this one fact that no two things can occupy the same space at the same time. To be enabled to hold our own, we must necessarily learn to pay attention to our own position and take to things most conducive to our individual welfare, thereby reflecting to others, examples worthy to be patterned after. Our object must be to control all things for our good.

In nature, there are -two extremes, two principal factors, working and operating in two directions entirely opposite to each other, and when carried away by the one, the result will ultimately be the same as if carried away by the other. We are to polarize these two extremes in one common end. To be enabled to do so, we must continue to be attentive to the many little items of our bodily welfare before we can get to understand how to master the greater things that mark our higher nature. Even our walking, standing, sitting, lying down, bending, stooping, reaching, in short, every position of the body has some bearing upon our functional arrangement and affects our mind to more or less degree. We have mentioned before that the body is perfect as much as an instrument can be perfect, but it needs tuning up. As far as our soul, spirit, and the Supreme within us are concerned, we can unfold or develop their states no further than we can the material that constitutes the body, but as the latter is being made more harmonious by the attention brought to bear upon it by our developing sense of how to direct it, to that same degree, the mind, soul and spirit shall manifest themselves.

The instrument we use to execute our knowledge of music upon is considered perfect as far as material and construction go when it leaves the manufacturing establishment, and yet it has to be tested and properly tuned before it is exhibited. We know as we strike the keyboard that it is such an instrument, for everything required to make it such is there, viz., the case, the sounding board, the strings, the pegs, the hammers, the keys, in fact, every detail to make it worthy of the name – instrument. But of what value would this instrument be to us, were it not tuned? What an injustice to the artist and his talent for music and to music, itself, were we to ask him to sit down before an instrument out of tune and render a grand selection in perfect harmony with the perfection of sound. To judge the artist's ability according to such an instrument would be next to idiocy. And yet we do this day after day, judging things by their appearances instead of coolly and discriminately considering the circumstances – the material at hand. If there be but one key out of tune, the piece rendered will suffer. Tune that key and all will be well. Supposing we were to get five-cent muslin, common house paints and common, ordinary brushes and invite an artist of renown to come and paint us a landscape superior to anything ever produced. Do you suppose such a demand consistent with the law of possibilities? The artist can only accomplish things according to the kind of material at command. You cannot saw wood with a blunt saw, and to chop wood quickly, a sharp ax is necessary. It would not matter how entirely your mind

might be concentrated on chopping wood should the ax be dull. The work would only proceed accordingly. Yes, it is the commonplace things which need our attention and due consideration. If we will only get our tools in order, it will save us a great deal of trouble and unpleasantness, many trials, troubles and temptations, which are all results of inattention. Whatever we undertake should be first well considered and afterward well done. To be conscious of well-doing, the body must needs be equal to mind force and the latter correspondingly conscious to the operations of the soul and spirit. A mind which depends upon the concentration of the intelligences of the energies composing our collective body, once conscious of its functional needs, and tranquil upon all occasions, well-centered and concentrated, and with perfect control of will, directing everything for its own individual good and at all times polarized, enjoys a state of perfect health and understands rhythmic breathing. Since all life becomes conscious of existence through the breath, this breath when properly directed will accomplish everything that our mind may desire. Through rhythmic breathing, the mainspring of life – the lungs – determine a more normal circulation and purification of the blood by oxygenation, thereby securing better heart action. When concentrating upon the breath and its centralizing life principle, or "*Ga-Llama*," following the current of inhalation and exhalation in our thought, we receive benefits at once.

When breathing properly, and thus keeping the nerve centers in harmonic action, generating electric nerve fluids, the vibrations of the brain centers become raised, thereby increasing intellectual power and insuring better memory. This done, the bodily functions, intelligently controlled, have no need of specially devised gymnastics, physical movements, athletic exercise, etc., for the reason that a normally balanced individual is bodily, mentally, and spiritually active, and with the twelve senses fully developed, engages in work of a useful as well as beneficial nature, economizing the natural forces and resources of life. There is no disease but what can be healed and cured by the simplest means. All that is required is the individual's own desire, prompted by will and expressed by rhythmic breathing. Once -we are able to do this, the mind by virtue of the intelligences inherent, unfolds the path to be pursued as to right living, fasting and dieting, the observation of which unfolds to us realms of thought utterly unknown to ordinary minds.

Mazdaznan culture points out the way in the simplest terms and the pupil carries out the instructions for self healing and cure, thereby remaining non-obligatory and learns to, become acquainted with all the means necessary for future emergencies. Mazdaznan culture holds that it is not education that we need so much but that we merely need to be reminded of our own latent forces and learn how to properly direct them. We possess all power in heaven and on earth, but to demonstrate such power we must be able to use the tools requisite for such manifestation.

A person to become free from the conditions and environments of time must become acquainted with his own self sufficiently to have knowledge of his relation to nature and become proficient in understanding the control of laws pertaining to his welfare. We must acquaint ourselves with those simple regulations that govern our lives so as to enjoy health and happiness and by religious observation of the same, attain to higher and nobler understanding. A body that is full of governing intelligence will not draw upon the mind but control its organic action consciously thereby storing up reserved vitality for the furtherance of thought in its domain that it may bring forth grander aspirations.

The mind must be all comprehensive to enjoy concentrative powers and a happy state. The body must have symmetry and easy carriage to be in perfect health. And as we pay some attention to the position and the carriage of the body, the intelligences of all our energies will vibrate a like state to the mind, while in return by virtue of the increase of power which it draws from the ocean of Love, the spirit forces the furtherance of intelligence.

EXERCISE TWO.

Stand erect with arms to the sides of body, head up, chin drawn in sufficiently to show a spirit of

independence, eyes steadily gazing upon spot before you, not more than seven feet away. Body must be in a perfectly relaxed condition, but spinal column must be firm and erect, as the spinal cord is the seat of the soul. The weight of body is to be balanced upon the balls of the feet. To succeed in doing this gracefully, allow the body to swing easily forward and back. No weight is to be allowed to rest upon the heels. Keep the mouth closed, teeth separated, the tip of tongue resting against lower teeth, as in first exercise.



While inhaling, and following the currents of breath intuitively, gently raise the body and allow the weight to, balance toward the tips of toes, inhaling slowly and harmoniously for seven seconds. Now lower the body to its former position, gradually exhaling and giving it that graceful swing so natural to a controlled body.

You are to remember when going through this exercise, if immediate results are to be expected therefrom, to clinch the hands tightly while inhaling. Do this thoroughly but gradually. Clinch fists tighter and tighter and tighter, yet without any effort, and be careful not to tense the muscles or to grind the teeth in the least. In exhaling, gradually relax your fists and allow the weight of body to rest upon the balls of the feet, and although heels touch the floor, no weight must be felt thereon.

To relax easily all you have to do is to empty your lungs thoroughly and allow your knees to bend forward about one-tenth of an inch. This will bring your weight to the ball of the feet and make you feel lighter as well as limber. Do not exercise more than three minutes at a time and not more than twice a day to begin with. This exercise is best taken during waking hours. Do not take the exercise immediately after meals. You may have the exercise follow the first exercise providing the latter has been practiced for at least two weeks, and the breath of seven seconds for the space of three

minutes can be taken conveniently.

This exercise is to be made use of in your daily walking. After you have become accustomed to the balancing of the body forward and backward, take several steps while inhaling, then while taking a few more steps learn to retain breath for just a few seconds. You will soon find that after a little practice this exercise will prove of inestimable value for the reason that it will aid in the re-establishment of the generation of electric currents in the foot region, upon which our hearing greatly depends.

In one of the village towns of ancient lore, it so happened that a little baby boy was taken seriously ill and vomited. One of the neighboring women who was present at the time, told the news to her aunt that afternoon, and remarked that what the baby threw up was as black as a raven. Aunty made a call on her way home on a distant relative, and brought her the news that she just heard of a certain baby that had vomited a black raven. This caused quite a stir among her relatives and many gathered in the evening to hear the story from the elderly aunt, who, in her fervor and excitement, related the incident of a child that had vomited three black ravens.

It would not be proper for you to pass judgment upon anything in the nature of hearsay, except to recognize the possibility of the truth being stretched as there is no ill intention on anybody's part to add anything to the original. When your sense of hearing will have reached the higher order of development, you, will be able to understand things more fully and be less liable to relate things that would be apt to have the appearance of being deeply colored. You are to be careful not to pass any judgment upon your neighbor, and you shall enjoy the time when everybody around you will mind their own business, but if such be your desire you must first mind your own business and not wait for others to take the lead. You must lead, then the rest will follow.

With blessings of all good things,
OTOMAN, Prince of Adusht.

LESSON III:

INVOCATION.

O Ineffable, thou realm of thought, word and deed, Substance of all, in all and through all, Everacting, luminous radiance Divine which giveth expression to the soul's desire, Which hath no depth nor height, Immeasurable perfection, Give grace, give power, give peace.

Life Eternal, who but a soul awakening comprehends Thee! Human language is too weak, too poor, to express Thy magnificent greatness. Not words, but acts and deeds of consciousness can give expression of the presence of Thy Divine Being.

The attributes of divinity are ever before us in the manifestation of Thy being. And virtues, the garments of the soul, ever lead us through the Valley of Presentation. Let the gentle spirit now emanating from thought Divine lead hence forth our actions into paths of perfection.

Let usefulness be our glory, good deeds our praise, justice our honor, throughout all Life Cycles.

Be it so.

And unto this end let all things prosper.

PRELIMINARY. THIRD READING.

SALUTATION :

To him who loves purity, order, perseverance and self-reliance, let there be peace, comfort, relief and joy eternal.

WE desire to have it understood that our exercises are simply a means to an end. When the desired point of development is reached we need no longer adhere to routine exercises. We expect to develop into domains superior to the lower existence, and learn to apply the knowledge gained throughout our journey upon this plane of action.

The principal object is to awaken the forces within us so as to increase the field of action for our senses, and to understand more fully the twelve senses upon which all knowledge and understanding of things in the domain of life are based. It should be our desire to understand ourselves more fully, so as to enjoy life and cease to suffer the inconveniences of ignorance. It is our object to bring all nearer the goal, to enable those who are in want to have the way unfolded that their desires may be satisfied, while to those having plenty, and not understanding the use thereof, the way may be opened whereby they also may feel satisfied and happy. In short, the object is to equalize all things for the general good of all. We have no time for criticism or fault finding. We desire to elucidate from the instructions received everything that will prove beneficial and assure the greatest possible good.

All of our disease is to be traced to an undeveloped condition of the brain fibers, which produce uncertain vibrations, causing discord in our conceptions. We find that above all things we lack concentration. We do not concentrate enough of the intelligence of thought upon our work; we do not concentrate in our planning; we do not concentrate in our studies, and when we suffer from some cause or other, again we lack the concentration necessary to overcome the influences of suggested ideas, which are ever drifting about us, and which to subdue and organize is our work, our object, our duty. In the study of breathing it is our object to learn to master ourselves, however weak we may seem to be. We are to learn to concentrate upon the work before us. If we sew, we are to think of our work and pay attention to the same. When cooking, again our attention should be given to that occupation. When reading, all our mind should be concentrated upon what is before us. We are not only to read but to reflect as well. Whatever our work, our duty in life, upon that should our mind be concentrated when employed, and we shall find that even after a hard day's labor we will not be half as exhausted and fatigued as we would have been had our minds become scattered in all directions, and had we allowed ourselves to be carried away by the drifting conditions about us. Do not think merely what is possible to you but what would be most practicable for you to carry out. It is from the lack of concentration that we drop into a negative state and thus suffer untold agonies from disease, misfortune and even poverty and failure. We are apt to attempt too many things at one time, and not having paid the necessary attention to any one, we meet with failure.

Breathing is to adjust all deficiencies, and to enable us to concentrate. By concentration we do not mean meditation. We do not care to meditate upon any one particular subject that is but one part of our nature. Concentration is that which entertains everything pertaining to our immediate happiness. We need concentration of mind, but can get along without meditation if need be.

In all our exercising it should be remembered that we are not to use effort that we are not to strain ourselves in the least. If we take the proper upright posture, with spinal column erect, head thrown back a trifle, chin drawn in slightly, with mind set upon the work before us, effort is no longer needed, as we are placed in an attitude of determination and self-reliance that will aid us in gaining the desired effect. We cannot fail to receive benefits from our exercise within three minutes' time. The moment we take our position, however tired or fatigued we may be, relief comes with the first indrawn breath, and after three minutes' breathing we feel perfectly refreshed and rejuvenated. When you feel tired, exhausted, weary or troubled, do not encourage such conditions to continue through your negativeness, but rouse yourself from this state of lethargy and take your breaths. Breathe into your lungs Ga-Llama, the ever-acting, never-ending, all-permeating Life Principle of the Eternal Bliss, and you will at once realize your individuality; while with every outgoing breath, or exhalation, you part with the forces which have done their work and desire to be liberated into space – forces that are no longer of use to you, as they become foreign to your constitution, having established through their intelligence a condition of their own, and when held within yourself become only detrimental to your welfare because of their suggestive tendency. Let them go, and they will take with them all that troubles you. Breathe out that condition which breeds environments of darkness. Take on the breath from light and reflect it against the accumulated darkness of negativeness that positiveness may be equally balanced with the same, and freedom, peace and harmony will abound within and without, and all will be well.

Do not strain any part of the body, for the reason that it becomes suggestive to your physical nature to use effort. Arise in the majesty of your being by holding your spinal column erect, and at once the Will responds and you become conscious of your individuality through self-reliance, and even lie winds and the waters shall obey thy Will. There is but one rest, and that rest is in Breath; all else is activity, whether you are conscious, or unconscious, asleep or awake. When inharmonious with the vibrations of nature, when out of harmony with your thought waves, you become restless – that is, short of breath and retain too much carbon and other matter which should be set free. To free yourself from foreign substances is to breathe rapidly a few times, then expel all the air possible, and, in an attitude most becoming to an independent being as

given in our instructions, draw in the life-giving Breath. New dynamic force and energy will arise within, and at once your vitality becomes conscious of their presence, and healthier and better ideas begin to unfold to your mind, the nerve centers take up the generation of electric fluid, and the magnetic circles, responding to their action, at once vibrate their currents of consciousness to and from the whole system of your being. Relaxation of muscles alone by putting the body to sleep would never give you, even after six hours' so-called rest, what three minutes of individual breathing does. The great Breath of Mazda received while in a certain attitude of positive receptivity acts as a current of life to the exhausted, a refreshment to the weary wanderer after a day's march through the sandy desert, and like a cool breeze on a hot summer eve, yea, even like a delicious drink to the longing, the fainting.

If we take up this work lightly and do not go into it earnestly, are not honest with ourselves, and continue to palm off deception upon our own selves, we have no one to blame when we find that we are behind, while others more sincere reap the benefit from these exercises by observing them faithfully and with thoughtfulness.

We would like to have it understood that our work is public, is universal, and, as it tends to aid as in our own salvation, we simply take interest only so far as we find conditions responsive to our actions. We consider our life too precious, and our time too valuable to waste upon soil yet unprepared for the taking of seed. We cannot prepare the ground, as that is part of the individual's work, and is to be accomplished by every man sooner or later according to his own due time of understanding. We can simply give instructions relative to the mode of preparation, thereby aiding one another in planting the good seed, and then leave the rest to the basic principle of the seed itself to unfold. It is not for us to say whether you accept this truth or not. You are to be your own judge. We put forth no claims; we make no assumptions, but leave it to you to make the test. With your mind centered upon the work, you will receive more benefits than we even vouch for. The time of assumptions and claims is a condition of the past. We rely upon reason, setting forth proofs, and undeniable facts.

The more diligent you are in the observation of these exercises, the more earnest, dignified, reliable, graceful, polite, healthy and honest you will become with yourself, and also with the entire world, which is your reflection. And as you see it, so you appear in reality yourself. These harmonic exercises, through the concentrated power of Breath, will save and help you in your redemption from sickness, sin and poverty. They will point out the path for you to travel, and what means to adopt in gaining a state of perfect satisfaction. As soon as even one sense becomes developed out of the state of nonsense round about, you will gain a foothold upon ground that will bring out other senses, until all nonsense is overcome. Breathing will help to overcome idiocy, insanity, fanaticism (religious, Political or otherwise), imbecility and negative environments under which you all suffer more or less. All that is undesirable is due to unbalanced brain conditions, and it should be your aim to bring perfect harmony to your soul that you might live a life of consciousness and no longer submit to the ban of infernal suggestions and hypnotic influences that exist because of your ignorance or inability to control. As you take in this free breath of life you give the system an opportunity to adjust itself. If you will but use a concentrated mind action with your work you will at once prove to yourself that there is more power within your physical being than can be learned in all the instructions given by even the wisest of masters.

We should first learn that we are not to, rely upon others, that we are not to look up to others for help, that we are no longer to expect anything from any one, that no one can save us but the Mighty One. And who can this Mighty One be? If we expect to find It in some domain foreign to our own, if we hope to reach It by humiliation, by supplication to some source or force unknown to us, if we reach out for It to realms clouded to our comprehension, if we expect to find It outside of our own being, we are taking a premise that will sooner or later reveal to us our error. Remember that no man can reveal to you the problem of your own existence. We may theorize upon it, we may seek to show you the truth by the use of objects belonging to this world of vision and attempt to make plain that which no philosopher has ever succeeded in doing; we

may delude ourselves with ideas of superstition by putting forth claims of knowing the beyond, of knowing the past, the future, but in truth we know nothing. If we would but drop theorizing and enter consciously upon the duties of life, we would no longer worry about things that have no existence in the domains of reality. No one can solve the problem of life but he who is concerned in the same. And that solution, being individual, is only applicable to the individual. The solution of my problem cannot concern you. I know nothing of yours. To reach that point where we may know ourselves we must know God, and vice versa. And this is life eternal, to know God and His manifestation – man – the messenger of life, the expression of the radiance of the sun. Think with mind concentrated and reflect, and you will solve the problem of life, something no one can do but yourself. And on that day you will know the truth.

Whatever our object may be, let it be understood that to gain the end set out for we must be able to concentrate. How much valuable time is wasted in the study of a science for which we have no understanding and of which there is no real knowledge! How many precious hours are wasted in book learning, which crams our little undeveloped brain with stuff indigestible to it, puffing up that conical ball of ours which is ready to burst at the slightest touch, polluting the air with its foulness and decay, which has been forming in its chamber for years and years of darkness and superstition.

To enjoy memory we must necessarily be able to concentrate our mind on one certain point, and to deal with mind as a factor of reality we must know its location as a thing in existence, otherwise it is only a thing of supposition, and this will never bring to us the realization expected from the work before us. When we say "*mind*," what do we mean thereby? When we say "*touch*," we at once realize the instrument that conveys to our senses the intelligence of touch, and simultaneously we connect it with a hand that touches. We say "*sight*," at once we think of a pair of eyes to see with. Of course, we all know that it is not the eye that sees, it is not the hand that touches, but that they are the instruments through which we convey the sense of sight, the sense of touch, and so on. When we say "*mind*," is it not also necessary to find its location to enable us to know of its true existence so as not to draw upon our imagination? Our imagination is entirely too active as it is, and we are desirous of growing away from it and ridding ourselves of the control of fancies and illusions which continually throw us into, a hypnotic state from whence there is no salvation unless we awaken to the consciousness of being and learn to conquer and even master our nature to a degree governed by common sense and reason.

As we are beings of an intellectual nature, we must demonstrate concentration of mind – must have memory. Memory controls all the functions of the intellectual group of faculties, and is the very seat of mind. Here it is that by concentration we can set into action the functions of the intellectual, moral and animal groups. As long as we are of a drifting nature there is lack of concentration, and we do not remember our actions from one day to another. You know from experience that one reason that you get into trouble is that you do not remember what you have last said to your friend, and it is here the trouble begins. Memory, the concentration of mind, is what we all need most. It means success to us in our business affairs. All our transactions require concentration of mind, which gives us perfect resolution and enables us to keep cool in all our dealings. When persons around you become excited and begin to lose their self-control, sit down and begin to breathe. Breathe a few breaths, concentrating upon "*Breath is Life*," and after a few minutes' breathing you will astonish everyone with your decided coolness and ability to offer such advice as will carry them through to a point of perfect satisfaction.

The mind is a great factor in the transmission of forces necessary to the formation of expressible ideas. In concentrating these forces of generative electricity, through the action of the ganglia of the nervous system, they are centered toward this point – memory – and are distributed thence to the various faculties of the brain in accordance to a desire springing from the action of the heart, and will be expressed in accordance to the degree of the desire. The greater the concentration, the more powerful the control over the brain functions, the greater will be the memory and the firmer the impressions received. Thus through concentration we open the portals of the soul and unfold the knowledge of being, are able to express the universal

through the individual and individualize the universal, recognizing thereby that it is not teaching we need, not instructions we must have, but that we are merely to remain in a constantly attentive state, being mindful of the things that are present within our own being. Everything in this world is concentrated in our being. Our very body is the concentration of the universe, the visible universe, because of our expression into time and space. Our ability to control the universal is dependent upon the degree of control we have over the individual. As the material has been concentrated into the collectivity of being, so mind must concentrate all of the intelligences toward a given point of the brain and from that center control the finer forces. Whatever our ideas of mind might have been matters not. Let it be understood that every condition, every attribute, every sense must have a residence somewhere in this body, for what cannot be found in this body is not to be looked for in the universe; it is beyond our knowing, our possessing.

It is not necessary to memorize in order to have memory, for with all our memorizing we may still lack control of brain functions, control over our bodily organs, and may lack the ability of expression. We need concentration of mind in all things. If we continue to concentrate our mind we shall find it an easy matter, and not a task, to remember, and we shall also find that our self-reliance asserts itself stronger every day and enables us to remind ourselves of our actions. Whatever we do, our mind must be in harmony with our actions; we must think of what we are doing and not wander about and be carried away by the drifting conditions in nature, but control every condition for our own good. It is upon the action of the mind that the brain functions depend for their response, and if the concentrative force of mind is lacking to any extent it follows that the action will be equal only to that degree. As intellectual beings we are no longer to be governed by the animal or carbonaceous group of faculties, nor the moral or phosphatic group, but the intellectual or nitrogenous group, which, because of the height of its activity, controls both the former. Where imagination and spirituality, so-called, hold sway, the moral group is centered thereto and there is no proper mind action. The morality of being merely attempts to govern the animal and succeeds in part only because of a lack- of perfect control over the vibrations of the brain fibers, and because the consciousness of mind is not concentrated toward perfect realization. A scattered condition of thought is no assurance of thoughtfulness. It merely shows inability to concentrate. It proves that you are in a negative condition, receptive to any vibration of a drifting nature, receiving everything that comes to you according to the law of vibration, and while in this condition the scattered forces of nature are drawn toward your being. You suffer under such a strain because the ideas received while in this negative condition are impracticable and it is impossible to make use of them to any degree of good, and they act only detrimentally to the physical being. Ideas of a practical nature, capable of being carried out, are those arising from concentrated action.

It is by the concentration of mind, through its function memory, that the intellectual faculties transfer their actions to the moral group and thus keep the animal faculties in check. Then you manifest perfection in all things and begin to enjoy what there is in life. You must be able to originate; that is, your ideas must be original to you, through concentrative action, and to succeed in this means perfect memory. Memory means mind concentrated; memorizing may be of negative or positive action and does not necessarily show concentration of mind. Our being in manifestation of matter is dual, so are our brain faculties and all sense conditions dual in their nature, and we may develop activity either in one or the other direction. As we have two feet, two hands, two eyes, two ears, so are there negative and positive functions of comparison, reason, perception, calculation, ideality, and so on. It is due to an undecided condition that we drift into the negative or positive, and experience in either case a detriment to our being. It is only when we learn to concentrate the negative and positive brain functions toward polarization that we are in a position to control our desires by a mind centered at one given point.

Men will spend hundreds of dollars for memnotechnics, or the art of memorizing, but by the application of such systems memory never improves. Since upon a good memory the success of man depends, it is no wonder that everybody is anxious to improve that function of the brain.

Yet in all memnotechnics they merely memorize and can only remember that which has been impressed upon certain brain cells by constant repetition. To memorize figures pertaining to certain events we are told in memnotechnics to connect with the event which has occurred in the year 749, for example, the mystical number, which is seven, and when thinking of the same to multiply it by its own denomination, thus, $7 \times 7 = 49$, or the year 749, the time the event took place. It is but natural that after such a combination a person, though a blockhead, ought to be able to remember that particular event. We need concentration of mind, which places the brain function called memory in harmony with the individuality, and which, through the medium of the senses, is placed directly in touch with the desired manifestation in the realm of existing things.

The mind plays an important part in our lives, and according to the extent of control it possesses over the attributes of our being, it decides our future happiness or woe. We frequently hear persons talk of two or more minds, viz., a conscious and a sub-conscious mind, auto-conscious mind, mortal and divine mind, physical and spiritual mind. Nevertheless one thing is certain, and that is there is but one mind. Its mode of operation and its varied workings give it the manifold shadings or colorings oftentimes mistaken for different faculties.

We have but one mind, and it manifests according to the temperament and the conditions of the body and brain, at one time in a negative and at another time in a positive manner. There are not two minds, but only one, and it concentrates according to the strongest inclination of the energies. If our actions are those of a material nature the intelligences of that nature will tend to take possession of the mind, which is merely a condition of the collectivity of such intelligences, controlling the animal group of our faculties, influencing the intellectuality to animalistic and materialistic tendencies, ideas and colorings.

According to the way in which the intelligences increase their capacities so the mind centers its forces to the moral or spiritual group, thereby manifesting its ideas shaded with moral or ethical expression, beautiful in theory, but too weak in tendency and application to be practical. As in its material domain the mind is selfish, of low nature, grasping and wasteful, just so is it close, hard, narrow and drifting in its spiritual or moral realm. Not until it becomes conscious of reality does it awaken to the fuller realization of its intellectual realm, centered to the intellectual group, which controls the material and spiritual for its own good.

As long as the mind is not concentrated to memory which decides the receptive vibrations of intellectuality there will be no control manifested over the moral and animal functions, and they will decide their condition, necessarily shading into the drifting conditions of uncertainty. Bearing in mind that everything of a mechanical nature, however delicate or complicated, must work harmoniously in its component part, we shall realize the necessity of the adjustment and control over organs that decide certain conditions necessary for our conscious activity.

Should any part of the body suffer from the lack of individual intelligence to the energies making up a certain function, the result will be noticed as to the mind, as it is merely a condition created by the collectivity of energetic intelligences representing the various functions and their parts. Where there is insufficient breath capacity the lungs may not suffer directly, but other organs of the body -will experience lack of supply as to intelligence, and this condition being made known to the mind by virtue of the operation of the ganglionic system, which, when forced to exhaust its generative supply, becomes uncertain in its modus operandi and keeps the mind in a condition of uncertainty. Thus quite frequently when presence of mind is most needed, we do not know what to do or the proper path to pursue to get out of our difficulties. Such a condition is due to the inability of arresting the generative operation in the ganglia of the nervous system. Our mind manifests the condition of the body and its functional operations, as well as the capacity of breath and brain.

Just as animality deals with things of the past when manifested by the human form, entertaining ideas and expressing actions of a lower order of things in its process of evolution, signifying the drifting conditions of nature, aimlessly operating, as it were, without any apparent object, just so spirituality drifts to the opposite extreme, and where tyranny marks animalism, despotism rules in spirituality. This duality of being is in constant warfare, as it were, and the intellectuality, as it

dawns upon our highest mountain top, the forehead, whence it views the break of day and the rising of the glowing sun, the mind, in its fullness, grandeur and sublimity, will shed light upon our path, and peace will reign within the realm of this earthly tabernacle, while the troubled waves of the brain shall obey the command and will of the master thought, crowned by a mind in its proper position, from its throne on high.

As long as attention is paid exclusively to an abdominal breath the intelligences of a brute nature will hold full sway over the brain vibrations, while spirituality can only crop out at times of bodily illness, resulting in mental depression, and also now and then unconsciously, as if against our will, revealing the seed of a higher nature of being, but inexpressible by our mind because of insufficient understanding of our real self.

Thus it is by degrees we arrive at a point where it seems as if there was something in all this life that required our attention, and we take to the solar plexus breaths, either consciously, which means that we force such breaths upon us directly to reach a certain end, or unconsciously, where we grow into it because of a tendency transferred to us in our hypnotic state of existence. This is where we run from one extreme to another, considering the future at the expense of the present, just as much as in animality we neglected our real needs of the present by searching and digging for the dry bones of Israel. In materiality we deny our spiritual nature, and in spirituality we in return deny materiality, still neglecting our present needs. We shall continue to breathe the breath of life until we advance beyond all superstition of time, into the realms above – the heaven of intellectuality, which knows love, peace and harmony, world without end.

EXERCISE THREE.

Take the same position as in the first exercise. Always be certain you take a firm position and that your teeth are separated, the tongue resting in a perfectly relaxed condition in the lower part of the month. Not that your tongue needs the much desired rest, but so the air you inhale can more readily pass through the air tube. It will also help to strengthen the larynx, and you will find that even your voice becomes clearer and more melodious after a few exercises.

Place on the floor in front of you, about one foot from the toes of your shoes, some dull object, say a copper penny – an ordinary cent. Not that we intend to concentrate upon money, not at all. It is not dollars that we are after in this work, but sense. For that reason we select a cent, as it will be the least suggestive of money matters. By sitting down and concentrating on money we find that it will not come unless we get a move on us to get it, if to get money be our aim. Few can get anything they desire that money will buy, -- but health, understanding, intelligence, wisdom and all the attributes of a nobler existence cannot be bought. They can be acquired by diligent work and concentrating upon their true nature.

Steady the eyes upon this cent before you, not concentrating upon it, but simply using it as an object to steady your eyes upon. You gaze at it restfully, never losing sight of it, whatever the movement of your body may be. Be certain that you do not press your hands that are resting upon the lower limbs, as all of the muscles are to be relaxed except the spinal column, which is to be held erect and firm.

Now take your prelude breaths of short inhalations and exhalations, four or more times, and then empty your lungs as much as you can without using any effort, as effort means failure in all things. Then inhale fully and deeply, at the same time repeating mentally the sentence, "*Breath Is Life.*"

While inhaling and thinking upon the sentence "*Breath is Life,*" bend your body forward, gazing steadily at the cent before you, keeping head steady with the movement of the body. Remember that this movement is a hip movement, and it will help to reduce the size of the hips and expand the diaphragm, thus giving you a better and a more graceful shape. It will reduce those heavy bay windows of the three hundred-pounder, and also round out the wasp-shaped funnel.



To avoid all possibility of suggestive ideas of a drifting nature, you emphasize one word of the sentence at a time. While inhaling, put special emphasis upon "*Breath*," while "*is Life*" is not to be emphasized. Bend forward while inhaling until you have reached a point where, the floating ribs almost come in contact with the lower limbs. Of course, you must remember that your abdomen is to be drawn in gently in all the exercises.

As soon as you are through inhaling and bending forward, which is to be done very slowly and gently, you retain the breath, or hold it, as it were, while repeating the sentence, "*Breath is Life*," with emphasis on "*is*." You are not to choke yourself while retaining breath. Do not strain the muscles of the larynx or the chest, but stop inhaling and remain in the position as if intending to inhale longer. Repeat the sentence mentally, only somewhat more rapidly, to cover the space of about three or four seconds.

Then exhale, repeating the sentence as during inhalation, "*Breath is Life*," putting emphasis upon "*Life*," and bend the body backward to its first position. Always empty your lungs thoroughly, yet with control.

This exercise is to be done from one to three times a day, for not longer than three minutes at a time. Of course, it is understood that during breathing exercises the room should be well aired and properly ventilated and that your back be turned against the light. When bending forward seven seconds is to be consumed. Then hold the breath for three or four seconds and exhale for seven seconds or longer in returning to the first position.

You do not wish to overdo, but you are apt to lengthen your time of breathing to longer minutes than you would understand a minute to be. We would rather you would take less than overdo it. Whatever surplus electric force is generated through the work of breathing the system will store in the spleen for future cases of emergency, to supply the demand in time of need.

Your system may not be trained sufficiently for the storing up of much surplus electric force, and the vibrations of the nerve centers are liable to transfer their activity to brain cells directly under the control of the imaginary faculties. Certain temperaments are thus made more meditative, a condition we do not favor, as our work at present is that of concentration whereby the greatest possible good physically, mentally and spiritually may be derived. You cannot afford to throw yourselves into a state of apparent happiness for the purpose of gratifying the sensual nature.

You must continue to bear in mind that every system has its regulations, and if you earnestly desire to take advantage of these noble teachings you should give these exercises attention and follow them religiously, as you are the ones to derive the good from their observance.

As repeatedly said, these exercises are a means to an end only, and as soon as you have reached the desired state of unfoldment you will no longer be expected to follow them in routine. As long as you are disciples you follow the master. As soon as you are able to do the works of the master you are no longer to perform the duties of a disciple. It is as with the study of harmony, whatever method you take up, you are expected to follow it until you have acquired all that the masters in harmony can teach you. You must at first keep within the bounds of the rules laid down by harmony. As soon as you begin to master harmony you can break the rules apparently, to enter into fields peculiar to the regulations known and establish rules of your own. Until then you must keep at least to that which is made known unto you and know for yourself, so that you will never do anything but that which shall be according to perfect harmony.

With blessings of all good things,
OTOMAN, Prince of Adusht.

LESSON IV:

INVOCATION.

Oh! Nameless One, Who alone art Supreme and an object worthy of adoration and praise,
Be than ever consciously near us.

Master Infinite, it is thou who hast ordained That as the day succeeds the night, one tide a
tide, and race a race through eternity, So man will manifest on the endless planes of
progression.

As he casts off this collective form, which will be consumed by the virtues of its own
elements, So will the spirit phenomenon be disintegrated by its own elements, And with each
new manifestation will retain its former experiences.

All individual is eternal, And the experiences of former existences become the
companions to the latter through all planes of consciousness, While the career of the life of the
individual shall determine its spiritual affiliations, For if on an inferior plane, then shall its
companions be likened unto beasts and reptiles.

All life has its spiritual counterpart in the invisible, Therefore, not only has it immortal
nature, but likewise the lower order of animal existence.

Hence the universal law: "Thou shalt not kill."

And they are the true children of Ah-Brahm who transgress not this divine institution.

So be it.

And unto this end let all things prosper.

PRELIMINARY. FOURTH READING.

SALUTATION :

*Grace and peace from the realms of consciousness be unto all; consolation and comfort, ever
abounding through nature, hover over, and the light of understanding be always before us. Greeting.*

AS you continue your exercises daily you will experience greater ease in breathing, as well as
getting a more scientific posture than at first. "*Practice makes perfect!*" is an old maxim, yet
nevertheless true even in the exercise, of breath culture. As long as there is a doubt: in your
mind as to the benefits of this work, just that long you can not reap the full benefits, although
you will reap some good in spite of all your rebellion, criticism and fault-finding. You grow to be
a healthier, nobler and better being from day to day. You may be unconscious of it at first,
because of the lack of concentration and insufficient exercise.

It is proper that we should study and learn everything pertaining to this life, everything that will

beautify this existence, everything, that will aid us in living in comfort, ease and satisfaction. It behooves us to know everything possible of a practical nature which we can apply in our everyday life; all else is vain. All theorizing that can be of no consequence to us should be cast overboard. To that end we desire to bring about conditions in our body and mind functions so as to withstand all the buffetings of ignorance and superstition, and become firm in our convictions. Sickness comes only to he who has not realized that the power of health or healing lies within his own domain. He will suffer from every little negative condition because of the vibrations he manifests. He will suffer from ignorance and poverty, because he does not comprehend that the power to change conditions is within him. The reason some people eat and drink anything they please, and transgress even the law of nature and instinct (yet apparently do not show the effects, of the transgression), is because their minds are so firmly set that nothing can harm them. They consider not their actions at the time. If contrary to nature, it will be revenged upon them at some time, but not until the iniquities have overbalanced mercy, or the goodness of one's nature. The one who suffers all the time is he who attempts to make everything a law unto himself instead of using judgment. Balance the things in nature pro and con, and let them remain at that for the time being. If you are sick, never mind the cause of disease, never mind what may be the result; just reverse your method of living, and breathe with mind concentrated upon Breath, and all will be well. If you do not stir the forces within you to activity, if you do not begin to rely upon your own powers, you will never get that for which you are seeking. As long as you live in the expectation of receiving aid from other sources than your own you will hold to negative conditions and will show only the nature of respectability, consequently whatever comes to you will be fogged. Why do you want to run after everything -that comes along when it is of no. value to you, and why should you study anything you do not care to make practical use of in your everyday life? It would be folly for you to be led from one thing to another and remain undecided as to which is right or wrong, good or evil, true or false. Do you lack brains that you allow, others to think for you and tell you which might be the right way to travel? Nature is full of beautiful lessons of life around you, and daily you may learn what path to follow. Are you so deluded in your sense condition that you cannot listen to the still, small voice of your conscience; cannot follow the dictates of your intuition? It is worth the little sacrifice on your part to get this instrument of yours tuned up sufficiently to depend upon its actions for guidance. Nature is so merciful that by the least aid on your part you may obtain the greatest good. We hold that it is not the fault of the system if you do not receive the good you expect, but the fault of the one hearing the instructions and not following them with the aid of his intuitive faculties. It is not the fault of the teacher that you do not always gain the desired effect; it is the fault of he who will not use his own reason.

We hold that proper breathing, as we take it under consideration, will eventually eradicate all deficiencies, and, using judgment in your diet, you will no longer be troubled with disease. You are to master certain rules before you can become proficient in the art of healing. Breathing is breathing, yet it all depends upon how you breathe, under what conditions, when and in what position. The more you exercise the various breaths, the more you will be able to determine the different effects upon body and mind. There are breaths for singers, breaths for speakers, breaths for performers, breaths for every phase of life. The breath breathed over a dish of hot water will cool it; the breath breathed into the cold hands will warm them. There is one thing you have observed in these phenomena. In the first case you breathe with force and in rapid succession; in the latter case you breathe long and with a drawl. In addition to these explanations we shall mention another fact that puzzles every mind when experimenting with the exhaling breath in the following described manner: Breathe, for instance, with the exhaling breath softly upon your hand. Then breathe with the next exhaling breath again softly upon your hand, but this time using the syllable "*pooh*," and you will get the opposite result – a gentle, cooling breeze. In experimenting upon this it matters not whether you breathe softly or with increasing force, and sometimes another consonant like "*ph*" or "*f*" may be used. In any way you will have success. The whole secret lies in the mere change of attitude. If you breathe upon

your hand "p" in a formal drawl, and immediately after "p" in staccato, you will observe a most wonderful change. Your own experiments will reveal marvelous phenomena which we could not enumerate here, but leave for you to experience. When you are warm and take a long breath through your nostrils, then exhale with lips parted, lowering the diaphragm, you get cooled off at once. While if you inhale and exhale through the nostrils, at first rapidly, then lengthen the breath and continue to alternate, you will get into a perspiration within a few minutes. He who claims that it matters not as to how you breathe knows not whereof he speaks. If you breathe meditatively you become psychic, and the brain functions will become a mass of uncertainties, while if you breathe with concentration upon Breath alone, for the purpose of the development of all the functions of the body, mid have the positions required for such development, the result will be the mastering of the body in all things. It matters not as to your age, appearance, environments, and the conditions about you; there is help for all in the proper application of breath, and it is to this end that we are contemplating these explanations.

"*Breath is Life*" is the conclusion we arrive at after having given some thought upon a subject of such vital importance to the welfare of our being. A mere statement of another is not a proof; such must be gained by experience, so as to become a self evident and established fact to the analyst. Life is dependent upon Breath. Life is the manifestation of forms through the power of Breath. When we speak of life we deal with the manifestations of Breath. When we look for life with the aid of a microscope in the expectation of finding the "*germ*" which constitutes what is commonly called life, we look for something we do not find. The microscope reveals nothing more, than the eye. It reveals only forms. It may reveal more forms of life, it may acquaint one with more surfaces, but it tells nothing of the basic principle of life. We cannot say that life is Breath. It would be as much a mistake in comprehension and ill to logic as to say love is God. The perfect philosopher would say "*God is love*." We consider God to be the Principle, as Breath is the principle of, or to life. Wherever there is manifestation there is life, there is Breath, for without Breath no life or life manifestation could exist. Breath then is the principle upon which life mid its various forms of manifestation depend. Breath remains independent of manifestation. A bug, is not a bird, a bird is not a monkey, a monkey is not a man, but there is life in each and all breathe. This principle of Breath expands into manifold life forces, and these life forces manifest themselves through various forms of existence. The great masters of old, the adepts of the ancients, the philosopher of all ages, and the naturalist of today, all arrive at one conclusion, all merge into that one self-evident truth: *Breath is Life*. There is but one Breath, one Center, one God, yet of manifestations there are many, as everything evolving into Zarvan Akarana (Time, Space and Causation), manifests the sense of limitation, showing variations, and variation is the essence of existence. Breath is one, yet its manifestation differs in accordance with the direction assumed, the space occupied, the time in which it is revealed. The shape and form of the existing object show the degree of vibration of the principle of Breath. The higher and more complex the vibrations of the Breath principle, the higher the species in the realm of manifestation, and the greater the understanding, the knowledge, the wisdom of the principle itself, the greater be the realization of life and the ability to solve life's problem. The capabilities of the individual through life will also be greater, and life becomes worth living. In short, we become better acquainted with our real self. Thus Breath becomes a subject worthy of study, for the more we learn about it the more we shall make use of it in the direction desired, and the more anxious we become to unfold the hidden forces enveloped therein. Man is the highest physical manifestation of Breath. All the animal kingdom belongs the same category. The variation of form is due to the degree to which the power of Breath is realized. These variations continue even in human beings and our abilities and possibilities in life depend upon the power of Breath and its application. The lower the vibrations of the Breath, the lower the knowledge of being and the lower the degree of possibilities. Breath is forever the same, but its manifestation is in accordance with the development of the form through which it is manifested. The more that Breath is given an opportunity to rise, the purer the manifestation. As we look around us for object lessons whereby we may be able to understand a statement made, we need only to

observe Nature, which is full of the objective, and receive evidence therefrom. We note that the lower the species of animal, the lower the Breath. Because this the thinking and reasoning ability of the lower animal is inferior to that of the higher. The development of the brain faculties, the organs of the mind, depends directly upon the unfoldment of the brain cells through the capacity of Breath, and the expansion of the lungs. The continuation of cell life depends upon the digestive organs, which are the organs of its creation. In any one of these Breath forms we may enjoy life to the degree manifested, but the perfection of the Supreme lies in the union of all toward the oneness of Breath. All theories on Breath and breathing may be correct according to the standpoint taken, and are applicable to those in that particular degree of development, yet the practice will always prove that there is no theory that does not undergo alternations as soon as it is put into practice. To make a thing practical, a knowledge of the theory is necessary, as well as the understanding of its application. A theory simplified holds the least number of mistakes or mistaken ideas, therefore less labor is required in accomplishing the end set out for. A theory -must include practicability, and those who are able to proclaim it must live up to it and know whereof they speak, and those desirous of reaching salvation will come in unison with that spirit which leads into all truth.

Deep thought emanates from a form wherein there lies a deep, full Breath. A short Breath manifests excitement and nervousness. The ideas of the deep-breathing, philosopher continue to live while the utterances of the short, spasmodically and rapidly breathing politician, however great and marvelous they may seem at the time, die and sink into oblivion. That corpulent woman, that athletic man with muscles apparently powerful, will molder in the grave while you yet may glory in the world of manifestation, although less expanded muscularly. It is not the expanded mass of muscles that insures existence, gives abilities and evolves into possibilities, but brain power, which is the secret of life.

We know of three principal Breaths in the manifestation through human form. The physical or abdominal Breath, the soul or solar plexus and diaphragmatic Breath, and the individual or spirit Breath, sometimes called brain Breath because of its action upon the pineal gland. Each of these principal Breaths again manifests variations in accordance with the system applied.

As good, in the form of knowledge or power, is a unit, so is the reverse, in the form of disease, poverty or sin, a unit. The good we always remember, while sin, sickness and poverty we do not care to remember, for they are sad experiences without any real benefit. There should be but one desire, and that is to have understanding, to know all things. But where can we find that realization, that knowledge and understanding? In Breath. By whom? Breath. How? By breathing that Breath. Man is not a living soul until the spirit Breath has been established as an individual Breath, independent of other Breaths. Breath is called spirit by modern philosophers. The term spirit becomes misleading unless we understand its meaning. We become inspired as we inhale that spirit or Breath of life; we expire or reveal as we exhale. All inhalation or inspiration is from the universal to the individual through the manifestation; all revelation is from the individual to the universal through the manifestation. The universal and the individual are one. The manifestation only knows of a duality.

Everything and every condition expressed must necessarily have an origin as well as space to emanate from. We say soul, mind, spirit. What do we mean by these expressions? Where are these conditions located, that we might know of them and enjoy their presence accordingly? When we say sight we at once connect the expression with a pair of eyes with which to see; hearing, a pair of ears with which to hear; smell, a pair of nostrils with which to smell, and so on. But what part of our being do we consider to be the seat of the soul? True, the eyes are not sight, but they are the instruments through which sight manifests. Man becomes conscious of soul only when the power of Breath is individualized, and its conscious action can only be manifest when the spinal column is perfectly erect; thus the spinal cord in perfect action assures to us the living soul. The expression of the, soul is dependent upon the condition of the spinal column, its erectness, subtlety and position. The spinal column itself is not the soul, neither is the spinal cord, which is its center, but the soul can only express itself through the action of the

spinal cord relative to the condition of the spinal column. Man, in a perfectly upright position, is the direct expression' of the thought of God, and in breathing the Breath of Life through his nostrils he becomes a living, conscious soul. The soul is expressed unconsciously through the animal because the soul action vibrates its thought waves to the animal brain functions only, which are of a more limited order. In the mortal being the soul acts involuntarily through suggestions and the influence of the sense condition. We sometimes think we have a will when in reality it is merely the action of the top portion of the brain – stubbornness, or cussedness. Will uses neither effort nor determination. It follows the commands of the mind in accordance with the desire, and acts correspondingly, thus, "*thy will be done.*" After we have brought the mind to its own center the object will be to make conditions equal to its activity – and bring out its power by the will manifesting into spheres comprehensible to the senses. Thus by constant relaxity of our body, with spinal column erect and Breath concentrated upon, we no longer need to be taught or instructed, but merely reminded by the central domain of mind.

It is our desire to know all things, and this knowledge revolves around the solution of the problem of life and the comprehension thereof. We all agree that a healthful body, which also means a perfect body, will hold the best ideas and manifest the most logical and reasonable thoughts. I may have accumulated many opinions uttered by others; I may have a great deal of learning and be versed upon many subjects, yet if I know not how to govern my passion all my wisdom is of no avail. I may claim to know mathematical calculations and the course of the stars, and count the leaves upon a tree, or have patience to meditate upon a given subject at any desired time, yet if I know not the required amount of food to continue the building up of a healthful body, again my knowledge is of no value. If I knew how to figure out the number of souls it took to keep up the flames of hell fire, to speak fluently about those to be blessed in heavenly domains, claimed to know the requirements of souls passing into the great beyond, and be conversant with the beauties around the throne of good, yet if I do not know how to stop that headache of mine and have no power over my physical organs, then all my learning is as nothing to me.

Each form or rhythm, then, has its purpose in life. The more variations employed by a being, without a proper knowledge of their application, the greater the confusion and the more difficult the realization of the simplicity of life. Wherever Breath becomes uncertain in its rhythm, there we find, in accordance to the number of variations, the proud learned, who shrug their shoulders and belittle everything that does not suit their clan; the obstinate heads, who cling tenaciously to their opinions; the witty, who find fault and criticize everything; the fools, who laugh at everything; the enthusiast, who overdoes everything; the wicked, who twists everything.

There is no doubt but that you have all employed more or less theories with the object in view to find your individuality, yet have failed. After following those systems for a time without result you arrive at that point where you exclaim, "*I am tired of all theories; practice is what I want.*" Very well. Then stop all theorizing and begin to practice what you know. Between theory and practice there lies the key to the entire situation – comprehension. If the conclusion arrived at is satisfactory, then the comprehension of the theory or premise taken proves to be correct – to me. Always remember – to ME. That which I recognized as true yesterday may not be applicable to me today, nevertheless it is true.

To comprehend is to know, and knowledge is power. But power depends upon the degree of knowledge, and knowledge necessitates understanding, and that again comes through experience; yet the experiences are so varied that it would seem rather discouraging to gain power when we consider that with all our experiences we have gained but little, if anything. We are apt to make one sad mistake, and that is that we do not understand ourselves and that we mistake experiments for experiences. Must I be poor always to know the pangs of poverty? Must I suffer eternally to learn suffering? Must I be low always to feel humiliated? Must I remain ignorant for all time to be able to learn that ignorance is crime? Must I serve masters always to be able to feel of the sufferings of a slave, or remain a wage worker to feel that I am under obligation?

We have no time to roam above the clouds, no time to deal with uncertainties, no time to waste with opinions born of conditions of artifice, and study environments that have no realities other than all existence only as long as we uphold them. Away with them and let us reason; let us reason with ourselves. And how can we reason? By breathing the Breath of Life. Aim high if you aim at all. You can always "*get lower*." Keep on ascending and breathe the Breath of ascension. Lift up yourself to the Father of all, as lifting up makes the burden lighter, and the more you lift the more you will see the burden disappear. Like the balloonist who throws out the sand bags to make the ascension easier, cast your burdens to the regions below and lift your own self higher and higher into the realms yet untold, and then before your eyes will unfold beauty, light, wisdom and peace.

In the previous exercise it has been the object to concentrate the mind toward one given point, whereby it may be possible to exercise perfect control over the brain functions in accordance with the harmonious action of the nervous system through the vibrations of the spinal cord. It is now the object to exercise the will and its action upon the muscular part of our being. As long as we endeavor to do things through effort there will be exertion, and as long as we are strenuous there will be overdoing, overtaxing, and consequently unpleasant conditions of fatigue and suffering. It must be understood that we are no longer muscular beings, but as the crown of creation, the highest ideal of God, the noblest species of the animal kingdom, we are brain beings – nerve beings – and as such we are to reveal the will, through consecrated mind power, which is the force exercised over the muscles. Thus when we are to perform movements, whatever their nature, we relax all the muscles and cause all movements to be made in that state, the will alone regulating the tensing of certain muscles as occasion may require. When you raise and throw out the arm you do so in perfect relaxation, none of its parts tensing in the least. When taking hold of chair to move it, you place your hand upon it first with arm relaxed, then at moment of moving the chair, while paying attention to the inhalation, the will shall raise the chair to any desired position without any exertion on your part, thus saving energy and concentrating the vital forces instead of scattering them.

The muscular part of our being must come under the control of the will, the brain functions under the control of the mind, and the nervous system under the control of the soul. The will is mind expressed through means of manifestation. The mind itself does not operate upon the muscles; it uses the combined attributes of being towards the grosser material of form existence, bringing the will into effect which operates in accordance with the desire or demand made by the conditions presenting themselves for the occasion. It is will we are to exercise, and understand that it is not the stubbornness of unbalanced brain functions, promptings of suggestions, or the command of influences, but "*thy will be done*" comes into effect pure and simple.

There are times when we find fault and become tired of the things in existence, for the reason that our desires are not realized. We wonder why it is that others are successful while we fail in our undertakings. We forget to realize that the success in others is due to their ability to make use of their little amount of knowledge, applying it to further their aims, while we have immense knowledge yet lack the sense of application. Application is the practical part of life, and without possessing it our knowledge of things is limited and does not amount to much.

One great trouble with this world is that it knows too much, and has so little common sense that it is unable to direct this knowledge into channels of understanding and usefulness. Instead of conceiving an idea and proceeding to apply it in some manner so as to demonstrate its worth, we always wait for something better to turn up, and instead of turning up we are turned down, and generally by a, less intelligent person, who knows how to follow out an idea to its final expression.

The will is the perpetuation of an expressed desire, and in accordance to the demand of intelligences of the body which correspond with the heart action, such desire becomes manifest by virtue of the harmonious vibrations of the mind. We desire a great many things we never get. Why is this? Because we do not perpetuate the desire as one of need or necessity, merely

wishing for results and not making a physical effort to obtain them. We must have the stamina – the will – to bring about the accomplishment of our demand. We are to will things by accomplishing them. Go ahead and do the things that are of necessity, unmindful of the result and all will be well. Our ideas must correspond to the requirements and demands of time. Thus centered upon our desires towards expression of the same we shall always accomplish our designs and verify our intentions, irrespective of conditions and environments, which are merely echoes of once suggested ideas, belonging to the remote past and no longer capable of perpetuating themselves, only in as far as we become receptive to them in our negativeness, and repeat them into a self-deluded state of existence. Let them pass on as they come, for only by remaining resolved shall you be able to, demonstrate over the past, and, laying a foundation of your own, you shall look forward into the future unmindful as to the beauties and grandeur of the day, for you will always be comforted with the thought that the sun will shine again. Our body is the concentration of all time, space and causation, and what we see and know of detail in the universe, however great or small, is directly within our own domain of activity. We are the impression of the universe, the latter the expression of our individual self. The individual is the complex whole impressed, while the universal is the complex whole expressed. We can only conceive of the outer in accordance to the degree of realization of the inner. Thus evolution is understood only by the light of involution, and vice versa. We find things expressed in the material world as they are in the spiritual world to us. To enjoy the things of nature we must be in harmony with nature itself and obey its law, else harmonious vibrations will destroy our knowledge of happiness. We do not recognize the law for its own sake, but for our sake, to insure order in all things. If we transgress the law, whether ignorantly or willfully, we shall suffer the consequences sooner or later. Nature will revenge itself. We must learn to consider our body just as much as a wise man attends to his home, and see that it is safe from harm. Whenever finding a defect he remedies it without delay. Just so we are to think equally well of our body and correct the errors of our ways whenever we observe them. In whatever form the warning may come to us, whether it be through sickness or ill feeling, sorrow or pain, distress or danger, failure or success, poverty or wealth, strife or contention, and many other phases of extreme presentations, always remember that there is something about us that needs looking after. Thus, when we find our organs no longer correspond to the demands made by our individual nature we are not to draw upon their vitality any further, but be reasonable and just in attending to their needs, giving them the required rest, as well as such exercises and movements as are most conducive to vitalization. We accomplish this when we take such movements and positions as will relax the muscles and give the nervous system a greater range of freedom in which to generate its forces, thereby insuring better conditions to the muscular system, establishing an equilibrium between the ligaments controlling organic action by determined positions.

EXERCISE FOUR.

This exercise is to be taken four times each day.

In the morning, you are to face the East, at noon turn toward the South, in the evening face the West, and before retiring for the night's slumber, turn the face toward the North.

And now to the work itself. Take a standing position as in second exercise. After you have taken the prelude breath and thoroughly emptied the lungs, inhale gradually and gently; at the same time swing the right arm, which is to be in a perfectly relaxed condition, with a circular motion in front of you, palm of hand turned toward the body. Make a perfect circular movement. Use your own judgment as to inhalation and exhalation. To begin with it will be the easiest to inhale while making three circles, and exhale while making the same number of movements. After you have swung the right arm around twelve times, bring arm up as though to make one more revolution, but stop when hand is above the head, clench the fist while taking a full breath, then by bending forward with hip movement, touch the floor in front of you with the knuckles of the fist, after which rise gradually, exhaling, at the same time, and throw arm up into position with a backward

circular movement. Go through the same procedure with left arm, swinging the same twelve



times in a circular motion, then clench fist and touch the floor in front of you as you did with the right. Observe the proper inhalations and exhalations with perfect rhythm. Be particular to hold the breath while making the downward movement to touch the floor, and exhale when bringing the arm back to position. If you do not touch the floor at first, do not feel discouraged. Lend the body as far forward as you are able, but do not bend the knees. Remember, it is to be a hip movement entirely.

Of course, by this time you will have learned that you cannot be harnessed into corsets, bustles, and other unsightly trappings which act as impediments to your easy and graceful movements. By the development of body and mind all the deficiencies that seem a disgrace to you, all crippled and deformed conditions which suggest

the use of some of the many deceptions in vogue to hide them from public gaze, will be brought to a normal state by natural means. You will not only reduce those protruding abdomens and flabby cheeks, but will develop the bust, neck, face, arms and chest into their perfect form and beauty, besides assuring to yourself perfect health, a clear and unbiased mind, normal brain conditions, and a living soul to again place you in a position to enjoy the proper attitude of life.

This exercise is to be done after meals; that is, when meals have been taken. If no meals are eaten, so much the better. You, will notice that in case a, meal has been a trifle too heavy, this exercise will act as an excellent relief from dyspeptic and indigestive conditions; yet this is not the main object, although even to this end it would be worth observing. It will aid in the digestion of food. It will help in concentrating your mind that you may take a more proper attitude in the observation of your labor, but the main point is your taste will become more refined, more sensitive, thus enhancing the sense of smell, which is accomplished in part by the preceding exercise.

You now have four exercises to go through with daily, to be taken in the order as given. We now proclaim that this exercise in connection with the previous ones, followed daily, will aid in overcoming all obnoxious habits, such as flesh-eating, liquor-bibbing, smoking, chewing, drugging, and the like.

You must necessarily build up a character that will be strong enough to see the folly of your position, and help to overcome all evil habits, in a perfectly natural way by simply outgrowing them, until you find yourself freed, never again to wallow in their filth and degradation. In time you will become very particular as to what you eat and drink, taste or smell, because of the extreme delicacy of the senses. The odor of liquor or tobacco, and the effluvium of burning grease and flesh will become nauseating because you have been lifted to a higher plane, where purity of food and environment are necessary for a harmonious existence. *PURITY OF BODY WILL PRODUCE PURITY OF MIND, AND THE IDEAS FLOWING THEREFROM WILL BE OF AN ELEVATING NATURE.* There will no longer be a desire to enter into conversation about the neighbors and acquaintances, and associations with gossip and hypocrisy will be strenuously shunned. Selfishness will be overcome and harmony with nature and all mankind will prevail.



With blessings of all good things,
OTOMAN, Prince of Adusht.

LESSON V:

INVOCATION.

God alone is my teacher, For no one shall take upon himself the honor of being a teacher. Yea, even my shepherd is He, the Father of all things, animate and inanimate. Honor be to Thee, inexhaustible Majesty! Conscious of Thee as the dwelling place and the habitation of manifestation, I shall no longer be in want. Yea, Thou makest me lie down in green pastures of superabundance. Thou leadest me in spirit of truth beside the still waters of rejuvenation; Even my soul, wounded by the accumulated superstitions, Thou restorest to its state of felicity.

For Thy name's sake, and the sake of Thy promises, Thou leadest me on into paths of righteousness. Yea, and though I tear myself loose from Thy divine presence And walk through the valley of the shadow of death, I need fear no evil, for Thou wilt follow me and be ever near me; Thy rod of the law of application of justice, and Thy staff of grace are comfort unto me.

Even in the presence of misunderstanding and unworthiness Thou art kind to spread a table before me And bringest forth an abundance of delicious vegetation and growth. With the oil of Wisdom Thou anointest my head that I might comprehend the inexhaustible, the celestial. My cup runneth over with the amazing splendor of Thy might. Goodness and mercy shall follow me all the days of my life. I am not homeless, for in the house of my Lord I shall dwell forever, And to His dominion there is no end.

Be it so. And to this end let all things prosper.

PRELIMINARY. FIFTH READING.

SALUTATION :

To hearts with light of love illumined well, unvexed by hopes of heaven or fears of hell, salutation and greeting.

WHILE electricity is the manifesting force in life and has its batteries in the ganglia of the nervous system, magnetism is the life-preserving essence in which the body moves, lives and has its being, its center being the heart. Whenever the electric currents become deficient so that unbalanced conditions in the muscle structure of the body are apparent, the body will necessarily draw upon the magnetic circles for its furtherance, the result of which is that the mind also loses its balance because of the compression of magnetism.

That the body is not all there is to us need not be questioned, as every thinking mind has proved beyond doubt that we fill a greater space than is seeming to our sight. As every world, every planet, has an atmosphere of its own, which determines the position, the radius, the existence of the planet in relation to others, so likewise every being has an atmosphere independent of

others, determining its manifestation and attributes. The slower the vibrations of magnetic circles and the more electric physically, the more earth-bound that individual, the more subjective to the conditions of mother earth, and the lesser the brain development.

Where the magnetic circles diminish their compass, and the electric currents become insufficient in generation, that body is at all times a burden to others and is given to helplessness and disease. As with our thought we can come in contact with those not in our immediate surroundings and transfer to them telepathically our desires, ideas and intentions, so also can we make ourselves felt to those present, although yet unseen. Before our eyes see the friend, our magnetic atmosphere perceives him and gives us the knowledge of his presence within the radius of our magnetic atmosphere. We know it to be true that when brought into the presence of certain persons, before we yet shake hands, we feel repulsed, although in their appearance we see nothing to warrant our omen. We feel that our magnetism does not blend with theirs; they disturb the elements of our vibratory system, and only when we withdraw, as it were, our magnetic atmosphere from the contact of their domain do we feel more calm, more satisfied.

Again, when we meet others for the first time, one look, one smile, and we feel as though we had known each other for countless ages. Perfectly homelike. Their magnetic currents blend with ours, therefore – peace, be still. True, there are times when meeting with certain people about whom we have been hypnotized into belief; we take a cold and distant attitude toward them, enough to freeze Vesuvius into an iceberg. Not until we gradually awaken to our own resolute condition do we learn differently.

Again, it is possible to inspire and enthuse us about persons whom we later on find not so charming when we collect our own thought. It is true that impulsive people jump to conclusions on the spur of the moment, of which later on they have to repent. Such a condition is due to their electric nature, their magnetic tendency being very weak, and they must necessarily experience a great deal before they can comprehend proper positions and draw correct conclusions.

It is then of great importance that we seek to equalize the two great factors in life – magnetism and electrism – to a normal condition, enabling us to control both forces for the best good. Mind controls electric currents through the ganglia of the nervous system, and magnetism is controlled by the Spirit.

We may control electric forces which are of a mere material nature without the aid of magnetism, and often mistake it for magnetism because of the similarity in manifestation. We consider people who seem to draw us toward them as magnetic, yet this is a mistaken idea. The electric is naturally the consuming, and whenever we are in a negative condition the electric will draw us and confuse our insufficiently developed senses. We become deluded and awaken from that sleep only after great difficulties. Some never wake up, but continually grope in a domain of illusions.

Higher magnetism, hypnotism, mesmerism and all other isms are but the principles of electrism, based upon mere physical phenomena and requiring no mental development. For this reason they are not of an elevating nature and do not help us in the redemption of the race, but are a mere phase of illusions. All the wonders accomplished are only phenomena of an overtaxed nervous system, although stimulative for a time, yet resulting in unbalancement of the brain functions unless the person dabbling in these playthings recognizes his folly and sees merely the phenomena for the sake of phenomena, without being drawn into its effects individually.

The same may be said of healing in all its phases. Just as much as medicine cannot be a science, healing is not a science. There is but one source, one power, to bring about a mental and physical equilibrium, and that is in Breath, or in spirit and truth, the application thereof being made by the individual and not by another. Just as long as we hunt for healers and doctors we shall continue to grope in darkness, continue to subject ourselves to authorities and authoritative institutions, and just that long we shall continue to suffer disappointments.

We are told that science has made a great stride in its researches, that it has progressed most

wonderfully, surpassing all the ages past. With impunity, with contempt, with scorn, they raise their voices against everything not fitting their craft. How is it that with all our civilization we have more sickness, more misery, than ever? How is it that we continue to develop disease after disease? How is it that in spite of all sanitary conditions and food inspection, and the like, we continue to baffle everything that simply bears the stamp of science? How is it that we are more helpless in sickness than the Indian, the islander? Is he superior to us? If inferior, why should he be better able to know his condition and to find something in nature to establish equilibrium? We care not to study the names of disease in its various forms. We care not to fill dictionaries with them and waste a lifetime in trying to hit on what our disease is from a medical standpoint. It matters not whether there are 265 bones in the body or 265 $\frac{1}{2}$.

We waste nine-tenths of our lives in hunting up diseases and their cure. Yet we fairly burst with our so-called enlightenment, intelligence, progress, science, Christianity, etc., and give all our claims such an enormous slap that it will take ages before we can recover from the stagger. We claim to be Christians, to believe in God and the power of God, yet if some poor wayward Catholic, returning home from his pilgrimage to some forlorn spot, tells of his miraculous cure at the shrine of his Jesus, or his patron saint, the Protestant scientific factions treat such statements with contempt, or give it the benefit of a doubt. In return, if a heathen receives grace before the altar of Brahm or Buddha, it is claimed to be of the devil; and if a Mohammedan leaves his crutches at Mecca, it was by the power of delusion.

We are not honest with ourselves; we are not logical, not reasonable. We put forth claims that we are unable to substantiate and use a hollow and meaningless array of words for the sake of argument, without any result other than continually remaining in a stew and following upon the warpath. Have we no shame, no honor? Let us reason together and take up things of a beneficial nature instead of wasting time quarreling over that which behooves us not. If we have not developed our senses, let us at least be lookers-on of nature and learn from its manifestations the position we unconsciously occupy.

If there is a power that creates, there is a power to sustain; there is power to remain with the thing manifested; there is a way to find one's true position somewhere, at some time, in this immensity of space and variety. If separate from all the rest, with a will independent of others, with a mind of my own, with attributes and responsibilities to myself, and if collective, thus relative and subjective, I must be endowed with all the powers of the whole if I am but a part of the All. Or, if the whole, I must be endowed with all its representative parts. Whichever way I take it, I must find that I am IT. Then why should I roam about in uncertainties when the good is ever near, ever mine?

We said man has twelve senses. That is a theory taken to make our position plain, the same as when a musician states there are twelve half tones in the so-called chromatic scale. Just the same is the theory the musician further holds that the major scales of any given key consist of two whole tones and a half tone, plus three whole tones and a half tone, making, altogether, five whole tones with two half tones, equaling seven different tones, and comprising in these seven different tones twelve half tones within its compass of thirteen keys, the thirteenth key being the octave of the first given fundamental key. Or, that the most customary minor scale consists of, first,

Ascending, 1 – $\frac{1}{2}$ – 1 – 1 – 1 – 1 – $\frac{1}{2}$ tones.

Descending, 1 – 1 – $\frac{1}{2}$ – 1 – 1 – $\frac{1}{2}$ – 1 tones.

Second, as another minor scale,

Ascending, 1 – $\frac{1}{2}$ – 1 – 1 – $\frac{1}{2}$ – $\frac{1}{2}$ – $\frac{1}{2}$ tones

Descending, $\frac{1}{2}$ – $\frac{1}{2}$ – $\frac{1}{2}$ – 1 – 1 – $\frac{1}{2}$ – 1 tones

All, of course, is within the compass of the musical twelve half tones in seven different scale tones, whole, half, and whole and half tones.

When we begin the study of music we play such music as is within the range of the lower grades, and later get into the higher grades of major as well as minor keys, the sharps and flats,

and lastly take up harmony itself. We must make use of what we can comprehend before venturing into domains yet unknown to our reasoning. And as one is independent of the other, but combined becomes dependent by virtue of the sense collective, so the senses found in us collectively must be unitized into the collectivity of common sense. This cannot be done unless we have a knowledge of the twelve senses, their relation to each other and the effects they produce when brought into operation. We have twelve senses. True, ordinarily we find around us but seven senses, just as we find a larger number of musical scrubs than artists. There are some who get along nicely with the use of but five senses. Some use but three senses, and the majority have no sense at all – we mean they don't use them. They don't use them, not because they don't possess them, but because they have not learned to use them. They have not awakened to the fact that every being is endowed with all the instrumentality to make it a perfect being. They are those who hold to superiority and inferiority, from which delusion not only those are suffering who have no opportunities to evolve, but also those who are in the position of opportunities but do not make use of them because they grope around in the darkness of impossibilities. They think themselves wise, but cannot manifest it. Thus they become fools in spite of all learning, and they are not only a burden unto themselves and their craft, but are an obstacle in the path of others, fearing all the time that others are liable to learn of better ways. What is the moral difference between a man who sells you, a lot in the backwoods country for a thousand dollars under false pretense, and the man who stops you on the street and tells you frankly, "*I don't care for your miserable little bit of a life – I want your money ?*" What is the moral difference between a judge who fines you \$10 for having made a monkey of yourself, and the priest who takes the same amount for reading a mass over the body of your dead! What is the difference between the justice, or injustice of one country warring with another for the liberation of a third from oppression, and then enslaving the liberated in turn by forcing upon it a government undesired? What is the moral difference between a horde of Kurds overpowering a helpless Mohammedan village, robbing the inhabitants of all their possessions, and a great nation with immense regiments of well-trained soldiers invading a small country, having no army, and overpowering it? What is the moral difference between a man, who, by the mastering of language and gall, talks you into buying a shoddy garment for all wool, and the man who "*swipes*" your pocket-book from your hand? What is the moral difference between a kidnaper who makes the parents of a child he has stolen pay a large ransom, and the no-a-count who carries off an American belle with a fortune and gives in return a title he never earned? And what is the moral difference between a woman who marries for wealth and position, for the sake of having a provider, and the woman who sells her virtue and her body to any one, at any time, for a price?

But let it be enough of this. Comparisons after comparisons could be drawn, yet without any good to ourselves or the conditions conjured up before us. Let it suffice to know that all such conditions are mere remnants of past barbarism, the result of undeveloped senses, the consequences of unbalanced brain functions. We shall not dwell longer upon the past. Onward we must go if we desire to be spared the ills and sorrows of ignorance. It is well worth our labor to free ourselves from sickness, sin, poverty and ignorance, fear and subjectiveness, and wander upon the paths of delight and eternal felicity which lead to the paradise that no eye has seen, no tongue has spoken of its beauties and grandeur, no man's ear has ever heard its sweet melodies, and is only known to those who dwell therein.

This world is our home, and in it we shall dwell and know of its beauties. But forget not that it all depends upon the position you take in viewing things, the attitude you decide upon to draw your conclusions from, and the conditions, considering. And judge not, lest ye might be judged also. And if you judge, that judgment must pertain to things concerning yourself, mid ill so far only your judgment is true.

You have no doubt observed by this time that our object is to simplify our studies and to make everything easy. Although having had but a few lessons you must admit that you have learned more from these lessons than from any study you have undertaken heretofore. And why?

Because they appeal to you. You feel they are reasonable, plausible, sensible. They are just what you have always felt but did not know how to express. Now that we bring about order in our physical self and unitize the mental, we awaken to true consciousness, and realize the simplicity out of all the complexity that we have created in our anxiety to reach out for the truth. We have learned that in peacefulness alone it is possible for a country to thrive. That in sunshine only the fruit can ripen. That a tranquil mind only will come into the understanding of the things of life. We are learning to become more self-reliant and to make use of the forces within, no longer relying upon others, for woe unto him who relies upon the strength of man, hoping to save his life in the tempest of a raging ocean by clinging to a straw. We hold that self-healing will lead to permanent cure, while the healing aided by others has only a stimulating effect upon a self-illusive system, which eventually must lead to destruction. *"Not mine, but thy faith has healed thee,"* are the words of one of the masters. *"Not unto me, but to God give the glory. It shall be unto thee according to thy faith."*

You must remember that faith and belief are entirely distinct terms. Belief is simply an acceptance of things related by another and may or may not be true, nor provable, neither be based upon facts, therefore not standing a test. Faith is the assurance of something thought of to be a fact, a confidence in the efficacy of the truth set forth, and must necessarily have understanding for its fundamentality; it is at condition standing test, giving proof.

As long as I jump around from one thing to another, simply in the hope of getting together something desired by trying, I shall die in despair in the end and prove that I had no understanding, no faith, no knowledge to begin with, and that I merely experiment with beliefs.

If, after having once made use of the universal amnesty to which all creation is called, I return to conditions of sin, I must pay for every deed by suffering, and verily shall not come out of darkness until every farthing be paid, until all wrong be righted, until I have learned to work out my own salvation. All bodily ailments are for that reason not physical disease as it appears to the senses; it is a mental condition affecting the body, the only emissary of the mind, to make its condition known. Physical change is for the purpose of purifying the constitution for better manifestation, and will respond to the mind by the application of the knowledge of faith, and all be well.

Greed and avarice will stamp their effects upon the body, and man, as he thinketh in his heart, so is he. Stinginess, pride, puffing up, selfishness and fear, are giving more cause for bodily ailments, are more perplexing to science and medicine, than a mere physical manifestation of functional derangements. That is why medicine, belief cures and curealls cannot reach the case. You have to reach out for salvation yourself. If you have no confidence in this work, drop it, and drop it quickly or it will burn you up. If you won't leave things alone that you have not learned to handle they will consume you. To be able to hold a hot coal in your hand and not get hurt, you must know the law. To walk upon water and not sink, you must be able to apply the principle upon which such phenomena are based. To float in mid-air, or produce animated suspension, you must know and have mastered the art. If you feel the necessity of commanding the winds to obey your will, you must know the word to be spoken. And if in the realms unknown to mortal man, in space and time to wander and meditate, you must know first the path to be taken.

And so it is in finding the way that leadeth to life eternal, which includes health, happiness, horn of plenty and accumulation of knowledge, and the free distribution of the same. You must have the way pointed out wherein no one can err, for the path is narrow that leadeth to the mountain top and the bridge of the great gatherer. You cannot err, for your own reason, your own knowledge, your own self, will take care of you, and no one else can be responsible for you, as each one must give an account for his every action. You will thus be able to follow your path undisturbed, for God leadeth thee. And if on that path you receive anything, freely give. Again, for if you can not give, only take that which you have received, it will become a burden unto you, the load will become heavy and on the roadside you will fall and the adversary will come and devour you. Do not fear, for fear is the bottomless pit into which many fall because of their

weakness in character to uphold courage, justice, truth. As long as you flee before your enemy because of the fear that he may harm you, the enemy will pursue and overtake you and you will be lost. You fear pain, and for that reason you thoughtlessly reach out for things of a deadly nature to stimulate this irritated condition.

It is fear of poverty that causes you to scheme and plan to gain riches; irrespective of the fear that in turn you may lose the wealth you have accumulated. Is it not the fear of being remarked about that prevents you from submitting to the suggestions of your surrounding tempters to do as they are doing? Fear of becoming the object of comment if you do not wrap yourself in apparel like others and wear a hat patterned after a park, all ostrich farm, or a nursery. Fear all around – within, without. Do not fear, but face the enemy and wrestle if needs be, and he will flee from you. Fear is merely a condition of fancy, produced by the uncontrolled action of the active upon the inactive, thought upon matter, the spiritual upon the physical, and vice versa.

When we understand more fully the peculiarities of the phenomena in nature we shall know that we are the background upon which lights and shades are thrown in accordance, with the occasion and the time presented. There are no evil thoughts, no evil idea, no negative or foreign vibrations or influences. Everything in nature is good and perfect. Every idea in the realms of space is purified and noble, but as the rain falling upon the dusty road may by virtue of the combining tendency turn it into mud, so ideas ever so noble, once entering our domain, may turn into mire and seek to contaminate everything we come in contact with. And yet we have no power of contaminating anything or anybody, only as we think it. The rain dripping into a crystal vessel will give forth reflections of perfect purity, and light thrown upon it will reveal a display of beautiful colors. *A BODY PURIFIED AND SANCTIFIED WILL ALWAYS GIVE OUT IDEAS AS PURE AS A SILVER BELL PEALS FORTH BEAUTIFUL TONES. MUDDY IDEAS COME FROM MUDDY PEOPLE.*

We desire to cleanse our bodies of all impurities, not by simply draining off all the ideas inherent, but by stopping the source from whence they originate, throwing out the refuse of accumulated superstitions and pet theories, turning out the inside of the temple, as it were renovating it entirely and giving opportunity for the river of life to flow into it and through it, that it might no longer be dimmed or disturbed by misconceptive hindrances. It is in the attempt to stop the flowing that we stir up dirt. Let the river flow into your pond of manifestation, flow freely and give it its own course of flowing out. By keeping it in the pond, it will in time give forth salt water and taste even bitter, and many will be the diseases arising from within your pond of being and everything dwelling therein.

We should learn the power of control and its application to the variations in the manifestation of life. In this lesson we shall take an exercise that will bring us another step nearer the goal if we but apply and use it. Once the feat accomplished, it is no longer difficult to master the situation. We cannot tell just how long it takes to develop fully, because of the many differences in temperament and character, and the manifold ways of our conception of things and their application in a work like this. But compared with other systems it works like magic; like a charm, as it were. In short, it is so simple that we must be wise to be able to apply it to our conditions at once. We simply hold that with every exercise you derive immediate good. The results follow at once. We do the work with mind concentrated and individualized, and the universal does the rest. There is no waiting, no delay. When the pitcher is filled with water and you tip it the water will run out. You turn the door knob and the door will open at once. You let down the bucket into the well and it will fill itself. Take the attitude for breathing and the air will enter the body. There is an effect to every cause. And the effect immediately becomes a cause for other effects.

Because of straining our muscles too much in our daily pursuits we give out our vitality too rapidly and suffer inconveniences. We want to keep our muscles relaxed and not tensed, and use the power of will. Tension is effort, and as effort is an exertion of strength we are apt to give way in attempting to gain our point, and once having failed in the attempt, we lose our power and our courage is gone. Take things easy, gently, gracefully. Don't fly into pieces; remember that as there is no end to matter, no end to space, there is no end to time, and you have plenty

of time between now and eternity. Live in a way that when you should depart from life you will know you have lived it. Think, reflect. Compose yourself, control your body, and all else will follow. Everything will turn out in your favor. Enjoy what little you have at present, and when you come into the domain of greater good you will be able to appreciate it the more. You can enjoy life much better with your small income than he who has plenty and knows not its value.

A carving knife by constant use will not rust, but a brass ring must be polished frequently or it will lose its luster. It all depends upon how we use our body and its functions. We are in the possession of attributes which when once understood will relieve us of all anxiety, hardships, and the curse of conditions. We must use knowledge.

Desire, will and mind is the prime principle of material wants that insure happiness. As we realize the powers latent within us our senses reveal the grandeur of creation, and the things heretofore occult, mystic and beyond comprehension become plain and conceivable. To accept this world in all its splendor we must be able to recognize its principle in all the simplicity of her creation, thereby realizing our position to her and the existing relationship between one another, whether individual or universal. Our body is so ingeniously constructed that all the powers and forces of nature correspond directly to its action and sway its influences toward each other incessantly. The things of creation are merely phenomena of parts of human manifestation and correspond directly in formation and life to that of the human. The human is the greatest and grandest of all manifestation, and represents the culmination of the four dimensions of space, viz.: the elementary, mineral, vegetable and animal, thereby establishing the completeness of being. We are the true living being only when we become conscious of life and realize our position within manifestation.

To reach this end we must necessarily recognize our body as an important factor in the solution of the life problem, and its component parts correspondingly important to the attributes of spirit or individuality. As long as one or more attributes are being, denied to our individual self, just to that same degree functions of the body remain neglected and unrecognized as to their true nature, and, losing their identity, our individuality suffers as a result. Thus we continue, to go on in our ignorance, which is equal to the negativeness of nature that prompts us to follow the currents of conditions, and environments ever and anon repeating itself without end or purpose.

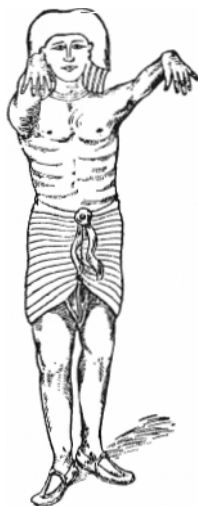
True, there comes a time to every being when eventually it must arrive at the point of realization, but even that realization is merely a condition of inevitability and, therefore, is under control of powers governing conditions. To become free we must recognize our true nature and use it accordingly.

As we learn to relax the muscles more and more, first by emptying the lungs thoroughly and allowing the knees to bend forward just a trifle, then by virtue of the distribution of electric fluids to the extremities of the body, our soul will awaken to a consciousness, directing the functional and organic manifestation to repose in accordance to the power of vibrations consolidating into mind matter.

EXERCISE FIVE.

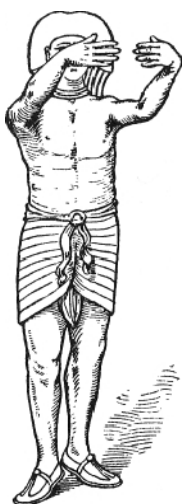
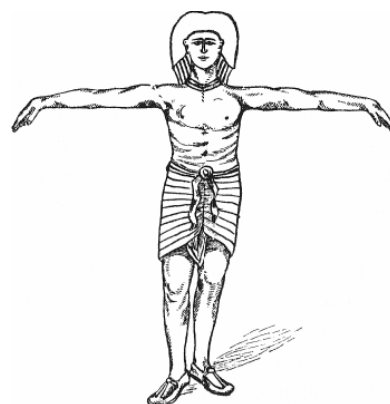
Stand up as in the former exercise, bearing in mind that whether standing or walking you are to throw the weight of the body upon the balls of the feet, or, in other words, balance the weight of the body, and you will soon find to your astonishment that there is no weight to the body at all. You could run up and down stairs all day long and consider it a pleasure, even feel as if you would like to glide down the banister; you are so happy, so light. We see hundreds of our pupils going home, after working or shopping all day, gliding like the gowns of flying angels down the street. Watch them. You will be able to see a smile on their faces, even a sweet expression of joy and satisfaction. They grow younger every day and more beautiful in form and symmetry. They no longer wear corsets or other harness, for after the third or fourth lesson the fallacy dawns upon them of being slaves to harnessed conditions and they free themselves. They know they can prove that by their exercising they are developing the muscles as well, although no particular attention to their development is given. It is the natural result of proper breathing in the

correct position, with a mind concentrated.



In this exercise you throw your arms out in front of you by the power of the will, which is the thought of "*Be it so*" or "*Let there be.*" By the command of the mind, with muscles of the whole body relaxed, spine firmer than ever, and air about as independent as any monarch or potentate, the functions of the body must respond. As soon as you have taken your "*prelude breaths*" inhale gradually and simultaneously by the command of the mind, and the execution of the will cause the muscles to become tense – not strained. The hands must remain limp at all times. The tensing only reaches the wrist. In exhaling you relax muscles again. You repeat this in that position three times. Three inhalations, three exhalations. At the time you take the fourth inhalation you move the arms outstretched to the side of body, even a trifle to the back. Now you exhale. Inhale and exhale two more times, then, as you inhale again, which will be the seventh time, you bring arms back again to their original position with fingertips facing but not touching. Not that you may be injured in the least thereby, but it may give you an unpleasant experience after some practice. At first you only notice a

peculiar tingling sensation, yet you will feel peculiar shocks even the first time the fingers touch. This is to be avoided, as the desire is simply to distribute the phosphatic fluids to the extremities of the hands, and later on to the extremities of the body in general for the equalization of the electric conditions in the body, and the awakening of nerve centers heretofore inactive because of the shock received at the time of birth, when the cord was severed in a very crude and unscientific manner by the inexperienced hands of a physician or obstetrician. We must forgive the latter; they knew no better, and God in all His mercy will not call them to account, for He is merciful and just and will forgive us all our sins and cleanse us from all iniquities.



In going through your exercises you do not want to become enthused and run about the neighborhood and enquire as to your appearance, or brag about the wonderful benefits you are receiving from the work. It is nobody's business what you do. Your inquisitive friends will notice soon enough the great change for the better and will be only too anxious to learn of the methods you use in acquiring such a youthful appearance and such excellent health. They will come to you as you have come here, to learn, and they will yet sit at your feet with eagerness to learn as Mary at the feet of the master was anxious to take in his glorious sayings. And the end of it all will be that they will beg of you to take them to the fountain that they also may drink of its purifying waters. For though it is for you to tell them of your experiences, it is your duty as well to point out the way to them. They must tread the same path that you have trod if they would reach the goal. A thing not worth going after is not worth having.

This exercise can be taken three times a day, but do not take it oftener to begin with, nor with more than seven breaths. It is a very powerful exercise, so much so that it will make the fingers burn if you overdo it.

After some time you will notice a peculiar phosphorescent glow at the fingertips when entering a darkened room. For that reason it is better to close the hands after taken this exercise so as not to scare people. They might think that you control spooks and such things. It is our object to get away from all spook business and learn to comprehend all things in their proper, natural way. It must always be remembered that all phenomena, no matter how awe-inspiring or marvelous they seem at first sight, are based upon natural law and are in accordance therewith. Therefore

the seemingly mysterious is no longer the source of superstitious ideas when the law upon which it is based is understood.

With blessings of all good things,
OTOMAN, Prince of Adusht.

LESSON VI:

INVOCATION.

O, Being Infinite, Thou who dwelleth within the innermost of our being, Evolve through the states of consciousness thy divine light before our vision; for darkness, wrongs, agony, misconception, pain and sorrow surround us Where we feel not the eternal right of thy divine wisdom.

Thou shineth in the skies like an everlasting sun sublime, Removing the mists that cloud our eye and giveth us glimpses of that veiled glory, the sweet paradise we would climb. Despite our narrowness and bigotry, our greed and sensuality, our selfishness and strife, We feel in our inmost soul rays of the truth divine, And attain to life eternal by the absolution from all materiality through our obedience to that law divine which is the guide unto ourself.

We acknowledge that our wayward feet only too often were set in paths of blood, That we have denied the truth, have forgotten the precepts of nature and nature's God, yet it was in moments of forgetfulness, in our anxiety, our struggle to win, To reach out into paths of gratification, because of our inability to understand the beauties of life. It is now past, and according to the promises of justice, "*Thy sins shall be remembered no more,*" We may enjoy the presence of divine consciousness and wander upon the upward paths of right conduct.

O, Thought Sublime, Breathe upon this mind of mine that I might ever inhale the sweet perfume of the savior liberty, the life of men. It breaks the bonds of captives' chains; It loosens the fetters of the brain, and sets the higher nature free, And my soul shall on this bright morn yet conceive perfect freedom in all things.

Give power, sweet sounds of angels from the heights of the throne sublime, away to break from cruel dogmas and cold creeds; From unjust laws and authoritative institutions, Thus illuminating the world with the beauteous gospel of liberty, The individualized religion of humanity, science and art unitized, and philosophy and sociology harrsxonized. Filling all with love, not hatred; with peace, not strife; and with happiness, not wealth.

Be it so. And to this end let all things prosper.

PRELIMINARY.

SIXTH READING.

SALUTATION :

In the name of peace eternal and the welfare of all mankind, salutation and greeting.

WE do not care to heal or to be healed. Healing alone never removes the cause of disease. It may stimulate the nervous system for a time, but the malady will return after a few days. No man can cure another. The healer who impresses your mind with the application of terms foreign to your understanding, simply stimulates your brain functions to reverse thinking. This receptiveness of your mind, and its responsiveness to the suggestion, is of a hypnotic nature, drawing for its action of stimulation upon the sympathetic nerves, which necessitates a reversal of vibrations in the domains of magnetic circles. The magnetism thus forced to substitute the deficient electric currents becomes consumed by its elementary station, and in this act of consumption arouses the lower conditions of electric force, giving an incentive for more rapid action to the brain centers, and the patient, by virtue of stimulation, has his vibrations raised. But the patient will relapse into a condition of stupor as soon as the consumed force of magnetism, to the degree imparted, is wholly disintegrated by the system. Again it will be necessary to stimulate the system, and this procedure would have to be resorted to until all the magnetic circles have been withdrawn from the atmosphere of the patient, and thus lie would fall to the ground.

The magnetic healer imparts no magnetism to the patient. He or she has nothing to impart. Do you think the few passes they make over you, whether upward or downward, possess any virtue? The method of "*monkey-shining*" matters not. All that can be done, if you are receptive, is to arouse some inactive nerve centers to vibrate electric force. It is all being done at the expense of your own magnetism, and the shrinkage of your pocket-book. One thing is certain – all methods of healing, without exception, guarantee you relief; not relief from pain always, but they will relieve you – of your money.

Don't be angry with the healer who wrote you that by sending five dollars you would be at once brought into communion with him and the power he controls. Don't be unkind. He does as he has promised. It will do you good to send him the fiver; it makes your pocket book leaner while he becomes fatter. There is nothing lost. You do not lose the money. It has simply changed hands. It is not here, but it is there. By and by it will be everywhere. As soon as you mail that money you may begin to figure out on your fingers at what hour the letter should get into his hands; when the letter does reach its destination, and you are a trifle receptive, you begin to feel the vibrations that he sends out to you. He receives your letter with joy. He thinks of you as a dear old soul, and he wishes there was only another just like you. You are sensitive to these vibrations, and the more intensely you think, the higher you raise them and the lower the fiver sinks into his pocket. You will be better for it because you have helped some one, and two souls have been made happy through one simple transaction. You have no right to blame him for the business he is engaged in. The signs of the times demand it. If it were not for you and somebody else, such conditions would not exist. If you feed beggars you will have beggars among you always. Put them to work and you will see them no more in your yard.

If you pay out your hard-earned money for all kinds of nonsense, it is not the fault of the one who get the best of you, but your own. You reap what you have sown. When you answer an advertisement that will tell you how to make money without working; how to learn to make big

wages by studying the use of a certain power that may be acquired; how to become magnetic or use hypnotism so that everything will yield to your bidding, it serves you right when you get "skinned." You wanted to get hold of a secret whereby you could get the best of your neighbor. Don't ever think you can get anything from this world of deception to aid you, to guide you into paths of truth.

If you are a Jew, you have no business to come around among strangers to learn of the power that heals. Let Jehovah be your strength and your salvation. If a Catholic, how can you forget yourself and chase phantoms? Your church has all the saints and the power to heal. It has done it in the past; it does so now. Go where you belong, and follow its teachings faithfully. If you are a Protestant, of whatever denomination, you should follow the bidding of your master, "*Come unto me all ye who are heavy laden and in distress, and I will refresh you.*" And God, who was the same in the past, is the same today.

You cannot serve two masters. You cannot claim to believe in God and run after physicians. You cannot believe in the seeking of the Kingdom of Heaven, and at the same time run after politics and pretenders to help you in securing a good thing in making money. Why try to deceive yourself, God and the world? Be honest. Drop either the one or the other. Come to the conclusion of the prophet, "*Why stand between two opinions? If Baal be God, hear him; but if the Lord, hear him.*"

If you are a free-thinker, go to your physician and be dosed with his prescription. You believe in doctors; then do as they tell you and be content. If you are a scientist of some kind, take your science and let it go at that, and don't mix it with other things you have no business with. Stop this patching, Take one thing or the other. If none of it suits, come out of it all and seek the goal. If you acknowledge attributes and powers to God, or the Supreme, or the First Great Cause, as the ultimate, or whatever you please, then demonstrate. It is not necessary to suffer. We do not wish to see you suffer. It is but natural that as long as there are some in this world entertaining ideas of suffering, that although we can no longer be affected by the same, we cannot help but notice such unbalanced conditions with our senses. To such a degree it is an obstacle in our own path of progression, necessarily keeping us on the alert lest at any time we dash our foot against a stone. It is for our own good to see all obstacles removed. And to this end we work, we labor, even plead if needs be. We do all this simply for the good of our own salvation, while you must do your own part. You get the blessings from hearing the gospel of Liberty. You derive the benefit by working out your salvation, and all of us become glorified in the end. Heal yourself and remove the cause of all disease that you might become whole, and becoming holy the cure is permanent, and you never again go back into the bottomless pit of confusion.

Breathe, breathe in the health-giving essence of life, for it is free. No effort is required, no sacrifice is to be made. Simply take it, for it is yours. Water you have to pay for. It has come to that. Everything you need for the sustenance of the bodily mechanism in its cell form you must buy. Everything has been cornered so you can't get at it except with exceeding caution. There is one thing yet left that is free, and this is air. True, in certain parts of Europe they have begun to tax people according to the space they inhabit, so that one occupying a higher or better ventilated room has to pay higher taxes. It may come to this here unless we awake to our God-given privilege, otherwise we shall see the day when people will be running around with an aerometer attached to their mouths and nostrils, a kind of muzzle as it were, and in case of default in paying the tax for the ensuing month or year they will be confronted by the air-tax collector, who will simply press the button and the air will be shut off. While the air is still free, breathe, and breathe plenty of it, that the brain functions may develop to a normality by which means will be removed every accumulated superstition and injustice – religious, political, scientific, economic or otherwise. Then you will see the day of which has been dreamed for untold ages, for now is the day of redemption; now all things must be realized, or never again shall the hour of deliverance come unto you.

Now is the hour of salvation; this is the day of redemption. Why linger, why stay? Why are you standing in idleness when there is plenty to do? Let this theorizing alone. Sweep not before the

doors of others, but go home and sweep before your own door. This world concerns you only when you will know it is yours. As long as you look for another world, gazing toward the stars, expecting a better life beyond the grave, you should prepare for that place and not meddle with things you have no business with. If you are really anxious to get to that better land beyond the clouds, well – there is no longer a tax on manilla rope.

God is good. He desires not even the death of a sinner. Then why should you die? And is God not a God of the living and not of the dead? Then why will you die? Live on, and on, for it is for His dominion to come on earth that we pray. Then let us realize it. The mechanism of our manifested body is the most perfect of any form of creation. It is the instrument through which the higher life manifests its greatness. We must keep it in good condition if we would enjoy its operations.

To enable one to get the proper attitude it is necessary first of all not to find fault with existing things as they appear to the senses, for the reason that in all things and to every thing there is a cause, and to remove that which is considered improper or abnormal the cause itself must first be removed. In analyzing things it will always be found that the beginning lies within thought, and as thought is the principle of your existence, you are to begin with yourself to form, to construct; and whenever you *construct* destruction of everything opposite to your composite nature goes on of its own accord.

Just accomplish one thing at a time. You cannot engage in the work of destruction and that of construction simultaneously. Construction is the more desirable, for the reason that everything in nature, of a disintegrating tendency will destroy itself without our aid. But to construct is our incentive and ambition. In the construction of things we find delight. Let the world alone as it is. Withdraw from it your part of intelligence and it won't be long, until you will find it no longer in an irritable condition. It will all be changed.

As long as you are diseased; as long as you creep before conditions and environments; as long as you cannot establish your independence; as long as you cannot live perfectly yourself, just that long you must take things as they present themselves to you. The kicking you do will never accomplish any good. You only stir up the mud front time to time and cause things to become disturbed. If you want to know what peace is, you must not go to war. You will never find peace in a world of unbalanced conditions and undeveloped brain functions, nor can you expect pure reasoning. You must go within yourself and in quietude unfold the greatness of your own spirit and grow up into the domain where you can see yourself as the Living Soul.

When at work we should keep our minds on it, and give it our whole and undivided attention. It will then be a pleasure to work. It will ever be like play because we can apply to that work such positions, such attitudes of mind which will be for our wellbeing. And to this end we are now studying that we may be able to apply our knowledge to our daily duties and our daily toil.

Living in an age of intense activity, we must necessarily be equal to the demands made. To enjoy such a state we need constant brain action which can be assured by the generative action of the nervous system and not by the development of muscles, which development is done at the expense of other parts needed for an equalized condition. The nervous system depends upon the normal circulation of the blood, its purifying process, and the rhythmic heart action, which we cannot enjoy unless we learn to breathe fuller and deeper. When sick, do not be alarmed. When mentally depressed because of business worries, reverse the thought currents into directions more conducive to your welfare. A normal body entertains a normal mind and worries not. A well-balanced mind enjoys a properly controlled body and is never sick. Justify yourself before the law of nature, bring penance by doing right and all will be well. Either stand up, with eyes fixed upon an object within reach, and take a few well-drawn breaths, or sit down and breathe. Just keep on breathing, and follow the current of breath. You will get settled in mind and body, and, becoming cooler, you will be more fit to attend to the dictation of your mind. If living, in a district of filth, smoke, dirt, and other unfavorable conditions, disinfect your room before leaving it with a solution of live drops of carboic acid in a wineglass of water, sprinkling it over the room. Before going to see a sick friend anoint your hands with oil of eucalyptus, or

wash them with boiled vinegar after you return from his beside. Always keep clean, tidy and in a happy mood by taking a few breaths, and things or objects of depression remove from your surroundings, helping you to avoid suggestions over which you have not yet learned to demonstrate sufficiently.

Go to bed as soon as you can find nothing useful to do. Before retiring take a thorough towel rub all over your body, rubbing your feet vigorously and anointing them occasionally with oil. Sleep with your head to the north and feet toward the south. Lie on the right side, thinking of nothing, and merely breathing comfortably, following the current of inhalation and exhalation with your mind, and all will be well. As we learn to pay more attention to our walking as well as to our breathing, the former as well as the latter will become a healthy habit, cared for by the concentrated action, of the mind. The body, once relieved of unnecessary burdens, can make use of the forces accumulated for the furtherance of tissue building rather than for throwing off waste. There is more in proper walking and balancing the weight of the body than you may at first think. Yes, there is a great deal in it. As to walking properly, you have to learn to relax the muscles and control them at will. In Arabia and other countries the soldiers are marched twenty or more miles every day. They walk upon the balls of their feet. The result of such walking is that they necessarily become more attentive and are thus compelled to breathe more regularly. After all this walk these soldiers receive but one ration for a meal, consisting of six ounces of grain, two ounces of oil and several ounces of wine, according to the temperature or other weather conditions. If, on any occasion, one of them should complain of the insufficiency of the food, their superior will order a few more miles walking upon the balls of their feet to make up for the deficiency. This works like a charm on general principles.

Proper carriage of the body insures a more elevated attitude of the mind, which insures better circulation and generation, giving more power to the organic functions. Going up stairs, we find that as we inhale slowly and retain the breath we shall manage to glide up the stairs in the same manner as we glide down if we pay attention to the fact that to step down easily we must step upon the ball of the foot to give the body the proper swing. Bring elasticity to the body by applying breath and relaxation of muscles, yet keeping the spinal column and head erect. The weakness of flesh is not overcome by denials, and by holding to the idea that mind is all powerful. You must get a "move" on you as well and then the mind will be able to demonstrate greater power and control the organic action accordingly.

At night we should make it a point not to eat anything just before going to bed nor to retire any sooner than three hours after our last meal. We may eat an apple or drink some water equal to the amount of the liquid of an apple. The underwear worn during the day should be hung up to air and dry, while the nightdress will be most comfortable if made of linen or vegetable silk. We are not to do much exercising just before retiring. Simply place our hands at the hips with the thumbs toward the small of the back, and, after having emptied the lungs thoroughly, take a few well-drawn breaths, raising our body on the toes. When exhaling come down gradually to the floor. Having exercised in this manner for two or three minutes, place your chin on your chest on the left side with hands folded over the chest, breathing naturally for a few minutes. Now retire to bed, remembering that your object is to put the body to rest. Think of nothing but your breathing and you will sleep well. To sleep comfortably and feel refreshed on awakening it will be well to wash the face, wrists and upper arms with cold water, and comb out the hair well. It will promote healthful rest. In the morning, stretch the body a few times in various directions as nature will suggest. Take a towel rub and dress. Then take a few well-drawn breaths.

Whatever the disease, the difficulty, the inconvenience, do not be alarmed. Don't have any one suggest danger to you. Do not confide to others your malady. You do not want their sympathy, as sympathy only increases the trouble. You want to act upon your intuition.

If you are troubled with a cold, take a few, short breaths for about one minute, then take full, deep breaths for two minutes, and while doing so clench your fists tightly when inhaling and relax them when exhaling. Then take short breaths again for a little while without clenching your fists.

If troubled with a cough at the same time, after you have gone through the previous exercise, walk up and down the room and take the Second Exercise with this addition: After a full inhalation, hold your breath, clenching the fists tighter and tighter and raise the arms up to the ears, then throw them out extended from the body, at the same time exhale with force through the mouth with lips just a little apart. Exhale all you can, relax the clenching and lower the arms. After from three to five minutes' exercising in this manner the currents will change, the pores will open and the skin become active. Should there be another attack of the cough during the day, repeat this exercise and all will be well.

When there is a pain in the chest besides, drink hot water freely and take the foregoing exercise. Nature is so kind that intuition will guide you and give you to understand when you have done your duty.

The vibrations must be raised and Breath will do it, and your desire must be to get into harmony with nature, perfectly willing to be obedient and open the way for nature to help itself, then you cannot fail. You thus use the power of mind and at the same time use means necessary for the equalization of the bodily functions. You then no longer resort to stimulation of a mental or physical nature, but simply establish harmony between the two forces in nature which have been disarranged, as it were, on account of misunderstanding the law.

If there is an accumulation of mucus in the stomach, and it rises to the throat and is quite unpleasant at times as the phlegm remains in the throat and cannot be removed by coughing, you may aid nature one more step by simply rubbing, the juice of a raw onion upon the chest and afterwards some oil and keep warm with good flannel. Exercise a few times, and the trouble will almost instantly be removed.

Never think that you are too weak to do the work. Rise above these negative conditions and ask those in whom you have confided to exercise with you, or aid you to keep up the exercises until you have succeeded in throwing off all foreign conditions.

You can throw off a headache within one minute, and neuralgic pains in about the same time. Fevers you can break in the short space of three minutes. But of this we will speak fully in the next lesson, in which the subject of diet will be taken up.

In every exercise you will find movements which will do wonders for you, and yet it should be remembered that no effort is required. Simply scientific application, a grain of common sense, obedience to law, concentration of mind and the desired result will follow without delay.

Instead of worrying about the past and the future, it is better to learn how to live. A great many unpleasant occurrences will then be avoided. Instead of wasting time in brooding over lessons in studies that take the fancy, whether they be philosophy, music, art, singing, literature, languages, etc., they may all be grasped in a comparatively short time after having once learned that the ability to understand, to comprehend and apply, depends upon the capacity of the brain and the activity of the mind. It is memory, then more memory, that is desired.

If you have gone through the exercises as laid before you in the previous readings you cannot but notice that you are more resolute, that your ideas are not so scattered, that you concentrate more readily, and that you understand things more easily. While you have had some love for art and beauty, and admiration for nature, you begin to desire to know more about everything with which you come in contact.

You have more expression of love. You love more. Even the sun in the firmament shines brighter to you, and the clouds in the sky no longer trouble for you know there shall be light.

You will now accomplish better to yourselves and others. You will find that your bodies grow stronger, yet lighter and firmer. The nerve centers of the sympathetic nervous system, which were shocked into unconsciousness at the time of birth, begin to regenerate. You know by this time that a good tree does not bring forth bad fruit, neither does a white mother give birth to a dark-skinned baby.

There are no hereditary diseases, which no doubt you will know if you have studied the phenomena in nature. It is the tendency to lead lives similar to the present that produces like effects. But disease itself is not hereditary. There are no diseases. There is only one disease

and it is manifested in various forms. Disease is a unit, and the power to remove it in one form is applicable to another form. Disease is not hereditary, but if you eat potatoes fried in pig's grease, and ham and eggs with a side dish of pork and beans, and a ham sandwich for desert, you will in time have rheumatism like your mother, and be as gouty as your father if you add bacon to your regular diet. Breathing will aid in carrying off all the filth from your system as soon as your mind becomes partially harmonized with nature, and you learn to obey nature's law.

Do not think that by denying disease you will get away from it. You must be honest with yourself and admit the disease, and at the same time remove all cause of disease.

We often meet with people who come to have a little talk with us on higher thought. The first thing they tell us is that they have been in this thought for years and have no more disease, because there is no disease, and they take no medicine because they do not believe in it. They say they can eat and drink anything and that nothing harms them yet there are times when they do not manifest harmoniously. But they think it is because they don't quite "*realize*," and because "*mortal mind*" comes into their lives. And before they are through they want to know what we think of that peculiar foreign vibration across their abdominal region which affects them so unpleasantly. They think it is "*animal magnetism*," the very thing they dread and fear. Of course, there is no fear, but it is the only thing they have not yet been able to "*demonstrate*" over, except that negative condition in the left limb. Some physician, while yet in the world, called that rheumatism, but they don't believe in names any more. And again, after a hearty dinner they feel somewhat "*full*," and negative conditions are manifested across the forehead, and sometimes the back of the head, but otherwise they feel perfectly well. We had no opinions to offer, but as they were anxious to have us diagnose their case, all we could do was to simply tell them we recognized their opinions but thought them to have no other trouble than "*an unbalancement of brain functions*." They were quite elated over the diagnosis, and casually inquired if that was all. Of course they felt much better when they left us.

We have also had persons come to see us who were in a different frame of mind, although it is not right to take up our time for no other purpose than to satisfy their curiosity and to ask us to confirm their views. Yet most of them mean well, and there is no doubt but that there are desirous of learning. They have been confused by the various theories they have run after, and in some instances have been forced into them, as it were. It is a sad condition and woe to him by whom all this trouble has come. We have seen them not only by hundreds, but by thousands. We handle them with great care, for they are not quite right in the upper story. They do not know – their brain functions are utterly upset. They are, as a rule, good people. They were not always in this sad condition. They got into it. There was a time when they were desirous to get at the truth of things, and they sought and sought, and by and by some one in a similar condition took it upon himself or herself to be their teacher. But there can be no teacher. God alone shall be their teacher, and none shall ask his brother, "*Do you know God?*"

The spirit of the Supreme will guide and lead you into all truth. Do not be deceived and do not try to deceive others. The time is ripe for the world to know the truth, and in its simplicity and purity it will present itself to all mankind. When you meet anything of a complicated nature, drop it quickly before it burns you. Look up and you will see the grandeur of intelligence revealed unto you.

Is it not sad when persons call on you and tell you they have studied all these phases and have enjoyed the higher life for years, yet they cannot demonstrate time power of the divine to their pupils? They claim that they are healing right along, but they themselves are under the ban of the lower currents. They deny they are sick, and deny taking medicine, when with the next breath they tell you they have called upon a doctor friend of theirs who lives in the higher thought, and he advised them to use Carlsbad water every day, and they do so, and take three liver pills and a few higher potencies besides, yet feel pretty miserable. Of course they don't believe in using medicine; that is why their higher thought doctor advised them to use these simple agencies to counteract "*animal magnetism*." We have known people who take morphine and opiates, yet who tell us they do not believe in medicine, and claim a great deal for the

teachings of the science they advocate.

Before we can say anything about the efficacy of a certain science we must have a perfect knowledge of it and be able to demonstrate it. We have no right to teach things we cannot observe ourselves, or testify to things we do not demonstrate. If I demonstrate my faith, and live by faith, it is testimony enough to me, and if others ask me it is then time to tell them what I know. Our pupils need not testify to anything but what they experience and know. They may or may not testify, just as they choose.

It makes no difference to this philosophy as to whether you glorify it or not. To us it is satisfaction enough to know that one more, poor wandering child of nature has found peace, has been garnered in, one more in the fold of the redeemed. It matters not whether you leave your church, your associations, your society ties; you can become whole nevertheless. Deny nothing, but simply acknowledge it all, for in the confession of things lies honesty, and through it comes salvation. If I deny, I deceive myself, and how can I expect forgiveness? Having confessed it all, you may take the next step toward redemption, and you will then be free and ready to learn all things that are to be observed through the spirit of truth which dwells within you.

EXERCISE SIX.

We now come to an exercise where all our pupils bow, their knees. There is a time in every man's life, whether Jew or gentile, heathen or Christian, when he shall bow his knees in reverence. The principal object of this exercise is to distribute the magnetic circles for aiding in the awakening of the spinal cord, thus expanding the realms of thought, enabling you to reason more logically and be able to perceive through the sense of feeling the inner physical mechanism of your being, guiding you by virtue of the activity of the brain cells to the enfoldment of a perfect consciousness and realization that you are one with God and nature.

Kneel at the back of a chair, bowing both knees at the same time. Don't fall upon the knees; do it as gracefully as you perform all previous exercises. Have the chair about three feet from you so you can take hold of the upright bars at back of chair, one in each hand. Hands as well as body are to be perfectly relaxed and spinal column firm.

After the prelude breaths, inhale fully and deeply, at the same time tightening the grasp upon the chair bars. Inhale as long as you can conveniently without the use of effort, and without causing unpleasant feelings to any part of the body. Retain the breath as long as you can with ease, still holding tightly to the chair, and as you exhale gradually release your hold upon the bars. Exercise in this position for three minutes at a time, and not more than three times a day. You may take this exercise in the evening.

You need not feel alarmed over the peculiar sensation starting at the navel and distributing itself over the spinal region in an upward movement to the top of the head as well as downward to the lower extremities of the body. That peculiar warmth is caused by the generation of electric force in the nervous system, and that cool, fanning sensation felt about the body is the magnetic circles emanating from the inmost soul.

This position will bring a tranquility and calmness over the mind and open up realms of untold joy. Yet what it will do for you remains for you to experience. But you must not overdo it because of the great benefits you are deriving from this exercise and others. You must not think the more the better. It is a very powerful exercise. As soon as you begin to feel the chair move before you, and your knees show the tendency to get above the floor, release the bands at once from the chair and stop the exercise for that day. It will not do to over-exercise if you are to develop, all your brain functions equally. The curing qualities of this exercise must be experienced instead of explained. Gradually you will be led higher and higher into realms of consciousness, and wisdom will unfold unto you daily. Things you were unable to comprehend before begin to appear very simple. In fact, there will be nothing you cannot grasp and understand, and then you will comprehend that even the light which you thought comes from the sun is but the light of our own planet. You will understand that your senses in their deluded

condition of yet undeveloped brain functions have miscomprehended the works divine, and that the sun is neither a fire ball, nor has it any more light than necessary for the sustenance of its own planetary conditions. You will understand that our planet is a light unto itself, and that "*I am the light of the world.*"

Remaining in the position described, with all ideas banished from your mind, follow the current of inhalation as it enters the nostrils, the air tubes, and the lungs; forget even the name of Ga-Llama, the centralizing life principle; even Breath – in fact, anything expressing a language. For the first time you will feel an inner charming power, that will captivate you, and, repeating this exercise, a burning will be felt, yet so soothing, so pacifying, that it will seem like the unfoldment of some fairy land. And again through repetition a wonderful light will appear – the light of the soul. It will illumine your mind, warm your heart, set into ecstasy, as it were, your physical functions. Then draw all your thoughts from the circumference around you into your inmost self, and a sweet, soft breeze as the blowing of the gentle North wind will linger around you, scattering delicious fragrance like the perfume of roses. You will feel a degree of grandeur no tongue or language will ever be able to express. Still on and on you will continue to go on this plane of eternal progression to which there is no end.

With blessings of all good things,
OTOMAN, Prince of Adusht.