

Realization

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BY

JOSEPH STEWART, LL.M.

March-April, 1902

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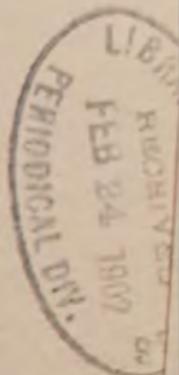
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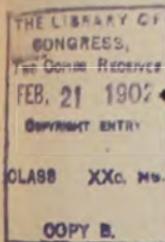
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BY JOSEPH STEWART, LL.M.

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The Power of Subliminal Response

POWERFUL forces and tendencies when operating under the conditions and limitations of normal adjustment effect their results in degrees so nicely proportioned to common experience that their forceful nature is unsuspected. The potency of chemical affinity, the most powerful agency known in nature, remains unnoticed until upon the liberation of an element, it surprises or overwhelms with its result.

In the realm of mind and soul there are powers and tendencies which produce effects constantly in the life, and escape our special notice because such effects are commonplace facts; but when special conditions arise, the same powers and tendencies, aroused into fuller manifestation or released from limitations, produce effects which have appeared miraculous. Of such have been the cases of sudden healing by faith, prayer, mental treatment; the casting away of crutches and the unaided walking by the crippled and lame; the change of heart and sudden conversion under powerful exhortation; the aging in a few hours under great mental strain; the external manifestation in the physical organism of the effects of mental concepts, as in the historic cases of *stigmata*, etc. These have puzzled the mind, hushed it in awe, or inspired it with wonder and superstition.

Such facts are but the index in life's great volume

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of the profounder powers of the self and their possibilities, and their occurrence is the evidence of a great law of expression which, though in constant operation, is unheeded because its manifestation does not normally attain this extraordinary degree. What this law is we shall presently note.

Instances of this character which have occurred in life have been of two classes—the one in which result has not, and the other in which it has been held in contemplation by the subject. As in the case of sudden aging or decline in vital energy, the result is not necessarily, and seldom is, anticipated in thought, but follows great grief, mental strain or anxiety, loss of hope or confidence; or is induced by absorption in the contemplation of some “fixed idea” producing a physical externalization of the related mental condition. Instances of the other are seen in cases of some kinds of healing, or of conversion, where the result is confidently desired and such desire wholly dominates the ego for the time being, admitting no other state of consciousness.

In all the cases, the one thing present and known to the mind, is the intense mental or soul-state, absorbing in its desire, commanding in its nature, unquestioning in its attitude, consuming the whole energies and filling the entire field of consciousness. The other thing which is as equally important and as essential to the result (though usually unknown to the mind) is the profounder self, the subliminal consciousness. The result is the consequence which must follow from the nature of these segments of individuality and their relations to each other.

Much of the mystery of these results has been cleared by our extension of knowledge respecting our profounder selves. The marvels of healing through hypnotic suggestion, the re-establishment of healthful mental or moral conditions, the removal of hallucinations, the dispelling of “fixed ideas,” even the renovation of character, effected under conditions where the

objective consciousness is quiescent and the subliminal state is dominant, has taught us that man's profounder consciousness is primarily responsible for these great changes in mental and physical states.

The factors involved are, as above noted, the subliminal and the normal segments of consciousness—the subliminal acting under what I have termed the law of responsiveness. This responsiveness appears to be a fundamental characteristic of the ego. The evolution of life is but a general name for the whole result in which this faculty has played the larger part. Everywhere, from the simplest to the most complex organisms, there is perception (in a manner) of environmental influences and response thereto. The result of this has, in science, been called adjustment to environment. It is a constant mode of expression of life, not only applying to the fundamental relations with the physical world, but determining the character of much of the intellectual and higher expressions, though so blended with these common forms as to escape special notice for itself alone.

It has been only in recent years, when subjective phenomena have been specially studied, that this characteristic of the deeper consciousness has been brought into great relief. This has been especially shown in all hypnotic phenomena. By a curious inversion of thought, this has been called the power of suggestion, in the parlance of the subject. This is manifestly inaccurate, as it attributes the power to the stimulus instead of to the ego which responds to it. When by hypnotic or other means the normal mind is held in abeyance, the characteristics of the subliminal consciousness (or that aspect of it which has usually been termed the subjective mind) become apparent and their operation to a great extent unimpeded. The most marked of these is the marvelous responsiveness, and this may be to mental or physical suggestion or stimulus, or to the person's own suggestion, resolve or

will. In such state the control of the normal mind is in abeyance and the response of the subliminal is quick and powerful; and as the latter carries on the vital functions, the effects upon the organism under such conditions are potent.

What thus is found to occur in these induced states may otherwise occur while the normal consciousness is in control, and the instances first referred to are those where the interaction between the normal and the subliminal powers is intimate, and the latter responds quickly, powerfully, and effectively to the suggestion, the will, the desire, the hope, or the depression, as it may be, so intensely held in the normal mind.

Now, the lesson which we may learn and profit by from these facts, is that this power is resident in each, blending with the phenomena of life, and subject to a more intelligent and effective use than that which results from mere fortuitous circumstances. To attain this we need not seek to arouse these subliminal powers by subjecting ourselves to great mental ordeals, or by passing through profound mental crises: neither need we resort to hypnotic practices, thus placing in abeyance the normal mind. We may attain the benefit of the beneficent operation of this power by cultivating a closer conscious relation between the subliminal and the normal states and by evoking the desired response by a carefully controlled and directed mental life.

This more intimate conscious relation between these two phases of individuality may be acquired through the silence, concentration, introspection, and the kindred practices which I have heretofore described. In order to secure only the desirable response, the best direction of the proper normal thought must be based upon some degree of mind-control, reference to which has been also particularly made. With a cultivation of these requisite conditions and a proper

application of the agencies, there should result the gradual acquirement of the power to evoke this beneficent response in greater measure at will from the deeper self, and to blend it with the every-day normal life. Thus what under rare and exceptional conditions and occurring in marked or abnormal degree may have appeared miraculous and unconnected with normal life, may become blended with it as the ordinary experience, in an appropriate degree of expression.

In the fact of psychical healing there may be a number of elements. The subject usually contributes liberally to the result by affording the requisite conditions for the unimpeded functioning of the subliminal forces, which are the sources of all life-manifestation in the organism. He may also accelerate their action by the powers of his normal mind in directing them, in restoring their equilibrium, or evoking their more powerful response by suggestion, faith or will. He may also come into rapport with external conditions, which then operate through or in conjunction with his own resident forces.

The agent, or healer, if there be one involved, may simply act as a suggestional or inspirational power to which the subject responds in appropriate manner.

This he may accomplish by the oral or by the mental stimulus. Or he may contribute somewhat of his subtle forces and heal magnetically. Or, if he heals "by the spirit," he may, by reason of his special psychic and aspirational state, come into rapport with a subliminal sphere and thereby become the medium of its beneficence.

The true healing is the self-healing; but there are conditions in which the unpracticed can not accomplish it alone.

Optimism

THE world is an optimist, in spite of all the disappointment and sorrow which occasionally darken it. Optimism lays our cables from continent to continent, and carries our trade to foreign ports; it seeks the polar regions and colonizes the tropical wilderness; it annihilates distance for travel and communication, and makes the globe one's country. Some call this commercialism, and no doubt rightly from one point of view; but let the black grip of pessimism involve the collective human mind for a month, aye, for a day, and imagine what would become of all these enterprises and their results. With the death of hope and confidence, and of faith in the present and the future, they would disappear from the activities of man.

This collective mind—this grand optimist—is but an aggregation of individual optimists. The winds of adversity buffet and the frosts of misfortune blight him, but a sublime confidence sustains and a profound intuition carries him onward to a brighter prospect. It is not in the nature of things that the hope that springs eternal can long be obscured.

Optimism is an inseparable element in human progress. The power that moves our planet across the ether-night of space is not more sure in its operation than this quality in man. It is a guaranty, deeply implanted in the ego, of the sanity and righteousness of the universe and of the fundamental harmony of the ego with these principles. It is a persistent tendency to recognize and express the good. It is strong in youth and sets at naught the possibility of hindrance. Experience brings some changes in its application, but it never reverses its prophecy, and throughout the whole of life it is the philosopher's stone which transmutes all things into the promise, if not the realization, of our

greatest expectation. Through its power obstacles dissolve into nothingness, seeming failure but points the way to success, apparent evil becomes a transitory condition, and the soul expresses its pristine nature.

The beneficence of optimism is not confined to the expression of man's relation to the world, but as it conditions his mental state it is also reflected in his organism—for the body is a psychological as well as a physical expression. As optimism is an individual expression in harmony with the universal order, it not only brings the mind but also the body into healthful relation with universal life-conditions. It is a psychical affirmation of universal law and aligns both mind and body with it. It means buoyancy and force in spirit and health in body.

Why, then, it may be asked, does not occasional pessimism, which is a psychical negation of universal order, inevitably result in destroyed health? The interaction between the subliminal and the normal states is not intimate and immediate in many persons, and it may happen that the occasional pessimism of the normal mind will not immediately evoke a response from the naturally optimistic subliminal; but there will be a result which must follow in time if not counteracted.

These facts suggest explanation of many phenomena of health and healing. We are better able to understand why the cheerful, hopeful, and unreservedly good thoughts which are held so constantly as to become fixed states soon transform the organism.

How may we best attain the results that flow from this state? There is a law underlying all esoteric thought which is seldom perceived. It is this: The full and ultimate realization of the possibilities of a thing can never be attained if it be pursued with an ulterior purpose; a qualified success only may be secured. Thus one must learn to become and express optimism because it is right and for itself alone, and

not merely to preserve or regain health. Health flows as a natural and inevitable consequence. If one be optimistic for health, it is a qualified and hampered expression and never fully brings the soul into perfect harmony with the universal order. Cultivate this expression because it is of your higher nature, and for itself, and as the greater always includes the less, health and the other incidental blessings will follow as a natural result.

WEARINESS, as a physical condition, does not come from the ego. The soul never grows fatigued; the condition is one only of brain-exhaustion—a physical state of depletion. When rest affords the opportunity for this needed repair, the sense of fatigue is gone and the soul again manifests its great energy.

The ego yields naturally to this condition and to the necessity for its repair. This is the natural order of the relation with its instrument, the body. But there are occasions when it transcends this order and forces into manifestation the depleted instrument to obey the mandate of the tireless self. Thus in all great endeavors, in all crises, in all situations where the imperious needs of the occasion or the emergency are recognized, the soul knows no fatigue nor diminution of power until the body becomes utterly incapable of answering its purposes.

Likewise, in the manifestations of subjective psychic phenomena the same truth is exemplified. In the state of ecstasy the subject may maintain any assumed position indefinitely with not the slightest evidence of weariness; and in catalepsy great rigidity of muscles and retention of any attitude will continue with the same freedom from exhaustion.

These are but a few of the examples which prove to us that we ourselves never tire, notwithstanding our belief.

Expression

EXPRESSION in its broadest sense is a mode of unfoldment, a manner of evolution. The soul is a storehouse of experience-effects, a point for converging universal forces which tend to express themselves through the life. Vast wealth of memories, race tendencies, effects of individual personal causes, all are conserved in the deeper self and emerge in expression in the personal life.

Note the presence of all these elements in the child long before the present experience can have implanted them there : her character is as distinctly feminine in tastes, habits, impulses and instinct as is that of her matured sister ; or, he is as distinctly masculine in all these respects as his elder brother. The acquired results of the past speak thus spontaneously through the child.

But a profounder wisdom and a higher inspiration than that of past memories or experience modifies or shapes in varying degrees the life-expression. The promptings of the deeper nature holding potentially the possibilities of ultimate being, ever emerge and illuminate the life. They blend with it the higher knowledge, the intuitions of truth, the quality of genius, the conception of universal love, and super-normal faculty.

The vehicle for all this is expression. Without it the soul stagnates ; there is no opportunity for growth. But all expression need not be by overt acts, in fact there is much realization which is entirely defeated if expression is of this sort alone. There is the expression in thought, in introspection, in the silence and solitude which has its profound mission as well as that which completes the concept by action. Neither can be sacrificed without self-injury. The soul emerges upon the physical plane of existence,

and by its active expression affirms its nature and possibilities, realizing the latter and unfolding into higher states only through this mode of evolution. The oriental thought sacrificed this active expression in favor of the cultivation of the other—the subjective and interior; the occidental thought has sacrificed the subjective and emphasized the active expression. They should be harmoniously blended, and neither sacrificed.

Unthought-of possibilities for unfoldment and happiness are within the sphere of each one's realization, and are mostly disregarded. Two causes contribute largely to the failure of their realization.

The one is repression and lack of expression. There are very few who do not repress much which should be expressed. Their finer feelings and appreciation, their truest ideals, their best sentiments are imperfectly if at all, expressed. It may be that surroundings are not conducive to such overt expression. In so far as expression fails for this reason it should become an active factor in the subjective appreciation. The deeper nature is ever true to the purpose of life, and forms these in the consciousness, where unfortunately they are held for the most part in secret, and hardly acknowledged as worthy of recognition. The failure, also, to express, is a disregard of faculty and talent, and a limitation upon any further growth in that direction.

The other is abnormal expression in useless directions, or in useless degrees in normal directions. We see many examples of this in the absorption in the transitory relations toward the world and society in general—those that are conventional, social or economic. The whole power of expression is often spent here and all other possibilities dwarfed. According to such view, the appreciation of sentiment, the exercise of faculty, the indulgence of taste, the conception of the ideal, must all yield, if need be, to the normal standard of

life and thought which happens to prevail for the reason that the average can not rise higher than it. This adherence to the acquired normal is quite necessary in holding the ground already won in the struggle for existence, but individual (and through it race) progress only comes by the individual transcendence of it—the ever-asserting claim of the infinite in man.

Let, therefore, expression of every normal faculty, and of all the emerging and developing newer faculties, of the truest sentiments and tastes, of the highest ideals, of the more perfect conception of life, be untrammelled. A wider and more profound relation with the cosmos, as well as a more progressive unfoldment will result.

WE are heirs to all that has been attained in the past, and the possible creators of all that may be attained in the present and future. There is no genius the manifestation of which the world has seen that does not lie in our profounder selves, waiting to be brought into individual expression. If man has ever experienced the supernormal in consciousness, if the divine afflatus has ever descended upon one of his number, or its equivalent emerged from the deeper self, the same experience is the possibility of every one alike.

If these experiences are known to the world only through extraordinary and unusual examples, it is only because the time has not yet arrived when, in the normal stage of evolution, they shall become the common experiences if not the dominant characteristics of life.

In the meantime their existence in these unusual instances and degrees leads the student to seek the evidences of their emergence in less conspicuous degrees—to note the point in average experience where genius and the generally supernormal begins to noticeably become known in the life, and then to cultivate that emergence.

The Corpuscles from the Sun

LET us be duly appreciative of our relation to the sun and of the beneficence which it contributes to life. Let us keep in touch with the primal conditions through which we unconsciously partake of this; possibly, by attention and effort, we may consciously realize a greater degree. Though the ancients worshiped the sun, the average man of modern times looks upon it as little more than a mere dispenser of light and heat. These are the most apparent forms of energy which it sends us, but as we learn more of it and of energy, we must no doubt extend the list.

Will the plant grow when entirely shut off from sunlight? Will artificial light and heat suffice to mature it? Note how the human deteriorates in vitality when shut away in modern structures of comfort from the energizing power of direct sunshine. Divest yourself of superfluous clothing and lie on the ground for an hour in the hot September sun. Note the complete vital poise, the calm sufficiency of adequate force, the absence of "nervousness" (that low tide of vital energy), the mental vigor, the command of yourself and of the world, with which you arise from that sun-bath.

In walking, frequently uncover your head in the sunshine and let your brain receive the contribution without unnecessary obstacle. No doubt you will be stared at, but they who will stare are ignorant of the benefit you will receive; I have often had the experience. There is not a month in the year that I have not done these things. I do not fear colds, nor snow, nor rain, nor damp ground. Receive and conserve this vital element and they will not annoy you much. Again, go into the hot sunshine, and, seating yourself upon a convenient bench, extend your arms along its back, and take the deep rhythmical breathing which I have spoken of; note how different will be the

feeling in the hands and arms, and how different will be the general result, from that obtained in a sun-excluded room.

There are various theories as to what is contributed to life by the sun; many are merely speculative, but they all recognize the fact of the contribution. Those who think earnestly about these things and give personal attention to the realization in the life, know of these subtle powers in the sunshine. Recent scientific deductions regarding the nature of electricity, the constitution of the elements, and these in connection with the theory of solar emanations, will be of interest to such.

First, bodies a thousand times smaller than any theretofore supposed to exist have been discovered and much light has been thrown upon the nature of electrical phenomena. Those streamers from the negative electrode in the vacuum tube, the cathode rays, which produce the green phosphorescence on the glass, are now known to be negatively electrified particles moving with great rapidity. By ingenious methods of experiment and unassailable reasoning it has been determined that these small bodies, corpuscles as they have been called, are only one-thousandth of the mass of the hydrogen atom the smallest mass hitherto recognized, and that they form an invariable constituent of the atoms of all gases and probably of all liquids and solids. These particles are not only emitted from the negative electrode, but from incandescent metals, from metals illuminated by ultra-violet light, and from radium. They are the carriers of negative electricity in every case where this electricity is transported through gases.

In significant contrast with this, is the condition regarding the mass of the carrier of positive electricity, which has been determined to be invariably associated, not with a mass of one-thousandth that of the hydrogen atom, but with a mass of the same order as that of an ordinary molecule, and which always varies with the

nature of the gas electrified. Of this Professor Thomsen says :

“These two results, the invariable smallness of the mass of the carriers of negative electricity, and the variable and comparatively large mass of the carriers of positive electricity, seem to me to point unmistakably to a very definite conception as to the nature of electricity. Do they not obviously suggest that negative electricity consists of these corpuscles or, to put it the other way, that these corpuscles are negative electricity, and the positive electrification consists in the absence of these corpuscles from ordinary mass? Thus this point of view approximates very closely to the old one-fluid theory of Franklin ; on that theory electricity was regarded as a fluid, and changes in the state of electrification were due to the transport of this fluid from one place to another. If we regard Franklin's electric fluid as a collection of negatively electrified corpuscles, the old one-fluid theory will, in many respects, express the results of the new. We have seen that we know a good deal about the ‘electric fluid’ ; we know that it is molecular, or rather corpuscular, in character ; we know the mass of each of these corpuscles and the charge of electricity carried by it ; we have seen, too, that the velocity with which the corpuscles move can be determined without difficulty.”

Second, the knowledge of this minute body and of its conduct has enabled physicists to discover new facts regarding the constitution of the elements. It has long been claimed that the atoms of the elements are indivisible, but it now appears more than probable that they are aggregations of still smaller bodies. This theory satisfactorily explains certain phenomena of these corpuscles. Thus the physicist's ultimate of to-day must be abandoned as he accepts the fact of still smaller bodies composing it.

It further appears probable that all atoms are aggregations of these minute corpuscles, and that, in any

given metal, for instance, these atoms are continually dissociating, in a measure, liberating the individual corpuscles which then move between the atoms with their own energy and recombine in a ratio equal to the disintegration. Thus all substances contain the positive atoms and the negative corpuscles, the latter being the constituents of the former, and when free, becoming these negatively electrified particles which have recently become known.

The theory that these free corpuscles will be sent drifting along in the direction opposite to an applied electric force is entirely in accord with the facts of the conductivity of metals, and is quite a satisfactory explanation of the flow of electric currents. When their own energy exceeds the attraction of the atom they escape from its field, as in the case of metals at a high temperature.

Now, as we know that hot metals emit these corpuscles, it is altogether certain that the sun, that great central source of heat for our system, must pour forth with its other energies vast quantities of these corpuscles, which traverse etheric space, and reaching our earth play an important part in the phenomena of life and energy.

According to some eminent scientists, the Aurora Borealis is the result of this rain of corpuscles charged with electricity. In the equatorial regions they will travel horizontally with the lines of the earth's magnetic forces, and will produce little luminosity in the rare upper atmosphere. In the higher latitudes they descend spirally around the lines of magnetic force which there dip, and as they pass through the denser atmosphere produce the luminous effect so well known to us.

With these facts before us we may reasonably suppose that they have a bearing upon the problem of life-energy as manifested through the organism, and that the acknowledged benefit to health and vigor which is contributed by sunshine may have a more certain and substantial basis than has been supposed.

Attainment for Attainment's Sake

INDUSTRY mourns because time and change and casualty have destroyed the fruits of toil, and Ambition grieves because the fickle world has taken no note of genius or worth or the claims to them. Thus do many lose themselves in the contemplation and the love of the fruits of effort and permit corroding disappointment over the absence of praise or appreciation to rust away their better consciousness.

In either case is it not evident that such a life is rather an inversion of the true than otherwise? Should not one be content with the accomplishment though the fact be not known to the world? Should not the realization of the deed done be complete without the praise for its doing, or even the appreciation of others? Should you not do good for the love of the good alone and with no thought of other recompense or reward? Is it not the complete end of attainment simply to be lofty and wise enough to attain, without any need of a complement in the appreciation of others, or in the possession of the material symbol of the attainment? Does the product of the wisdom add to the wisdom? Destroy the works of Shakespeare: is he thereby less great? The beautiful material creations of Praxiteles are lost, but is the genius of Praxiteles thereby diminished? Which is the greater, the genius or his work? Which is undiminshable, which is the end of effort, of striving, of thought, the genius or his product?

The answer is clear; the genius is paramount; the genius is undiminshable; the genius is the object, the ultimate, and the product is not.

So it is with you, whether you be markedly a genius or not. Whatever is excellent and lofty and good within you must be the end, the object, and purpose of your striving, and not the secondary consideration of praise and appreciation by the world or the possession of the material or external results.

He who has not learned this sees but dimly the eternal realities; he who does not feel it and who is not satisfied and content therewith is not working directly toward the purposes of being. He who yearns for praise or applause or fame has not yet learned to appreciate the real. He would seek the popular approbation and not the state which it approves, and might be content with the approbation though the state be missing.

THE late F. W. H. Myers said, "That which the gift of Nature does in certain limited directions for some few delicately constructed men, that can hypnotic suggestion do for the ordinary clodhopper, with results, of course, grotesque in comparison with the triumphs of art, but yet quite as striking in proportion to the common man's inferior powers."

It is very true that when the normal mind is in abeyance the subliminal tends to emerge, and as it is the source of genius the result may be apparently desirable—at least remarkable. I think this disclosure of the deeper faculties by such method is the fact of prime importance, and not necessarily the method by which it is brought about. I would not, therefore, employ the method to attain the favorable result if I found that there are valid fundamental objections to it. If it sacrifices something which appears to be a natural method of life-evolution I would not employ it. Instead, I would seek to attain the results by means in harmony with the usual expression. If this can be done without suspending the normal mind I would regard such result altogether desirable. The practices of concentration, the Silence, introspection, and those associated with them, and which I have detailed in the numbers of this work, I believe to be such.

Initiation

THE mind deeply imbued with a sense of the lack of knowledge, but having the aspiration for it and believing in its existence and its possession by other minds, eagerly seeks discovery and instruction. When, further, the thought is centered upon the idea that spiritual illumination is the possession of a few who have been specially favored by gift or gratuitous endowment, it originates the correlative idea that those favored ones may, if they will, and if you are fitted to receive it, confer that knowledge, wisdom, spiritual illumination upon you; hence the idea of initiation.

Thus we hear of special orders who hold the keys to spiritual realization, of societies and places in which adepts are graduated and the illuminati receive their real introduction into the marvelous mystic life.

This is a chimera.

Such a view involves a belief that the divine nature must reach you through an intermediary; that divinity must be introduced to you in a conventional manner; that the realization of its wisdom, power and beatitude by one may be conferred upon you by the ceremony, the ritual, the instruction of that one; that you are even unknown and unnoticed by the exalted souls who have attained wisdom and know Truth, unless you be initiated into some "inner circle."

Associated with this idea of the necessity for initiation is the belief in the ordeals. If mastery, wisdom, truth, beatitude are in the possession of the few and they have the power to confer them upon the applicant, he may be expected to show himself worthy of receiving the Light; hence the idea of terrifying ordeals and trials to which he must be subjected to discover his fitness or unfitness,—a chimera born of human ignorance and perpetuated by credulous unthought.

This is all based upon a false idea of the Universe, of man, and the process of his unfoldment and attainment. It assumes a fundamental alienation between the attributes of divinity and man, and holds that those attributes must be conferred upon man by favor or special act requiring the interposition of another presumed to have been similarly favored.

Upon the other hand, the student of the higher life believes man potentially divine, possessing the possibilities of all the wisdom and power, the love and the blessedness, which he may in the future manifest, and that he will attain that manifestation through the evolution of that subliminal nature which has made him all he has been in the past and is in the present.

All wisdom, all love, all truth are self perceived, self-realized, and self-expressed. They are individual states of the consciousness, and not the reflected or borrowed lustre of another. No ceremony, ritual, declaration, command or wish of another can confer these qualities upon one, nor cancel the necessity for self-evolution, self-perception, self-revelation. Neither is anything hidden from man. All things are eternally disclosed and subject to attainment. All the aspirant need do is to put himself in relationship with them. He will learn that they have appeared hidden from him because he did not perceive or realize them. This is the work which he has to do ; thus to fit himself to perceive. The method of thus fitting and training one's self may become the subject of learning and theorizing and may be imparted, but the result of the training can not be. One may instruct how to perceive the truth, but he can not confer the truth.

It necessarily follows that if it is in no one's power to confer these things there are no trials to determine the fitness of the candidate. Such an idea could only arise from a great misconception.

There are societies of those in the body and those

out of it which have ceremonies, rituals, ordeals, and initiations; whose members must amuse themselves with the external show or resort to ordeals in order to discover the qualifications of others, but the truly wise, the lofty souls of light do not. Nor is that order into which you wish initiation of any of these kinds. It is an order of attainment, of unfoldment, and there is but one initiation, and that is the life, past, present, and future; and but one kind of ordeal, the conquest of the lower nature in order that the ego may become wiser, purer, and holier, and the subliminal nature may emerge and blend with the normal self.

SLEEP has ever been a great mystery. The physiologist knows well the physical correlates, and these shed some light upon the psychical meaning.

Mr. Myers said: "I regard sleep as an alternating phase of our personality distinguished from the waking phase by the shutting-off of the supraliminal life of relation, or external attention, and by the concentration of subliminal attention upon the profounder organic life."

This very well expresses the psychical fact. Sleep is distinguished by the more or less complete withdrawal from the environmental life and its ideas of relation, and also a concentration of psychic force upon the centers of organic life. This is the reason why it is always healing and conduces to recuperation. Undoubtedly this is its psychical meaning; it is the provision of Nature's profound wisdom for repairing the waste of action. It "knits up the raveled sleeve of care," and is in truth Nature's sweet restorer.

But the fact that the vivid and logical consciousness so often disappear in it, still puzzles. But this need not be. More of this at another time.

The Song Between Two Silences

TWO great mysteries there are ; one is birth, the other death. Greater than these is the third—that marvelous being, that divine fabric, that beautiful soul-song, the thread of life, which spans the two like a glorious rainbow. “A wail between two silences,” the Persian poet has said ; but we would say, rather, a joyful song which comes upon the horizon of terrene existence, is wafted across its fragrant fields for a time, and is then lost to our hearing again as it passes on into other spheres.

And that song has ever been singing before we heard it, and when we fear that it is lost it ever sings on without cessation ; for life is one, and there is no beginning and there is no end ; the eternal ages are its own.

Out of the one Silence, in whose profound mysteries lie all the fruits of the past and all the promises of the future, the soul emerges to take up its great work here. It carries with us, expressing all the joys of being and bearing all the burdens of existence, working out the great problem, and erstwhile linking its love, affections, and thoughts with ours, as the twining tendril clings to that which aids and supports. The glad song sings on ; and then there comes a time when the sweet bells are jangled and out of tune, and the song is hushed to us.

The work here for the time being is done, the song is sung, and the instrument through which its divine harmonies were expressed is laid aside ; but the worker strives on, the singer sings on upon a loftier plane of existence, where the fruits of his work come back to the worker, and the sweet refrain of his song is ever heard.

Nothing is lost ; there is no death ; only infinite change of expression or mode of manifestation ; and

though the soul passes again into the Silence, the soul itself is ever the same, always evolving higher states, always more truly expressing its divine nature.

And so though the body is laid down as the leaf fades and dies, the soul ever lives on in subtler embodiments and in loftier and more sublime spheres of action. And where the work is laid down here it is taken up there. Loves do not die; aspirations do not fade; holy states of mind are not lost.

And ever and anon through our terrene life the footfalls of the absent accompany and sometimes guide ours, and the voices of those whom we sometimes think are dead are heard, and their thoughts blend with ours in love and aspiration.

So back to us out of the great Silence they come again and bear us messages of their continued life, and confirm our hope and thought that there is no death, but only change.

THE higher philosophy of life has profoundly affected the thoughtful of all times. Dr. Zimmerman, a German writer of the eighteenth century, thus speaks of what he terms the effect of solitude upon the heart.

"Peace of mind is, upon earth, the supreme good. Simplicity of heart will procure this invaluable blessing to the wise mortal, who, renouncing the noisy pleasures of the world, sets bounds to his desires and inclinations, cheerfully submits himself to the decrees of Heaven, and, viewing those around him with the eye of charitable indulgence, feels no pleasure more delightful than those which are afforded by the murmur of a stream falling in cascades from the summit of rocks, the refreshing breezes of the young zephyrs, and the accents of the woodland chaunters."

The Four Stages of Meditation

(Raja Yoga II)

IN the preceding paper on Raja Yoga a general introduction to the philosophy was given, and the scope of the Chart indicated. We will take up each branch and give it consideration, avoiding as far as possible the intricacies of the treatises.

Yoga is defined, briefly, to be "the suppression of the transformations of the thinking principle." The thinking principle as thus used in the books is more comprehensive than mind, including the sense of egoism. Suppression here does not mean annihilation, but the power of controlling and directing thought in the earlier stages, and of withdrawing it from the objects of contemplation in later ones, and finally holding it wholly in abeyance, in order that the blissful consciousness beneath its transformations may be perceived and known.

Back of the transformations of mind is the witness of all changes, which stands unchanged through all,—the ultimate seer, the soul, the divine *purusa*. The mind assumes many transformations, designated in the Yoga books as right knowledge, misconception, fancy, memory, desire, and sleep. These are general terms adopted for convenience to cover the various mental states which constitute the average life. The assumption of these forms by the mind moulds the consciousness into them, thus obscuring the consciousness of the real seer. The purpose of Yoga is to control and suspend these transformations and thus arrive at the perception and realization of this divine consciousness which they obscure.

The system followed for this attainment comprises a method of meditation and a conduct of life. The meditation, which includes the art of concentration as

well, is said to be of two kinds, the conscious or concrete, and the unconscious or abstract.

There are four stages of the conscious meditation ; the perception of the gross, the perception of the subtle, the perception of pleasure, and the perception of self ; and the mind is led by successive efforts through all, holding the same subject of meditation throughout. The method of each separate stage of meditation follows that laid down in the eight steps mentioned under "Means of Meditation" upon the Chart, and which will be fully explained hereafter.

In order to comprehend the meaning of these four stages we may suppose the subject of meditation to be a vase. The first stage is said to be the argumentative, or the perception of the gross, in which the meditation is upon the twenty four *tattvas* (principles) constituting the natural object according to this philosophy, and the qualities of the object in its gross form.

The second stage, called the deliberative, or perception of the subtle, is that in which the mind having fully mastered all the details of the first, withdraws from their contemplation and meditates upon the subtle causes supposed to be precedent to the existence of the gross.

The third stage, called the joyous, or the perception of pleasure, is that in which the mind, having mastered the two preceding stages, dismisses these conceptions of the object from the contemplation, after which arises "a peculiar perception in the form of pleasure." The *sattvik* quality of mind is alone dominant, resulting in passivity and a supreme sense of being.

The fourth stage, called the Egotistic, or the perception of self, is that in which the mind, having fully mastered all the preceding stages, relinquishes them, and there then arises the perception of self entirely apart from the former experiences, and in which there follows the knowledge of the human self as unchange-

able, and the blissful divine self as distinct from these experiences.

Thus the mind being led by successive steps through the mastery of all the stages, and by a system of non-attachment led to relinquish one after the other, finally reaches the state of non-transformation, that is, it is capable of being held to one point, as the flame of a candle may become steady. The transformations of the mind into which the consciousness is moulded having ceased, the perception of the divine self or consciousness follows, and the seer abides in himself.

When in addition to this there is supreme non-attachment or renunciation, there follows unconscious or abstract meditation in which there is no particular consciousness of the knower or the known. The mind is brought to a state of complete rest and the agent, though performing the functions of life, is habitually cognizant of the divine consciousness.

It is not profitable to go into the subtleties of the system or the philosophy as elaborated in the treatises. It is enough for our purpose to get a general view of the system, stated as nearly as possible in terms with which we are familiar.

Before leaving this branch we may note that whatever may be the philosophy of Nature which was woven into this system of mind-control, it is apparent that the application of these practices would accomplish a mastery of the mental action, and by such a control as is here termed suppression, would furnish the requisite conditions for the emergence of the subliminal consciousness, which we have seen to be the real cause for all superconscious experiences, however interpreted by those who have been their subjects.

In the next paper we will consider the means of meditation and disciplinary Yoga.

Etchings

A Sufi Tale of Realization



*NE who traveled in the Desert
Saw Majnun where he was sitting
All alone like a Magician*

Tracing Letters in the Sand.

*" Oh distracted Lover ! writing
What the Sword-wind of the Desert
Undeciphers so that no one
After you shall understand."*

*Majnun answered—" I am writing
Only for myself, and only
' Laila,'—if for ever ' Laila '
Writing, in that Word a Volume,
Over which forever pouring,
From her very Name I sip
In Fancy, till I drink, her Lip."*

Again our Sufi poet, Jami, reveals in this simple Eastern tale another truth regarding spiritual attainment.

Majnun and Laila are typical lovers, and further, symbolize the soul and its higher ideal.

Love exists but for itself; it sings that She who is loved alone may hear; it writes its state in the soul for the soul alone and for Her. It is understood there, and is meant for none else. Surroundings as barren as the desert do not diminish its richness; though the shifting sands of life obliterate its symbols from the view of others it still endures. It seeks no monument by which to perpetuate its state. It exists not by external reminder. As a personal realization it ever remains such and can not be transferred to soul or expressed in symbol. Its power may be felt by others, but that is a different story. It is complete in the "writing;" the realization is full in the personal experience. Nor is

there waste in useless expression. The one name of the beloved is a volume replete with exhaustless meaning as it is poured over.

Do you hold the spiritual ideal thus? Do you "write" regardless of surrounding desert, of obliterating winds, of shifting sands, and for yourself and the ideal? What can it avail for your realization, whether he who passes by shall understand, or even know you "write?"

This theme has nothing to do with service and unselfishness, which are right and necessary; they do not belong in this classification. This is a personal matter—a realization, as the lover's love is personal to him, or the flower's bloom is inseparable from it. They exist only for them and can not be imparted or transferred.

Neither can you realize by analyzing for another, your desire or consciousness, nor by creating an enduring symbol of external form to be admired or understood by the world. The ideal must be pursued for itself alone; written in enduring characters only in the soul, poured over with the singleness of consecration with which the lover repeats her name, and fraught with an exhaustless meaning. It must be of you as truly as love is of the lover, or the blush is of the rose.

Prophetic Unhappiness

WHILE the pessimist surrenders the present and relinquishes the hope for the future to his discouraging conclusions, may not we who endeavor to look into the deeper meaning of things discern in the unrest and unhappiness of the world the sure prophecy of a brighter destiny? What is the cause of unhappiness? Carlyle has made his philosopher say that it springs from man's infinity. Perhaps we may more accurately say that it results from the misdirection of the demands and promptings which have their reason and source in his infinite nature. This, the

world's wise have ever pointed out, is desire for external things. To personally appropriate, to exclusively enjoy, is the demand that embraces in its extent all conceivable objects. Grant the desire to the uttermost; the realization is only finite, while the demand proceeds from infinity. The one can never satisfy the other, and so the wise have been led to renunciation.

This unhappiness, then, is prophetic of an unsatisfied infinity in man and the realization of its ultimate satisfaction.

Corporal possession and personal exclusive enjoyment can never be the complement for this infinity; we must look elsewhere. The world's mistake in this regard assumes that possession would confer happiness. This view reckons only with the exoteric. Nothing external can insure or create lasting happiness for the reason that happiness is a mere state of consciousness which may or may not be correlated with an external. Consciousness is itself the creator of happiness, and externals are merely signs and symbols which it has agreed to condition itself by. Grant an infinity of externals the subject of possession; this would only condition consciousness thus far, and only as long as it agreed thereto. The prompting from the inherent infinity would still be there unsatisfied.

This prompting does not lead the wise wholly in this direction, but suggests the attainment of happiness through the unfoldment into higher states of consciousness. This every individual is doing ceaselessly, though he may for the time mislead his understanding by favoring the world's view of possession.

Use and Misuse of Mind-power

BEWARE of the perversion of the power of mind. The possession of the power is by no means a guaranty of wisdom. The misery of the world does not all

come from ignorance and inefficiency ; misuse of power is responsible for much of it.

As soon as the consciousness of power comes there is presented with it the choice between its use and its misuse. Many fail here and get no further for the time being, to say nothing of the positive injury they inflict upon themselves.

To what end is it proposed to bend that dominating will with its conquering through-force? the attainment of desire, whatever may be its nature? In the sum of desire lies all the sources of misery, unhappiness, materiality and spiritual failure. It covers every form of selfishness. Ancient and modern wisdom alike condemns it, and its systems of liberation require its mortification. The Hindu sages attributed reincarnation to desire, and there are not wanting modern philosophers who believe it the curse of life. But you may put aside authority—you need not follow it for you are of spiritual age—and ask yourself where it leads. True, the world is in the thrall of desire, but the world is not happy.

You are occasionally told to bend your will to the attainment of that which you wish—your desire. You may thus gain it, but at what cost? What is the essential difference between him who mentally subordinates and overrides all other considerations of his own and of others with a relentless will directed through occultism upon the attainment of a selfish end, and him who in the olden days wrested his plunder from others by violence? The former transfers to modern social conditions the purpose of the latter, and attains it by the use of subtle means lacking the courage of overt acts.

There is a legitimate use for this will and the power of mind. You can attain by it, but if you are seeking spiritual advancement, first divest yourself of the legion of wants, the incubus of selfishness, the

thirst for *things* in the material sense, and of vainer ambitions.

If you have a higher ideal you may exercise your purpose and your mind-powers upon its attainment; but even then do not so strenuously enlist the will as to close the avenue for higher inspiration. Seek the higher will—that will which is in accord with the eternal fitness of things and the welfare of souls.

Natural Selection, and Faculty

THE theory of natural selection—adaptation to environment, and the survival of those characteristics which are thus adapted—has long been accepted in science. It is supposed to account satisfactorily for variation in species and in individuals, and the evolution and retention in the personality of the faculties which the normal man possesses.

It is regarded as a materialistic theory, yet it is not, and this becomes apparent from two very sufficient reasons.

The first is that the supposed process of conformity to environmental conditions in which the power to change and intelligently adjust and thus survive, presupposes something which has the capacity to conform, to adjust, to act superior to nature though resulting harmoniously with it.

The second is that psychic phenomena discloses in the supernormal man faculties and powers which are not such as natural selection could have developed, as they bear no relation to the personal struggle for existence. If the scientist can account for faculty only by this law of adaptation and survival, then the possession of faculty which could not be the result of such law must necessarily justify the assignment to the ego of a nature outside the materialistic hypothesis.

The deeper we study ourselves the more untenable becomes materialism. We find that quantum of uni-

versal energy which is manifesting through each individual possessing a nature and attributes which the struggle for existence could not evolve, and pouring "the potentialities of larger being into the earthen vessel which it fills and overflows."

Synchronism

In approaching some bridges the sign may be seen warning soldiers to break step in passing over. The regularity of the tread would otherwise coincide with the heavier vibration of the bridge, and, through such augmentation, tend to its destruction. In ascending a swaying structure there is danger of throwing it down by getting into its swing and thus adding to its power. Subtle forms of energy pass directly through matter with little obstruction when the wave-lengths synchronize with the molecular vibration. When they do not so synchronize they are lost, so far as that form of energy is concerned, and reappear in another, as, for instance, heat.

This law of synchronism explains many things in the physical world; it is not without its application to mental and spiritual things.

If there be a power or force which you would utilize or profit by you must go with it, never against it; you must vibrate with it, so to speak, get into its swing, synchronize with it. Energy is perpetuated unimpaired so long as it does not meet resistance, and it adds its strength to that with which it thus harmonizes. You thus combine with your own the universal forces to do your will. If you act contrary to universal law your energy perishes in the inevitable resistance, and you fail of realization.

If you would know your friend, enter into the spirit of his thought; if you would be cheerful and happy, contribute your own cheerfulness and happiness to the common stock and participate in the sum; if

you would experience the divinity of music, resign the consciousness to it and be carried onward through its ecstasies ; in short, synchronize the soul with them.

The universe declares the glory of man. He is potentially divine, and in so far as he has willed it, he has expressed the divinity. This universal consciousness of divinity is immanent in human souls. It constantly inspires in you. Will you synchronize with it, get into its vibration, so to speak, add your individual power to it and rise into its realization?

If you would do this you must not oppose it with doubtful and halting mind, with the thought of personal unworthiness, of insufficiency and failure, but harmonize it with your thought of inherent sufficiency and your potential divinity. Keep this attitude constantly in your consciousness ; let it lift you above all petty trouble, vexation, irritation, even sorrow. They fall away from you when you do not court them. Let it inspire you to look upon yourself as ever becoming a loftier expression of this divinity. Let it make you superior to change and time and circumstance. What are these to vex a soul with this consciousness?

Be divine just as far as the way opens in your life toward its expression. You will thus synchronize with this universal state and harmonize your purpose and unite your effort with it. Try it.

SOLITUDE and the Silence are not the same, though the one may be the open door, the pre-condition for the other. Dr. Zimmerman wrote of solitude :

“Solitude is that state in which the soul freely resigns itself to its own reflections. The sage, therefore, who banishes from his mind all recollections of external objects, and retires within himself is not less solitary than him who forsakes society and devotes himself entirely to the calm enjoyments of a lonely life.”

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