

CHRISTIAN D. LARSON

POISE AND
POWER

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by Christian D. Larson





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Chapter I

WHATEVER we wish to attain or accomplish, power is required; and since it is our privilege as well as our desire to attain much and accomplish much, any method through which we may increase our power will naturally receive our most direct and most thorough attention.

The newest science of life has discovered such a method, and it is the purpose of the following pages to elucidate its principles and laws so perfectly that anyone can apply them with the greatest possible results.

The method under consideration we shall call Poise, because Poise conserves energy, and conserved energy accumulates energy.

The path to increase is to save what you now receive, and to constructively use what you have saved. This we accomplish through Poise.

When we attain Poise, all the energy generated in the system is saved; that is, all loss and waste is prevented. This fact means much—so much that months of experience may be required to realize its import in full.

Some conception of the value of being able to save all the energy generated in the system will be gained when we learn that the average person loses from three-fourths to nine-tenths of this power. Even the mental giants in the world are actually wasting nearly three-fourths of the energy generated in their systems. The one-fourth which is saved and employed makes them great: then what might they not become if they saved and employed all this power?

The human personality may well be termed a living dynamo, because the amount of energy generated in the average healthy person is simply enormous. We may therefore predict great things for the race when the art of saving and using all this power is learned.

But the importance of the subject does not end with attainment and achievement; in fact, the art of saving one's power is of value in every department of human activity.

Modern physiological research has demonstrated conclusively that it is practically impossible for any one to become sick so long as the system is full of energy. And it has traced the great majority of the ordinary human ills to one source—lack of vital force.

It is therefore evident that sickness could be wholly prevented had we some method through which all the energy generated in the system 'could be saved; because there is enough energy generated in the average person to perform several times as much physical or mental labor as the average person does perform. At the same time he can keep the entire personality full to the brim with vital force.

These are startling facts; and since Poise will prevent all waste and loss of vital power, there can be nothing that is more important than the attainment of Poise.

When we enter the field of industry and witness the numerous failures on every hand, we find more evidence to prove that our subject is one which deserves the most profound attention; because is not a large number of these failures due to a lack of mental capacity; and is not mental incapacity almost invariably caused by a lack of energy?

When the system is full of energy, physical endurance and mental capacity will both increase; and the mind with its faculties and talents will be constantly pushed forward. The result cannot be otherwise than advancement and greater success.

The energy generated in the system, when saved, will push the individual forward to higher attainments and greater achievements, even though nothing else be done to promote progress.

Everybody knows through experience that nothing can hold down the person who is literally charged with enormous energies, and we are all being charged every hour with enormous energies, but we do not retain them. We let nine-tenths of this power slip away because we have not acquired Poise.

Power simply must press on to greater things; and he who is full of power will positively enjoy the privilege of continuous advancement.

Add to the possession of power the constructive use of power and we have the real secret of greatness.

Chapter II

Poise may be defined as peace and power combined; a state of being wherein you feel perfectly serene and exceedingly strong at the same time. Why peace and power must combine in the formation of Poise is very evident when we realize that all disturbed action of power means loss of power.

The mere act of being quiet, however, is not sufficient to present the loss of power. A quiet person is not any stronger than a restless or strenuous person.

The fact that both peace and power may exist in the system at the same time does not prove that the person has Poise, nor that any power is being saved. To acquire Poise, peace and power must *combine* in consciousness, and not simply exist, side by side.

A person may undertake to live the serene life, and may become so quiet in mind that a large number of the faculties become dormant. During all this time enormous energies are being generated in his system; but his peace has not been united with his power; therefore, the power is lost.

Power is saved and Poise attained only when the energies of the system work *in* a state of calm. It will therefore be seen that practically all the mental and physical actions of the average person are wasteful. Even the three most valuable actions of mind in the formation of advancement scatter forces to an extent that is startling. These three are ambition, enthusiasm and determination ; all indispensable, but most detrimental, as ordinarily employed.

The ambition that is not calm produces a stir in the mind by a letting loose of mighty forces. A sudden determination to do something remarkable is usually a similar phenomena, and is followed by reactions of "what's the use."

Periodical outbursts of enthusiasm belong in the same category; simply another way of getting rid of energy that we do not know how to hold nor employ. When the natural enthusiast acquires Poise and learns how to use his powers constructively, he will become a genius.

All forms of nervous feeling and nervous action indicate a lack of Poise, and are therefore channels through which a great deal of energy is lost.

That phase of joy which is usually called ecstasy is another channel through which energy slips away; and the fact that practically all emotional minds run frequently into ecstasy, makes the matter serious indeed.

That we should lose energy by being happy may not be pleasant to think of; but since ecstasy is not true happiness, we are far better off without it.

All forms of passion, and nearly all ordinary expressions of love waste energy to a great degree; another fact that may not seem altogether pleasant; but since no action of mind is true unless it is in Poise, we do not love with true love unless we love in Poise.

When we learn to love in Poise we shall never return to the old, semi-insane, wasteful method, with its shallow, fleeting joys and its pangs of misery and despair.

When we love in Poise there is neither pain nor disappointment; and the joys are as deep as life itself.

To desire in the present those things which we can not gain possession of in the present is a cause of waste and loss that is practically without an equal. The reason is readily understood when we learn how universal is the habit of desiring what we cannot get.

Why this habit wastes energy is due to the fact that whenever we desire anything, a great deal of force rushes to that organ in the body or that faculty of the mind, that would be gratified should the desire be granted. When the desire is not granted, all this energy finds itself on a fool's errand. There is nothing to act upon; and if the mind does not know how to transmute those energies and call them back into use elsewhere, they are lost.

The habit of desiring what we can not get must not be confounded with aspiration, or the desire for constant improvement ; because in the latter we are daily working up towards the goal in view, while in the former we simply desire, doing nothing to reach what lies beyond.

There is only one true course for desire, and that is the constant improvement of yourself. Such an attitude of mind gives all the energies of the system something to work for now; and the energies that are put to work are never lost.

As the individual improves himself, better and better things will constantly come to him of themselves. He will not have to desire better things; he will daily attract better things, because he is daily becoming better.

Chapter III

One of the first essentials in the attainment of Poise is to gain conscious control of the circulation; the object being to establish a perfect equilibrium among all the vital functions of the system.

Poise is not possible so long as the circulation is too weak in some parts of the system, and too strong in other parts; therefore, the mind must learn to control and regulate the circulation according to the requirements of a balanced state.

That the mind can increase or decrease the circulation in any part of the system is a well known fact; and since a great deal can be gained through this accomplishment, every effort should be made to perfect it to the highest degree.

To control the circulation the mind should not use will-force, but should concentrate with feeling upon that part of the body where an increase of the circulation is desired. When a decrease of the circulation is desired anywhere, attention should be directed to the opposite side, or opposite extremity of the body.

When you are in a "keyed up" condition, too much blood is being drawn to the brain; the equilibrium of the system is disturbed and you are entirely out of Poise. The result is a great loss of energy as well as the formation of a number of undesirable conditions.

To overcome this condition, direct the entire attention upon the feet, and gently pass thought vibrations down through the body. Mind should feel deeply and serenely during this process, and should hold in consciousness the thought of accumulation. In a few minutes a balanced state will be realized, and a fulness of life will be felt throughout the system.

There are a great many people who are "keyed up" nearly all the time; and there are many more who permit themselves to get into that state whenever anything extraordinary is about to transpire; but since the system is practically emptied of energy during such a state, no one can afford to permit even a slight tendency in that direction. When such tendencies are felt they should be counteracted by gently passing the circulation down through the body.

To hold the thought of accumulation during this process will prevent further loss at the time, because the energies always obey the desire of the predominating thought.

When you are in a dull, stupid, inactive state, the system is out of balance and you are out of Poise.

To overcome this condition, the circulation should be gently and moderately drawn towards the brain, until a condition of increased activity is being felt throughout the system.

To draw the circulation towards the brain, direct attention with deep feeling upon the back brain, and desire gently the forces of the system to move upwards. A few minutes practice is usually sufficient to restore normal activity.

A dull condition of the system should never be permitted for a second, because it not only means loss of energy, but it indicates that disease of some kind is brewing. The threatening evil, however, can be "nipped in the bud" by the simple method just given.

A condition of weakness indicates that the system has so completely lost its Poise that it is unable to retain any of its power, and is consequently something which requires immediate attention.

The remedy is to concentrate upon the abdominal region, and cause the circulation to increase in the vital organs. Immediately this is done, there will be a sensation of returning strength, and if the process is continued at frequent intervals, the normal conditions will soon be restored.

Though you may be too weak to get out of bed in the morning, at noon you will be strong enough to go to your work, through the proper application of this method.

Whenever the circulation is in an unbalanced condition, we should try to restore equilibrium by these methods, and after a little practice we shall find that we can increase or decrease the circulation in any part of the body by simply wishing to do so.

In preserving the health this accomplishment will be found of extreme value; and in addition we shall learn to remove a number of physical conditions through which energy is wasted and lost.

Our object is to prevent all loss of energy; therefore, we must remove every cause of such loss. An unbalanced circulation is one of the most serious of these causes.

When we try to control the circulation, we shall find that we always have results during states of mind that are very deep in feeling and absolutely still. Therefore, when such states are realized we should watch carefully the mental steps that were taken in bringing about that realization. We will thus discover a way of our own, which is always the best way.

Results in the control of the circulation are indicated by an increase of warmth in that part of the body where our attention is directed; and also by a delicate sensation of energy accumulating in the same place.

Though there are nearly a score of direct benefits to be derived from the conscious control of the circulation, our principal purpose in the application of this art should be to prepare the system for perfect Poise, and the greater power which will positively follow.

Chapter IV

Cultivate the calm attitude. Learn to pass through all kinds of experiences without deviating for a moment from the true state of living serenity.

All forms of restlessness waste energy, and must be overcome ere perfect Poise can be attained. The same is true of everything that agitates mind, or disturbs consciousness.

It is possible to reach a state where nothing disturbs you; and it is possible to live constantly in that state while being in the very midst of the hustle and bustle of the industrial world.

This state is not attained by a deadening of the sensibilities; because a mastery of the forces of life always causes the sensibilities to become finer and keener than ever before. You are consequently aware of everything, but disturbed by nothing. The harmony of your life is so deep, so positive and so strong that discord cannot affect it.

To attain this serene state, be absolutely quiet for twenty minutes every day, or twice a day if possible. Do not simply be quiet; try to feel the life and the power of the calm state. It is not the peace that is simply still that we seek, but the peace that is both strong and still.

During this exercise picture in mind the most perfect conception that you can form of the calm attitude, and mentally feel that you are in that attitude. After a few days you will begin to become conscious of the serene state. This means that the serene state is being established in you.

The value of mind-picturing in this connection is very great, as it is in nearly everything that we accomplish in life. We may not have thought of it before, but the fact is that practically everything that has ever been done by man, began in a mental picture.

Mind-picturing is rapidly becoming a great art, and those who neglect to study its principles will be left in the rear.

Before you attempt to enter this quiet state, relax body and mind; turn attention upon the depth of your being, knowing that the depth of your own being is still—absolutely still, just as the depths of the sea.

After giving a few moments to the deep silence within, give up your entire personality to the silent thought that will naturally follow; but never try hard to be quiet. The serene state comes through the absence of trying. We reach this state not by trying to be still, but by *being* still.

In this connection it is well to remember that the greatest capacity of mind comes from the strong, silent life force; and that this life force comes into expression only when we are in the calm attitude.

The idea that one must become strenuous in order to do things should be eliminated completely, because it is the opposite to the truth. The mind that remains constantly in a serene state will do a great deal more work in a day than the mind that is strenuous; and what is better still, the serene mind will do better work and live much longer.

The reason is that the serene mind not only saves its power for actual, constructive work, but is also in touch with the depths of real life; and there is nothing that has greater power than real life.

Twenty minutes taken once or twice a day for the purpose of being absolutely quiet, will if properly employed, produce the calm attitude in a few weeks, after which it will be second nature to be always serene.

Every night before going to sleep, concentrate quietly upon the brain center for a few minutes. During this process gently draw all the finer forces of the mind towards this center.

The effect of this method is truly remarkable, not only in a general way, but in several particulars.

All forms of nervousness can be cured with this method, and it has never been known to fail in the cure of insomnia. It is a present help in the overcoming of all kinds of physical or mental disturbances, and can cure all kinds of aches and pains of the head almost instantly.

It is a well-known fact that all kinds of nervousness, including nervous prostration, are produced by discordant vibrations in the nerve-forces; and that all these nerve-forces proceed from the brain center. Therefore, when a mental state of perfect peace and harmony is concentrated upon the brain-center, the vibrations of the nerve forces will be made harmonious. The result will be relief in a few moments, with perfect harmony throughout the entire system.

Nervousness wastes energy to an enormous extent; therefore, if we wish to save our power we must proceed to remove this condition at once. The method just presented will absolutely remove every trace of nervousness and is so simple that any one can apply it correctly.

The brain center may be located as a point mid-way between the opening of the ears; or at that point where the spinal cord unites with the brain. Nerve force is generated in the brain and passes from the brain to the spinal cord, and thence to every part of the system.

The condition of the vibrations of this nerve-force is formed as the nerve-force passes from the brain to the spinal cord; that is, at the brain center. Therefore, if we wish to change the vibrations of the nerve-force, we must act upon the brain center. Remember, as the vibrations of the nerve-forces are at the brain center, so they will be all through the system.

It is, therefore, readily understood why nervousness will disappear from the entire system the very moment that peace and harmony are established at the brain center.

When concentrating upon the brain center, the object should be to impress the calm attitude in such a way that stillness is established throughout the depths of mental action. That is, the entire center of the brain should be made calm to the very center of every atom. This is accomplished by concentrating calmly with deep, serene feeling.

To gently draw all the finer forces of mind towards the brain center at the time is absolutely necessary, because it is quiet action that produces peace. When forces are made to act in calmness, they will produce calmness in that place where they are directed to act.

Should difficulty be met in drawing the finer mental forces towards the brain center, the cause is a lack of feeling. This may be corrected by gently *thinking about* those finer forces that permeate the substance of things. The mere thought of the finer forces will usually bring consciousness into touch with these forces; and whenever any force touches consciousness, it will follow the desire of attention without any effort being made in that direction.

To enable the beginner to apply this method at once, he may associate this concentration with physical breathing. While inhaling with the lungs make a gentle mental effort to draw the finer mental forces to the brain center. While exhaling with the lungs let the finer mental forces pass down through the body.

The physical breathing should be very quiet and easy, as well as deep and full.

To combine in this way the physical breathing of oxygen with what might be called the mental breathing of finer energies is an exercise that can not be equalled in value by anything that man can do. It is, therefore, the height of wisdom for everybody to learn this method perfectly and apply it constantly.

The best time is in the evening after you have retired, because the process will make the entire system so perfectly calm and restful that a most delightful sleep will follow.

The exercise, however, can be taken at any time during the day, and should be taken whenever a tendency to nervousness is felt. Any adverse condition in the nervous system can, in this way, be nipped in the bud, and the amount of energy that will be saved will be simply remarkable.

Chapter V

The calm attitude is indispensable to the attainment of Poise, but the fact that the calm attitude has been attained does not prove that Poise has been acquired.

Poise is more than serenity: it is a serenity which is filled with a strong inner life. Therefore, when you are in Poise, you not only feel perfectly calm, but you also feel immensely strong. And it is perfectly natural that you should feel immensely strong while in Poise. You could not feel otherwise while all the energies in your system are being retained.

This fact gives us a simple method for ascertaining whether we are in Poise or not, and will enable us to correct the matter at once.

Since our object is to hold in the system all the energy that is generated in the system, it will be necessary to practice the art of holding energy until this "holding attitude" becomes subconscious, or second nature.

Consequently, a few moments should be taken at frequent intervals for the purpose of trying to hold in the system all the energy generated in the system.

The method is simple and consists in expressing a deep, quiet feeling throughout the system, with the idea of "holding" all the power that you feel.

After a few moments of this practice, the consciousness of added power is realized; sometimes becoming very strong. When a great deal of power accumulates in this way, it is well to direct it to some part of the body or brain that you wish to develop. This is done by concentrating attention upon those parts.

When trying to hold energy in the system the results will increase considerably if the mind is made to *think* serenely in every part of the entire personality. In other words, think with every fibre in your being. Think serenely; think the holding of power; think Poise.

When full consciousness is attained, one will naturally think with the entire personality, and not simply with the brain. Then it is that one will develop a powerful mind. Then it is that genius will begin.

By expressing deep, serene thought in the entire personality while trying to hold the energy generated in the system, three great things will be accomplished. The process of holding the energy will be promoted to a very great degree; the mind will be trained to think through the entire personality; and the mind will gain conscious control of energy in every part of the system.

The last accomplishment is of extreme importance, because to attain perfect Poise the mind must control every part of the system. This is possible only when the mind *thinks* in every part of the system.

Such thinking, however, must not be superficial, but must be of the heart; that is, it must be subconscious thought.

To learn to think subconsciously, concentrate attention upon the *substance* of the personal life. Try to consciously feel the real essence of your being.

To express such thought throughout the entire personality will also produce what may be called interior action—the deep feeling of real life. This is extremely important because it is the real life, the calm, strong, invincible life that is the actual foundation of Poise.

When subconscious thinking begins, the imagination will become far more active, a fact which must be dealt with wisely; because the imaging process is creative, and creation employs energy.

Whenever we imagine anything we create images in mind that are in the exact likeness of that which we imagine; imagination is therefore plainly seen to be a creative process. But is this creative process of any value? If nothing comes of it, both energy and time have been wasted. It is a fact to be remembered that the average mind wastes an enormous amount of energy through useless and aimless imagination.

To prevent this loss, we must learn how to use the imagination constructively; to image only those things in mind which we wish to retain as permanent factors in our advancing existence.

To imagine that something is taking place that is not taking place is to create an artificial structure for the purpose of tearing it down again—a pastime that seems both innocent and harmless, but it wastes energy to a degree that is startling; there are millions of minds that indulge in it daily.

To image upon mind the inferior side, the imperfect side, the dark side, or the disagreeable side of anything, is to create mental structures that will ever be an obstacle to the welfare and the growth of the individual. Therefore, this practice not only uses up creative energy for nothing, but in addition creates mental states that are against us in every shape and form.

To imagine ourselves in the past or in the future is also to use energy to no good purpose. We are not in the past; therefore, to create mental structures after the likeness of past events is to create something which we can not use, and which will have to be torn down. Neither are we in the future; and since we do not know in detail what the future is to be, we can not picture anything in mind that will be true to our future. Therefore, what we now imagine about the future will have to be taken out of mind as a false structure, when the future comes.

It is not necessary to illustrate any further. The fact that imagination employs energy is sufficient to cause every mind to exercise caution in the use of the imagination henceforth; and to never permit the imaging faculty to construct what is neither real nor possible now.

To employ the imagination constructively, image yourself in mind as you desire to become through orderly development. Image all your faculties and talents as they are in the ideal and perfect sense; picture upon mind the larger, the higher, and the better of everything that now exists in your life.

By this process energy will be employed in promoting advancement, growth and progress. It is a joy to know that energy employed in this way is not really used up, because the more we advance, the larger becomes our conscious scope of life; and the more life we are conscious of, the more life and power we gain possession of. Therefore, to use energy for the purpose of growth and progress is to multiply energy. The law is, “to him that hath, shall be given.” We shall understand this law perfectly when we realize that we possess in consciousness only that which we constructively employ.

Since our object is higher attainments and greater achievements, it must necessarily be our desire to constructively employ everything that comes into our states of existence. For this reason we must learn to hold in the system all the energy that is generated in the system; to have it ready for the hour of extraordinary action.

The secret of great achievement is to hold all energy in Poise until required; and when required, to direct it through concentration into the proper mental channel.

The advancing mind may be called upon to do something remarkable at any time: therefore, it is the height of wisdom to learn how to hold all the power in the system so that there will be abundance of energy to apply when the occasion demands.

After we have employed, with thoroughness, the various methods for holding energy in the system, we shall find that a great deal of energy will begin to remain naturally in the system; and it is then that we shall begin to become conscious of real Poise.

Such consciousness will aid remarkably in the further promotion of Poise, because when we learn what Poise really feels like, the mere thought of Poise will increase the Poise. We shall then find more evidence to prove the great law, "to him that hath shall be given."

It is therefore of the highest importance to learn to detect the attitude of Poise, and to attain a fuller and deeper realization of this attitude.

Poise holds in the system all the energy generated in the system; consequently, by frequently trying to hold this energy you steadily work yourself into the attitude of complete Poise.

Chapter VI

Be virtuous in thought and action. The gain of power through virtue is truly remarkable.

Never think of sex relations; to do so will turn energy towards functions that can not be used now, and all such energy is lost.

Energy should be turned only into those organs, functions and faculties which can make constructive use of energy now; therefore, no thought should be given to functions which must of necessity remain inactive. There may come a time when these functions can be used legitimately and properly; and when that time comes, energy may be turned into those functions, but not before.

If you are unmarried, never think of sex at any time. Never permit even a mental tendency toward such desires. Every time you think of sex, a certain amount of sex desire will be expressed; and the expression of such desires mean that creative energy will flow towards the sex-functions. But what becomes of this energy?

The law is that all energy that is caused to accumulate in a function that is not used, is lost. It is therefore evident that an enormous amount of energy is lost through the lack of virtuous thought.

In the average person there is a subconscious tendency to give up a certain amount of energy every day to the sex-function. Through this tendency energy is constantly flowing into the sex-function, to be utterly wasted and lost. We are not making extravagant assertions when we declare that a very large number of people lose nearly one-half of their energies in this way. We are also keeping strictly within the bounds of fact when we declare that the world would have ten times as many great minds as now if real virtue was generally lived. By real virtue we mean the prevention of all loss of energy through the sex-function.

To bring about this complete prevention, three things are necessary. All illegitimate sex relations, physical or mental, must be discontinued entirely. No thought of sex should be permitted whatever, except during actual, legitimate sex-relations. The subconscious tendency to cause a constant flow of creative energy towards the sex-functions must be overcome.

The first essential is not at all difficult to comply with. This is demonstrated by the fact that nearly all unmarried women, and a great many unmarried men do comply with it already. The second essential may be more difficult, because it is easier to control action than thought. However, this second essential simply must be complied with because every thought of sex deprives the system of energy. The third essential can be complied with through transmutation only, which will be considered in another chapter.

Subconscious tendencies can be changed or reversed only through subconscious action; and the required subconscious action in this case is transmutation.

The subconscious tendency under consideration is hereditary to a greater or lesser extent in everybody, but is intensified by every unvirtuous thought that the individual may create.

Being hereditary, and quite deep seated in the subconscious life, persistent effort will be required to remove it; but the recompense for such effort will be very large. In the average case it will mean that physical strength and mental capacity will be nearly doubled.

If you are married, reserve all thought of sex for the hour of true and legitimate functioning. At all other times refuse absolutely to think of sex. Keep mind in a pure, virtuous attitude under all circumstances, and counteract all impure suggestions with the thought of spotless virtue.

To be conscious of virtue is to save a great deal of power, because through such consciousness a tendency to retain all the creative energies in the system is established.

When we feel the real life of virtue, the mere thought of virtue will add power to the system. Such thought will also neutralize the temporary effect of every unvirtuous suggestion that may be met in the outer world.

When you meet people, never permit yourself to think of whether they are males or females. Meet people as people; or rather, as minds with unbounded possibilities. Whether they express themselves as masculine personalities or as feminine personalities should not concern you. Your object is to associate with the superior side of all personalities that you may enter into a deeper sympathy and a higher understanding of everything that has quality and worth.

This leads us to another phase of human relationship—the meeting of mind with mind; and it is a study of the first importance in the attainment of Poise.

When we meet other minds, a certain degree of mental activity takes place. Since all action employs power, the nature of such mental activity will determine whether this power is to be lost or no.

There are only two ways of meeting other minds: the one is to meet them in a state of sympathetic harmony; the other is to meet them in a state of cold resistance. True, there are many grades and vibrations of these two, but they are all modifications of one of the two.

When we resist we lose energy; all fighting attitudes are wasteful. Even righteous indignation, as it is called, destroys as much vital power as ordinary anger. The same is true of all antagonistic attitudes, arguments and disputes.

Never argue with anyone. Nothing is ever gained through arguments or disputes, where mind is arrayed against mind; but much is lost, because all such attitudes of mind scatter forces.

Be in harmony with all things and all persons at all times. Relate yourself harmoniously to all circumstances and conditions and be at peace with all creatures, all elements and all forces.

When you are out of harmony you are out of Poise.

When antagonistic forces are felt, they should never be permitted to follow their inclinations. The tendencies should be turned, and the energies directed into channels of construction. When on the verge of anger, think of something you love, and your power will be saved. When on the verge of fear or anxiety, have faith. When people present their inferior side, make a special effort to see the superior side. When things seem to go wrong, enter into mental contact with the ideal, which is always right. In brief, be in harmony, regardless of what may transpire.

When “trying” occasions are met, the perfect Poise will be tested. If we come out victorious, Poise will be more firmly established than it ever was before. It is therefore to our advantage to meet such occasions, if they are met in the right way; and the right way is to hold attention upon deep thought and feeling. So long as thought is in deep feeling, we can remain in Poise, providing we are conscious of Poise, no matter how trying or adverse the circumstances may be. However, the very moment we permit thought to run towards the surface, Poise will be lost.

This state of deep consciousness or feeling is one of the characteristics of Poise; therefore, so long as attention is held in deep thought, mind will be in the attitude of Poise,

This attitude of deep, serene thinking is indispensable to harmony while we are in contact with other minds, because everything that comes from another mind has the tendency to modify the attitude of our minds. But it is only the surface states of mind that can be modified at first by what comes from without; therefore, by remaining in the attitude of deep, serene thought, Poise will be retained and nothing can change our way of thinking or acting unless we give conscious permission. Neither can anything disturb our equilibrium at any time.

Chapter VII

Be composed and self-possessed. Forget the outer self by thinking deeply about the inner self. This is extremely important, because complete self-possession is the result of mild surface action, and a full, strong, serene interior action.

To forget the outer self does not mean to ignore the objective and the physical life, but to establish the center of conscious action in the larger interior life. What we become conscious of, that we shall express; therefore, when we consciously live in the larger, interior life, we shall express a larger measure of life, and consequently the outer self will be far better supplied and cared for than if we lived on the surface.

In the attitude of complete self-possession the mind has full conscious control of every action of the personality, and can therefore prevent every unnecessary movement of thought or muscular activity.

It is a fact to be well remembered that every unnecessary movement of mind or body is an uncontrolled movement; and that every uncontrolled movement wastes energy. In the average person, restless, nervous, uncontrolled action is almost a habit, appearing especially in unnecessary movements of hands and feet. This is a lack of Poise and must be overcome.

However, when we try to remove unnecessary surface action, we are liable to be drawn to the opposite extreme and become too quiet. In this age, when the inner life is being studied so extensively, a great many arrive at the conclusion that the serene life is the only true life. This conclusion is based upon the discovery that the higher consciousness can be attained only through the perfect calm; but though the perfect calm is necessary to the attainment of any larger or higher state of mind or consciousness, still, the perfect calm alone will not bring these things.

Too many students of the new life have aimed at simply becoming quiet, acting upon the belief that both wisdom and power will come in the silence; but in their efforts in this direction they have overlooked one of the greatest principles of attainment in existence, viz: no attainment is possible without power; and power cannot act constructively unless it acts in peace.

A person may become quiet in a superficial way without preventing in the least the constant waste of energy through the various sources mentioned. In this quiet state he may expect to gain power, but no power will be gained until he stops the waste of power, and consciously unites peace with power.

We must remember that the consciousness of peace and the consciousness of power are two distinct states of consciousness. Though both states may exist in the mind at the same time, still, if they are separated nothing will be gained as far as the gaining of power is concerned.

The quiet person has the consciousness of peace: the strenuous person has the consciousness of power; but neither has Poise, and both are wasting their energies to an enormous extent. The strenuous person scatters his forces broadcast by forceful action; the quiet person fails to hold on to any of his energies and permits them to gently slip away.

When the consciousness of peace and the consciousness of power are united we have a new state of consciousness, and this consciousness is Poise.

Therefore, when we proceed to change the center of consciousness from the plane of restless surface action to the plane of serene interior action, we must not forget to keep power in mind, as well as peace.

In this connection, the attitude of deep soul satisfaction should be cultivated to the fullest extent; also a state of uninterrupted contentment.

This may seem difficult to do when everything in life is the way we do not wish it to be; but we must remember that happiness does not come from circumstances or things.

Happiness does not come from having much, but from being much. And he who is much will inevitably possess much.

Contentment and soul satisfaction hold power in the system, and thus aid directly in giving the person the greater power required to make everything in life become the way he desires it to be.

Deep soul satisfaction will also promote the consciousness of Poise, and give to mind a clear conception of what Poise actually is. In other words, Poise will be felt; and we do not understand Poise until we feel it.

After we have felt Poise, we know the way to the mental attitude of Poise, and can successfully enter this attitude at any time and under any circumstance.

When we have learned to do this, we should always act in Poise, whether our work be physical or mental, or both. To act in Poise does not require slow, measured movements, as too many suppose. You can work with lightning speed and still be in Poise. In fact, the more perfect your Poise, the more rapidly you can work, and the higher will be the quality of your product.

It may appear to be a startling fact, nevertheless it is true, that when you work in Poise you will never feel tired, providing you secure eight hours sleep out of every twenty-four.

Always think in Poise, and feel every thought to be calm and strong. If every thought does not produce a calm, strong feeling in mind, you are out of Poise and are losing mental energy.

To think in Poise is a very high art, and will aid remarkably in developing ability and mental capacity. To cultivate this art, give the *feeling* of Poise to every thought, and gradually you will think more and more in Poise without trying to do so.

There are few attainments that are of greater value than to be able to speak in Poise. The public speaker who can speak in Poise will reach the very soul of his audience and every word will carry conviction. The same is true of the musician who can sing or play in Poise; also of the actor who can act in Poise. In our daily association with people we shall find that the word spoken in Poise is the word which produces the results desired. In brief, if we have to depend upon our voice for success, we shall never fail when we speak in Poise.

To cultivate this fine art, speak gently, calmly, and with serene power. It is not necessary to always speak slowly, but every word should have soul—a strong, silent soul.

Another great attainment is to be able to read in Poise; though the average person is never in Poise while he reads. The cause of this is the habit of rushing through an article to get the main points, or skimming over as much matter as possible in a given time.

When we read something which is not interesting, we pass on as rapidly as possible to get through with it. When we read something which is interesting, we are constantly on tip-toe to discover what is coming next. The result is nervousness, restlessness, waste of energy, and

the formation of tendencies which lead mind into the shallow, the superficial, and the inferior.

To cultivate the art of reading in Poise, select the best, or that which is absolutely necessary for you to read, and read very quietly at first. Realize that it is not how much you read that counts, but how much you gain from that which you do read. Express the feeling of Poise in every word that is mentally spoken, and try to discern the inner meaning of every statement made. This will develop depth of feeling in connection with your reading which is so necessary to the attainment of Poise.

In a very short time you will naturally enter the attitude of Poise whenever you take up something to read; and you will be able to read with considerable speed without losing your Poise in the least.

To read in Poise not only saves energy, but it develops depth of thought, lucidity of intellect, and evolves a much clearer understanding of that which is read.

Among all great attainments, that of going to sleep in Poise is by no means the least; because no one can fully gain that for which he goes to sleep unless he goes to sleep in Poise. This is very important, as we can not impress the subconscious with any satisfactory results unless we go to sleep in Poise.

Recent investigations have demonstrated the fact that the subconscious will respond to any idea or desire held in mind as we go to sleep; and also, that the great possibilities of the within can in this way be gradually brought into expression. But we must go to sleep in Poise to have these extraordinary results.

To go to sleep in Poise, relax mind and body; feel the soul of Poise, and realize the fullness of the silent life.

Chapter VIII

The attitude of Poise demands perfect concentration, because all mental energies that are not concentrated are scattered; and scattered energies are always lost.

To be able to focalize all the power of mind and body upon the one thing that we desire to accomplish now is one of the greatest secrets of success; even more than that, it is indispensable. No one can succeed without concentration.

Thousands of brilliant minds have failed because they lacked in this one essential; while a great many ordinary minds have succeeded remarkably even in the midst of all kinds of obstacles, simply because they possessed a perfect concentration.

Before concentration can be developed, we must understand what it is: we must learn that it is not the mere fixation of will, nor the ability to hold thought riveted upon some object or subject as long as one may desire. Neither is concentration indicated by absent-mindedness, nor the state of being oblivious to one's surroundings. In absent-mindedness the mind wanders; and when the mind wanders, forces are scattered.

A tendency to absent-mindedness indicates that attention is not under control, and consequently drifts at the call of suggestion or unconscious mentation. In concentration, however, the attention is under complete control of the conscious desires of mind, and can be focalized anywhere for almost any length of time, or changed to any other point instantaneously, without the slightest use of forced mental action.

True concentration is always smooth, easy, and even soothing in its effect, being absolutely free from "wrought up" or "strenuous" actions.

The purpose of concentration is to draw all the forces of the system into that faculty which is being used in the promotion of present objects; but this purpose is interfered with if forceful actions are employed. Let it be remembered that all forced actions of mind or body waste energy, because what is forced is scattered.

Another fact to be well remembered is that so long as we try to concentrate, we shall utterly fail to concentrate.

Concentration is not the result of trying, but of being: it is a state of consciousness that is not actual until it becomes permanent. The foundation of this state of mind is a wide-awake attention; not simply attention nor a wideawake mental state, but wide-awake attention. A mind may be wide-awake without giving particular attention to anything; and there are many grades of attention that are by no means wideawake.

The wide-awake mind is the mind that is in full action; and when this full action takes place in one single faculty we have perfect concentration. Concentration, therefore, implies undivided attention, and full mental action where the attention is directed.

To give undivided attention to any subject or object, a living interest must be taken in that subject or object. This is possible by viewing those things from an interesting point of view, then giving your whole life for the time being to the idea gained from that view.

There is something about every subject and every object that is extremely interesting to you, and you can find it by looking for it. Examine all sides with care, and that something which can positively attract your interest will appear.

To try to concentrate upon something in which you are not thoroughly interested is to waste energy as well as time. Therefore, to create interest is the first step. To employ time in finding the viewpoint of interest is to gain time.

To promote a full mental action where attention is directed—that is, to make that part of mind wide awake—consciousness should act in what might be called the upper story.

It is a well-known fact that all the forces of nature become finer, stronger and more rapid the higher they ascend in the scale; and the forces of mind, being natural, are no exceptions. Therefore, every action of mind should be expressed through the highest, the brightest and the finest mental vibrations that consciousness, in its present state of development, can discern.

Those actions of mind which are expressed through the finer feeling of thought, belong higher in the scale than ordinary objective thinking; consequently, if attention would always act through these finer feelings, we should permanently establish the wide-awake attitude. This is extremely important, because the wide-awake mind is not only in a superior state of ability, but is giving action to this ability.

To develop the faculty of being interested, direct attention upon something of interest every moment. This practice is most profitable, because everything develops through use.

Should you fail to find anything of interest at any particular moment, the mere fact that you are looking for an interesting point of view will keep the mind in a state of wide-awake interest, and your purpose in mind will accordingly be fulfilled.

While directing attention upon various points of interest just for practice, the point of interest may be changed as frequently as desired, though it is well to give attention to one subject as long as the interest is naturally full and strong, because this will develop the tendency to see everything through to a complete finish.

While concentrating upon the work we have in hand, it is well to seek the various points of interest connected with that work, and to give attention alternately among these various points. This will broaden the scope of attention, and consequently increase the capacity of the faculties employed. These changes of view-points, however, should not be too frequent, but how frequent, the individual must decide; the object being to promote a full, strong interest in every phase of the work, and to give our individual attention to every part when that part receives attention.

All objective or mechanical methods for developing concentration should be entirely avoided, because such exercises will simply tend to draw mind to the surface, and thus produce shallow thinking, as well as scattering and wandering mental states.

Real concentration has depth; therefore, to develop real concentration, depth of thought, depth of feeling and depth of consciousness must be employed. We must seek to enter into the spirit of things instead of simply gazing upon the surface of things.

When we realize that we are in touch with the spirit of that upon which we are directing our attention, we should give our whole life to that attention, and the development of real concentration will be thoroughly promoted.

Chapter IX

The object of concentration is to turn all the energy of the system into any channel desired so that the full power of mind and body may be given to the work in which we are engaged now. Experiments have demonstrated that all those forces in the system which do not follow fixed tendencies will, of themselves, accumulate wherever attention is directed. Therefore, those forces can be gathered at any time and at any place by simply concentrating in the proper way. But there are a great many forces in the system that follow fixed tendencies, and that flow steadily through the channels of these tendencies, practically undisturbed by the ordinary processes of thinking, feeling or acting. They are not effected by concentration. No matter how perfect concentration may be, they absolutely refuse to turn in their paths and go where attention may be directed.

This, however, is a serious matter, because a large amount of energy is hourly being thrown away through such tendencies that lead to the surface, towards inferiority, or towards functions that are not being used at present.

In a previous chapter we mentioned the fact that every person is born with the tendency to give a certain amount of energy every day to the sex-function, whether that function is being employed or not. We also stated that when the sex-function was not actually and legitimately employed, all such energy was lost. It is therefore evident that a certain amount of energy is constantly being lost through this tendency, whether the person be single or married, moral or immoral. And it has been demonstrated that some persons lose as much as one-half of all the energy generated in their systems, through this one channel.

But this is not the only fixed tendency through which energy is lost. Every habit which exists for mere gratification is founded upon a tendency that leads energy away into nothing. Temper is another; worry still another; likewise, the tendency to become depressed at every indication of reverses.

The person who becomes angry whenever he is antagonized has a fixed tendency towards anger, and energy is being lost through this tendency every hour.

The person who worries whenever things look dark has a fixed tendency towards worry, and is hourly losing energy through this channel. The person who becomes easily depressed has a fixed tendency towards depression, and is every hour giving up energy to this channel of waste.

In this connection we must remember that every fixed tendency conveys energy: that is, energy is constantly flowing through every fixed tendency, and if the tendency is one of the many just mentioned, all that energy is being thrown away. Why the average person loses fully nine-tenths of his power is therefore easily understood.

Since concentration does not affect the forces which follow fixed tendencies, we must find something which does; because we can not permit this great loss to go on.

The remedy is found in transmutation, which is the power to change forces into different rates of vibration.

The law is whenever any force changes its vibration it changes its channel of expression, and is at once distributed throughout the system; but it will readily ' follow any other tendency in mind that may be strong at the time. Therefore, through transmutation all the energies that are flowing away will be checked and converted into different forces, and be drawn into those

new channels where concentration is acting at the time. In this way transmutation places all the forces in the system in the hands of concentration.

To the beginner, transmutation may seem to be something extremely difficult, if not impossible; but it is really very simple, and is of such extraordinary value that it should be mastered at once. The principle is to change the rate of the vibrations of all the forces in the system so as to divert their courses. This is done through a simple act of consciousness.

To proceed, realize fully that you are the supreme master of all the forces in your system, and that you can change them and direct them as you like. Have full faith and confidence in this conviction, keeping the idea before mind constantly for some days.

When you are ready to begin experiments, place yourself in a quiet attitude and remain perfectly still for some moments. Breathe deeply but quietly, and through the control of your mind produce a balanced condition of the circulation throughout the system. Then turn mind towards the subconscious, concentrating gently upon the deeper consciousness of life in every atom in your being. Picture in mind the life that permeates every fibre in the body and try to feel the mind that thinks in every part of this life. In other words, try to deeply feel the life that permeates your being. When this deeper feeling is felt, pass a wave of thought gently through your entire system, and when you feel that this thought-wave fills every part of the system, draw this thought-wave gently towards the deeper, finer life that permeates the system. Repeat this several times until you can actually feel the forces of your being responding to this deepening of thought.

When this is felt, turn your attention upon some faculty that you wish to develop, and concentrate with full interest in that direction. While doing so you can feel the system being filled with forces you never felt before, and you can also feel them moving with your attention, accumulating where attention is directed.

This practice taken every day will in a few weeks increase your power to a remarkable extent; and you will find that your false or perverted tendencies will have practically disappeared of themselves. By turning the forces of these tendencies into other channels, the tendencies cease to be.

It is well, however, to give each perverted tendency special attention whenever it becomes active. Should you feel the inclination to worry, proceed at once with the process of transmutation, and when you feel the chemical change in the vibrations, enter into a deep interest in the attitude of cheer, brightness and faith. When you feel anger approaching, transmute the forces you feel and concentrate upon love, kindness and sympathy with the whole heart and soul. Whenever you feel the sex-function becoming active and you do not wish to employ that function at present, transmute the energies which you feel, directing your attention especially to those parts of the body where you feel the energies very active, and then gently draw all the refined forces towards other parts of the body, or to special parts of the brain. Such creative energies are very powerful, and to transmute them into physical vitality or mental force will prove most highly beneficial.

All these fixed tendencies are subconscious; therefore, these forces can not be changed except through a change in the subconscious mind life. This is effected through the process just presented.

To remove a habit, take up the process of transmutation whenever the desire becomes strong; and when you feel a chemical change in the system, turn attention upon some other desire—some desire which you wish to cultivate.

No habit will remain in the system after the vibrations of the forces that expressed themselves through the habit have been changed. Likewise, the desires for certain unwholesome foods may be permanently removed. Discontinue taking those foods, and when you feel a desire for them, transmute all the energies of the system into finer subconscious vibrations and turn attention upon the desire for some food which is wholesome.

In fact, any desire can be removed in the same way. If you have a strong desire, or love for something or someone that you know can not be fulfilled at present, you can remove that feeling by transmutation. Anything can be changed in mind or body through transmutation. It is a marvellous art and is so simple that anyone can employ it. What is more, nothing but good can come from its use. The reason is that it works only towards the finer and the more perfect.

Chapter X

To save energy, to accumulate energy, to transmute energy, and to concentrate energy—all these are desired because we wish to use energy; and we wish to use as much as we can possibly secure.

Our object in life is progress, advancement ; but nothing moves forward without power—the constructive use of power.

To use power constructively is work; therefore, in the last analysis the purpose of Poise is to fit us for better work.

To the majority the term “work” means wear, tear and weariness; but it ought to mean pleasure, strength and development.

The industrial world is out of Poise; therefore, the waste is enormous, and the weariness is pitiful, while the laborer wears out like inanimate machinery. The majority imagine they are overworked and have good reasons, from the old point of view, for such conclusions; but the real trouble is not too much work; the real trouble is too little Poise.

So long as you are working in Poise, it is practically impossible to overwork. It is not work that furrows the brow, whitens the head, ages the body and weakens the mind; it is nervous rush. To work without Poise is one of the greatest mistakes of the age. The result is premature death to the worker and inferiority in the product.

The person who works always in Poise will live longer, accomplish more, do better work, improve constantly, and enjoy every moment of existence.

When we work in Poise, work gives strength, never weariness. This is a statement that may seem absurd, but you can prove it to be true.

Poise prevents all waste of energy; and to work in Poise will accumulate energy, because energy constructively employed multiplies itself.

When we are out of Poise, we dislike work, and work only because we have to. When we are in Poise, work is a pleasure, and we work because we want to.

If work is a drudgery to you, you are out of Poise, and are consequently losing nearly nine-tenths of your energy every day.

We view work as something that exhausts energy. We approach work fully expecting to become exhausted and tired; and what we expect generally comes, later, if not sooner.

The abnormal desire to get something for nothing, so prevalent in this age, is caused directly by the almost universal dislike for work. We dislike work because we do not know how to work. When we learn how to work, work will become our greatest pleasure, and we shall far rather work for what we require than get it for nothing.

The object of work is two-fold; to produce something of worth; and to develop greater worth in the producer. The latter purpose has been wholly neglected, with detrimental results both to the artist and his art.

We must remember that the worth of the product increases as the worth of the producer is developed.

Products of high quality bring high prices. It is therefore profitable for the producer to develop himself perpetually. But the average person complains that he has no time for self-improvement; most of his time is required at his work, and when he is not working he is too tired for study. Such statements, however, indicate that Poise has not been discovered.

The fact is that when you work in Poise, all the faculties that you employ at your work can be developed while you work. Then when your evening comes you will not be too tired for study; you will not be tired at all; therefore, a few hours of study will be thoroughly enjoyed.

To work in Poise does not mean to work slowly. While you are in Poise you can work with great rapidity without losing any power whatever. To work in Poise is to express all your energies through the attitude of supreme serenity.

The most powerful forces of nature, electricity in particular, move in absolute stillness, but with an enormous speed. The creative powers in man can do the same—would do the same if mind was always in Poise.

By working in Poise you can therefore supply both quality and quantity.

Should you be engaged in a work that is neither pleasant nor profitable, you will not remain long in that position after you have begun to work in Poise; because you will constantly improve and will soon be wanted elsewhere in a better place.

That improvement of mind and body should follow the constructive use of energy is perfectly natural; and to work in Poise is to employ all energy constructively.

Exercise promotes development in every case; and what is work but exercise?

When we go to our work we expect to tear down the system; and through that attitude of mind we get out of Poise.

When we proceed to take gymnastic exercises for mind or body, we expect development—construction; and through that mental attitude we enter to a degree into Poise.

Any physical culturist who understands Poise knows that all exercises taken while the system is out of Poise are wholly detrimental; and that a certain degree of Poise is indispensable to physical development. The same is true of the mind and all the various faculties of the mind. There is no development when Poise is absent; but when Poise is present any exercise of mind or body promotes development.

It is therefore evident that all work, physical or mental, that is expressed through Poise, will develop the worker himself; and that that part of mind or body that is employed directly in the work will receive the greatest amount of development.

That all work can be made a developing process as well as a producing process is a far-reaching statement, and means a great deal more than the average thinker will at first understand. But it must be readily admitted that the industrial world will be revolutionized—remarkably changed for the better when the two-fold purpose of work is recognized and applied.

The individual, however, will not be required to wait for the industrial world at large to adopt the new system; he can begin now to make his work a developing process as well as a producing process, and thus improve himself and his environments perpetually.

It has been stated that deep feeling is one of the essentials to Poise; but to this we must add good feeling. To be in Poise is to feel thoroughly good through and through, and to enjoy a grade of happiness that is infinitely superior to anything that the restless pleasures on the surface can give to man. This gives another reason why Poise is so valuable in the process of

development: viz, that no action of mind or body can promote growth or development unless it is exercised in joy.

Advancement is the result of what we like to do, what we want to do, and what we derive pleasure from doing.

Mental sunshine is as necessary to the development of the talents of the mind as the outer sunshine is to the growth of the flowers of the field.

To work in Poise and to promote development through your work, a new mental attitude towards work must be formed. Look upon your work as a channel through which you may pass to a better environment and a superior personal development. Do not go to your work with the sole idea of earning wages, because that is not your purpose. Recompense comes as a natural result of work well done, and the better the work, the larger the recompense. But to improve your work you must go to your work with the object of improvement in view: in fact, the whole of attention must be concentrated upon improvement—self improvement and better work. The person, however, who simply works for wages will not give his first thought to improvement; consequently, there will be no improvement, neither in himself, his work, nor his salary.

Work for something else besides wages, and better wages must inevitably follow. Work for improvement both in yourself and in your product.

Go to your work with the idea that you are to spend a whole day turning energy into constructive use; and that you are to pass through a series of exercises which will develop your entire personality.

Realize that whenever you move a muscle in joy, that muscle grows; and that every time you think in Poise and harmony, your mind becomes stronger. Work because you desire to exercise muscles and brains in such a way that you may daily grow and develop into a stronger man, a more competent man, and a more able man.

Never go to work with the idea that you are working for a living. To simply work for a living with no thought of improvement is to continue to work where living will be meagre and hard to get. But when you look upon all work as a constructive process in yourself and use all work for building up mind and body, you will not only make a living, but you will make a better living every year. What is more, you will at the same time be making for yourself a better life.

It has frequently been stated that it is only those who love their work who work well; but the majority have answered by saying that it is practically impossible to love work under present industrial conditions; and from their view-point they are correct.

However, anyone can love his work when he knows that it is always a means to greater things; and it is. Work in Poise; work in the right mental attitude and your work will positively be a means to something better.

Think of growth while at work; feel the expansive process of development all through your system, whenever you move a muscle or think a thought.

Work in the spirit of joy; this becomes easy when you know that every action is a stepping stone to greater advancement.

Do not work in the belief that you have to decrease in life or energy in order that your products may increase. Work in the realization that the more you produce in the world, the more power, life, ability and capacity you produce in yourself; and that the greater the things that you construct, the greater you yourself become.

The same building process that you apply upon things should simultaneously take place in yourself; and it will, if you make work a developing process as well as a producing process, and always work in Poise.

Chapter XI

That the ordinary strenuous methods of working causes the system to lose a great deal of energy can be easily understood; but that almost just as much energy is lost through the ordinary methods of resting, may seem difficult to believe; nevertheless, it is the truth.

The cause of this strange phenomena is found in the fact that no part of the system can rest until conscious action is completely withdrawn from that part. The average person when trying to rest tries to place himself in a restful attitude by consciously acting upon himself to make himself quiet. Therefore, instead of withdrawing conscious action, he continues to apply conscious action, and consequently fails to secure the attitude of rest.

Before any part of the system can rest, complete inactivity must be secured for that part; but so long as consciousness acts upon that part, complete inactivity is impossible, and consciousness continues to act upon everything that we are conscious of. It will therefore be readily understood that by trying to make yourself quiet, you will prevent yourself from becoming quiet.

The art of resting is consequently based upon the ability to withdraw conscious action from any part of the system when desired, and to become wholly unconscious of any plane of action when desired. This is something that anyone can do without any effort whatever.

True rest is not promoted by trying to do nothing, but by proceeding to do something else. To do nothing is impossible; therefore, to try to do nothing is to resist nature; and to resist anything is to lose power.

The conscious ego never stops action; it always acts upon something. While awake, this action is directed upon the objective personality; while asleep, it is turned upon the subconscious. Therefore, if you want conscious action to cease in one part of being, you must direct that action to some other part. You can not stop the act itself. The secret is to give that action something else to do.

When you wish to rest one group of muscles, go and exercise another group. When you wish to rest one part of the brain or mind, think of something entirely different. When the whole brain needs rest, go and take some physical exercise that requires no constructive thought. Such exercise will rest the brain more quickly and far better than to lie down and think about how tired you feel.

When the entire body needs rest, read an entertaining book, or listen to quieting music, or think about something which takes you entirely away from physical existence. To enter the loftiness, the beauty and the silent life of spiritual thought will recuperate the body in less time than any other method that can be employed.

When you wish to rest any one faculty or function, do not try to force consciousness away from that faculty or function. Simply direct your attention elsewhere, and become thoroughly interested in the new object of your attention. Consciousness will then follow, and all action be completely removed from the part that is to rest.

When you wish to rest the entire outer personality, go to sleep; but do not go to sleep in the ordinary way. To go to sleep properly is a fine art, and one that will prove most profitable when mastered.

When we go to sleep, we enter the subconscious mind and carry on a form of activity in that state that is absolutely necessary. Everything that we have received during the waking state is

carried into the subconscious when we go to sleep, and while we sleep, these things are made a part of ourselves.

During sleep we build character, ability, desires, motives, states of consciousness, etc., always employing the material that we have gathered during the waking state just preceding.

During the waking state we gather material; during sleep we take that material and rebuild ourselves. It is, therefore, of the highest importance that we gather the best material possible, and promote the subconscious reconstruction under the best conditions possible.

All construction, however, requires energy; therefore, all the energy generated in the system should flow into the subconscious during sleep. This is accomplished by going to sleep with a definite purpose in view. A definite purpose in consciousness, as it passes into the subconscious will produce a mental tendency towards the subconscious, and all the active energy in the system will follow that tendency.

Every form of restless or disturbed sleep is produced by a portion of the active energy remaining in the outer personality during sleep. This condition, however, will be entirely removed by employing the method just mentioned. Therefore, to secure a sleep that is sound, peaceful, restful and recuperative to the very highest degree, we should go to sleep with a definite purpose in view. This purpose should form itself into a clear conception of what we wish to develop, and should be filled with a strong but gentle desire to promote that development.

Through this method, perfect rest for mind and body will be secured; a great deal of energy will be saved from loss, and subconscious development will be more thoroughly promoted.

From the foregoing it is therefore evident that the art of resting is mastered by giving the conscious ego something definite to do in another part of the system, while those parts which have been acted upon, are to rest. In this connection it is well to remember that at those moments when the conscious ego has nothing definite to do, all the energy generated in the system at the time, is lost. Consequently, during those moments when we are not engaged in regular constructive work, we should turn attention upon those latent faculties or talents which we wish to develop. Wasted time means wasted energy; both are prophets of failure.

The belief that we are resting and recuperating during those moments when we are generally inactive, is not true. General inactivity is impossible. What is called general inactivity is simply the scattering of forces, letting all the energies slip away, because they are not directed into something constructive.

Energy is being generated in the system constantly and if this energy is not given constructive work, it will scatter and disappear. Therefore, when we are through acting constructively in one line, we should immediately turn to another. Every moment should be devoted to some constructive work either on the physical, metaphysical or spiritual planes. To devote certain regular hours to these three planes, alternately, every day is of the highest value, because such a practice will not only give regular rest to each plane but will employ constructively all the energy of the system every moment of existence. The result will be the higher development of the whole man—the one perfect goal we all have in view.

Chapter XII

Poise is peace and power combined. Therefore, if we wish to increase the degree of Poise we must increase the depth of the peace and the greatness of the power. Every method through which this can be accomplished should be employed.

Though our Poise may be perfect now, and though all the energies we now possess may be preserved and constructively employed, that does not mean that we have come to the end of Poise and its possibilities. There are degrees of Poise —any number of degrees; and after we have become conscious of Poise, the higher degrees should be sought with untiring perseverance. The greater the Poise, the greater the capacity of mind and body; and the greater the reserve force of the entire system.

To attain higher degrees of Poise, the realization of peace should be deepened, and the consciousness of power should be enlarged.

To bring these things about, the subconscious mind should be employed extensively, because it is always the wise way to go direct to the source when we know the source; and the subconscious is the source of everything.

When we daily impress the idea of peace upon the subconscious, we will daily receive a deeper and deeper realization of peace. When we daily impress the idea of power upon the subconscious, we will daily receive a larger and larger consciousness of power.

What we sow, we reap; and the subconscious is the field wherein everything may grow and flourish.

To impress the subconscious, turn attention to the depth of life, thought and feeling, and think about what you desire to bring forth from the great within. The deeper the feeling of this thought, the deeper will be the impression made, and the sooner will results appear.

To think deeply of peace while concentrating attention upon the depth of mind is to impress the idea of peace upon the subconscious; it is to sow the seed of peace, and the harvest will invariably be peace—thirty, sixty or a hundred fold. All ideas or impressions that enter the subconscious multiply, just as a single seed placed in rich soil, produces a multitude of seeds.

To think deeply of power while concentrating attention upon the inner mind is to impress the idea of power upon the subconscious; and by daily impressing the desire for more power upon the subconscious, we arouse and awaken more power in the subconscious, and thus increase the capacity of power to a very great degree.

This practice if continued can not fail to produce most remarkable results; in fact, it is something so extremely valuable that it has but few equals.

To those who do not understand the nature of the subconscious and who do not know where to turn attention while trying to concentrate upon the subconscious, we will state that every desire which is deeply felt will impress itself upon the subconscious. This impression will become deep and well established if that desire continues to be deeply felt for days and weeks.

When the desire is directly concentrated upon the subconscious mind itself, the results will naturally be greater and will appear in less time. To exactly locate the subconscious mind is not necessary, neither is it possible because the subconscious is practically unbounded. We

can, however, form in mind some idea as to the sphere of subconscious action, and it is upon this sphere we must concentrate.

The mind does not simply occupy the brain, but the entire personality; and as the subconscious permeates the essence of the mind as water permeates a sponge, we understand that the subconscious thoroughly fills the entire being of man, though acting upon a finer plane of life. Therefore, to concentrate upon the subconscious, direct attention upon the finer plane of life, not at one particular part of the system, but through the entire system.

To gain a larger and a better consciousness of the subconscious so that we can constantly feel this immense state of life and thought within us, is of the highest importance; because when this is gained, every thought that we deeply feel enters subconscious life and will produce results accordingly.

All psychologists agree that the subconscious is immense beyond comprehension, and that the possibilities which are latent in the subconscious of every mind are marvellous, to say the least. To unfold these possibilities is therefore to take a direct path to genius and extraordinary ability.

That genius does exist in the subconscious of every mind is no theory, but the conclusion of the most careful research in this great mental field. Therefore, we are not making extravagant statements when we declare that genius and extraordinary ability can be developed in any one. But it is not possible to take any decided steps forward in this respect unless we have Poise. So long as we lack Poise the greater talents from within will simply scatter whenever we try to bring them out into fuller expression.

In the beginning, therefore, the subconscious should be called upon to deepen the realization of peace and enlarge the consciousness of power so that a more perfect Poise may be attained. Nor should this effort be discontinued at any time. The attainment of higher and higher degrees of Poise must be inseparably connected with every other attainment, because higher attainments in special lines are impossible without a corresponding degree of Poise.

'Consequently, the desires for more peace and more power should be daily impressed upon the subconscious. If this is done, each day will bring a greater supply of these two indispensable qualities. You will find yourself becoming more and more serene and will daily grow into the perfect calm—the calm that is not only very still, but exceedingly strong.

The consciousness of power will steadily enlarge until you feel that the power within you is unbounded; when this feeling comes your future is your own. Henceforth nothing can hold you down; nothing can stand in your way; nothing can prevent you from reaching the heights.

When you feel that unbounded power is within you, you will press on and on, regardless of obstacles or environments, and your destiny is to do great and wonderful things in life. You have touched the real source of greatness; therefore, greatness is assuredly in store for you.

When this deeper peace is realized, and the greater power is felt; and when these two are united into the one perfect state—Poise—the consciousness of real life begins. It is then that we realize that the greatest thing that man can do is to live; not to merely exist, but to live; and Life is the greatest thing because all great attainments and all great achievements come from Life—abundance of Life.

He who has found Life—the strong, calm, invincible Life, has found the peace which passeth understanding. He has placed himself in the sphere of that power which knows no bounds; and he has entered into that state of being that is greatness itself.

He strives no more to become; he *is*. All that he has longed for; all that he has aspired to reach and attain, he finds in Life.

All about him is Life—the calm, beautiful Life; within him is Life—the same strong, serene Life; and before him is Life—eternal Life, unbounded Life, a Life so rich, so marvellous, that eternity will be required to reveal it all.

Everything seems new; everything seems possible. To simply live is supreme joy; and to think of the future is to have beautiful visions of the greater riches still in store. But will these visions come true? Yes, they will; and he who has found Life knows that they will.

He who has found Life has discovered the limitless possibilities within; he knows that whatever man may undertake to do, the same shall be done, providing he lives, thinks and works in Life.

The mind that has learned to Be Still and Live has found the secret of all secrets. He has found that from which everything comes; that which can supply sufficient wisdom and sufficient power to do anything that man may desire to have done.

To any mind that thinks. these things are true; that man can attain anything and accomplish anything is positively true. But how? The first step is that wonderful something we call Poise; the peace of the soul and the power of the soul united into the one perfect state of Life—calm strong invincible Life.

THE END

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