

PRACTICAL YOGA

A SERIES OF THOROUGHLY PRACTICAL
LESSONS UPON THE PHILOSOPHY
AND PRACTICE OF YOGA

WITH A CHAPTER DEVOTED TO
PERSIAN MAGIC

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INTRODUCTION

The Eastern religions stand forth as a guiding star to the English student of occult and philosophical subjects, beckoning him onward to the mysterious unknown worlds which he fain would explore, luring him from the prosaic rush of Western life to the dim unrealities which lie hidden beyond the Hymalayas, where dwell the Adepts, who, so report says, have been since all time.

The Wisdom Religion, as Yoga has been called, is undeniably a very beautiful one in many respects, albeit selfish, for it certainly causes its votaries to shirk their earthly duties and responsibilities. Its philosophy is grand, its students pure and devoted to their creed. Many of them attain considerable powers, and are able to produce the phenomena dear to the heart of the Western races ; others, no wit less pure and devoted, are still unable to reach such a high state of perfection.

The study of Yoga undeniably purifies the body, improves the health, and strengthens the

mind. For these reasons alone it may be recommended; and although many of the postures and similes may appear impossible and even ridiculous to us, we must bear in mind that to the Eastern student nothing is absurd, nothing impossible, and also that he commences practice generally whilst very young, with all his limbs supple and pliable.

Raja Yoga does not call for the postures and contortions which go to make up Hatha Yoga, and much of the teaching of Hatha Yoga appears disgusting and repellent to us. I have given theory and practice of both, with some reservations in the latter case; but I have given more space to practice than to theory.

Yoga means really the merging of the lower self into the higher self—union with the Divine will; the overcoming of darkness with light; the vanquishing of the animal side of one's nature. Any philosophy which enables man to do this is worthy of study; and whilst the man who *thinks* will probably be inclined to reject a good deal of these teachings, yet in the main he will find them helpful.

The enthusiast, I honestly believe, can do all that the Hindoo Adepts accomplish, including levitation, if his enthusiasm is sufficiently strong to last.

O HASHNU HARA.

PRACTICAL YOGA

CHAPTER I.

“OM, MANI, PADME, OM!

The dewdrop slips into the shining sea!
All life is part of the Infinite One,
Its inmost soul is one with me.”

“The Silence I retire within,
And seek the consciousness ‘TO BE,’
The mind with Self now softly blends,
The dewdrop slips into the shining sea.”

“Still deeper into the vast Profound—
The dewdrop slips into the shining sea!—
All consciousness of self is gone,
There is but one of ‘Thee’ and ‘Me.’”

—(*Unknown.*)

DEFINITIONS.

The Eastern methods of development are not in every instance suited to Western peoples, but every earnest student has the same end in view, and it is really merely a question of adaptation.

The student must possess the qualifications of earnestness and of perseverance, or he will never succeed; but given these, I believe that any Westerner can not only develop even the higher phases of Yoga, but that he can do so whilst carrying on his usual life and occupation. Of course the Hindoo adept devotes all his time to practice, but the ordinary man cannot do this, and I don't think it is necessary. To the ordinary man the practices covered by Raja Yoga are, perhaps, the most attractive. There is much in Hatha Yoga repulsive to European ideas and notions, but I propose dealing with both Raja and Hatha Yoga in these pages, since, in my own particular way of treating such subjects, I can cover a great deal of ground with a very few words.

The student may aim merely at the attainment of that peculiar spiritual peace which descends like a mantle upon the man who is accustomed to long spiritual communications, high thoughts, and inspired ideals; or he may aim at producing phenomena, as can many of the Hindu Yogi—but *not all*.

Knowing my Englishman, I also know that he will go bang for the phenomena, and so I may as well say, that although it is possible, it is not so easy as it looks, and calls for more

severe privations and prolonged efforts than the former phase of development. The student must avoid luxury, and endeavour, as far as possible, to lead a quiet and regular existence, but, as I said before, this need not interfere with his ordinary occupations or even pleasures.

The first two steps in the practice of Yoga are sufficiently easy to a man of ordinary will power.

They are known respectively as Yama and Niyama.

The first may be said to consist almost entirely of a contest against the natural wickedness to which all flesh is heir.

The student must learn to be truthful, honest, and continent; and whereas it may be easy enough to be honest, the first and last must entail a considerable amount of effort upon the majority of people, and often many a battle between the flesh and the devil.

For the truth means absolute truth, and continence must also be absolute.

The disciple must also refrain from receiving gifts or presents from anybody, and must not kill or cause any living creature to be killed.

Niyama consists principally of bodily cleanliness and the cultivation of certain moral attri-

butes, for the Yogi cannot be too particular in this respect; linen, etc., must be spotless, the body pure.

The disciple must also learn contentment, and, realising that all is for the best, he must cease to grumble at any hard knocks Fate may give him, and be prepared to devote his life to the realisation of God or the Divine Spirit, his aim being to attain a condition of unity with that Spirit.

It must be borne in mind that the Yogi is as careful of his duty to the dumb beasts as to man, and he will not harm or injure one of these in any way. Upon this point the European will need to give some attention, for it will necessitate abstinence from meat-eating in any form, and to the majority of people this means a great deal.

I would suggest that the disciple makes the change gradually, because any very sudden change of diet causes one's interior economy to suffer considerably.

These details, though apparently trifling, go far to make up the success or failure of the student's first steps, and success at first is encouragement to overcome the minor obstacles and inspires courage to go forward and confront the greater difficulties which beset the path.

After this, we have to consider *Asana*, or the posture of the body—the position in which the student places himself, and the exercises which he has to practice, until he brings mind and body into a state of subjugation to his will.

Next comes *Pranayama*, or control and regulation of the *breath*. This is a most important step, as we shall see in later chapters.

Pratyahara consists of the complete subjugation of the animal senses—the practice of introspection.

These five preliminary steps are those concerned with the body.

Next to be considered are the steps connected with the subjugation of the mind.

First, we have *Dharana*, or attention; that mental condition known to New Thought people as *Concentration*.

Secondly, *Dhyana*, or contemplation, meditation, with the mind fixed upon one object only.

Next, we attain *Samadhi*, or complete concentration—where the mind becomes superconscious and all external matters and conditions are forgotten.

Finally is attained *Nirvikalpa Samadhi*, or the union of the human Atma (the supreme soul), with *Paramatma*, or the Divine Spirit.

This is the ground to be covered in a few

words, and in my succeeding lessons I will endeavour to show, as clearly as I am able, how the pupil can best obtain mastery of these various stages, and so arrive at that state of perfection which is the aim and end of this philosophy and practice of Yoga.

Pantanjali has defined Yoga as the suspension of the mind functions—for the Hindoo regards thought as an illusion, the world as a myth which results from thought images, and by doing away with thought functions, naturally enough, he expects to become free from all worldly ties, all the illusions and bonds which bind him to earth and keep him away from heaven, and from the peace which would otherwise be his—and when we consider this definition it is at once apparent that the principal practices aim towards the attainment of this condition.

Chitta, or mind, is an entirely uncontrolled function in the ordinary man. He has no power over his thought life, and so far from being able to command and rise above his ordinary mental activities, he is a slave to his thoughts, and cannot even drive away those which are undesirable, much less be able to command and hold those which he seeks and desires.

To *suspend* thought and become merged in spirit, is as far from being possible to an ordinary mortal as a journey to the moon.

CHAPTER II.

The preliminaries of Yoga having been considered, I will first state the obstacles which, according to Pantanjali, would stand in the path and prevent attainments.

These are:—"Sickness, languor, doubt, carelessness, wrong perception, laziness, sensuality and sensuousness, failure to attain any stage of abstraction, and instability in it when it is attained."

The student is most certainly assailed by more temptations than the ordinary man, simply because his whole mind is set upon eliminating desire, and, as a natural consequence, he thinks a great deal upon subjects which, under ordinary conditions, the mind dismisses without much consideration, and of course his task is rendered more difficult, because the discarded "sins," the thoughts and feelings, the passions are all aroused to a life that will not be easily quelled.

Celibacy is not absolutely *sine qua non* for the Chela (disciple), but chastity most certainly is, and sexual desire must be overcome as one of the first steps; of course the effort to over-

come results often in merely rousing the sleeping lion.

The mind must also be free from malice, hatred, and all uncharitableness. The *Chela* must neither think evil nor speak evil of any man, and he must endeavour to be contented with his lot, and to take joy and sorrow without either elation or undue depression.

In a word, he must make his mind placid and calm, avoid letting outside matters disturb him, and become indifferent to worldly and material affairs, so that he may the better be able to practice and evolve that state of holiness which is his goal.

Various methods are given by Pantanjali to assist the *Chela* in overcoming the distractions which assail him, and the sins, the commission of which must assuredly prevent attainment.

Of these I have found two of considerable benefit, and there is no need to enumerate the others in this little work.

One is the practice called *Pranayama*, of which I will treat later on; the other, that of fixing the mind upon some part of the body, and keeping it there until the temptation has gone. For instance, the central chamber of the heart, the tip of the nose, etc.

But many Yogis use the word **Om**, the con-

stant repetition of which has the desired effect, and besides that renders them pure and holy.

Having observed these conditions—mind you, it is not done in an hour or a day; no, nor even in a month or a year, but of course it takes longer with some people than with others—you may next endeavour to practise *Asana*.

To begin with the simplest exercises only must be attempted, and not for any great length of time.

Choose a comfortable position, and sit so that the spinal column is perfectly straight and erect, the chest must be well thrown out and upward, and the chin held in.

When this position is taken up, the Chela may now attempt, very gently, to regulate his breath.

There are several methods of doing this, but the best, I think, to commence with is as follows:—

Sit in the position already indicated, and close your mouth.

Now draw a breath in very lightly and evenly through the nostrils, taking as long about it as you can; then, when the lungs are fully inflated expel it in the same manner.

There must be no haste, no jerkiness, your one aim must be to inhale as slowly and as

evenly as you possibly can, and quite without noise.

To assist you in this matter you can mentally picture the breath as a fine silvery vapour being drawn in slowly, and gradually filling the lungs.

Watch its exhalation in the same way.

Keep this simple practice up for some months, or until you are able to extend the time of inhalation and exhalation to between four and eight minutes.

If you can manage to prolong it to thirty seconds to start with, you will be doing well, as the majority of people do not know how to breathe, and never give the lungs proper exercise at all.

Another method is to close up the eyes, ears, nose and mouth, placing the thumbs in the ears, forefingers over each eye, the second fingers at each nostril, and the third fingers to close the mouth.

The *Chela* should now lift a finger from one nostril, and very slowly inhale, closing the nostril again as soon as the lungs are full, and holding the breath for a short time, expelling it by the other nostril in a slow and even stream.

Thus, if you inhale through the right nostril you must exhale through the left, and *vice versa*.

This is said to purify the system, and very often visions of a beautiful nature accompany the exercise.

The *Guru* (teacher) will sometimes recommend the *Chela* to *swallow* the breath as soon as the nostrils are closed. If this is done properly it produces a vacuum in the mouth and nasal passages, resulting in a buzzing, humming noise in the ear, which is to my mind very unpleasant.

All these practices must be taken up gradually. I refer especially to Pranayama, for if the student attempts too much at the first go off he may quite possibly injure himself, and overstrain his lungs, or even bruise them.

The aim and object of attaining control over the respiration is for the purpose of attaining unity with the Divine Spirit within the body.

At first you will see perhaps nothing, or only the flashing of light due to the pressure of your fingers upon your eyeballs, sometimes only an intense blackness is perceptible, but after a time this gradually disappears, and the most glorious white light appears, unlike any "light that ever was on land or sea," and in this divine brilliancy the *Chela* perceives visions, writings, etc., from which he may learn much and also gain knowledge of this state of unfoldment.

Many of these visions are symbolical, some are of rare beauty. Some again are of no account, and merely the result of the imagination.

But it is with the object of perceiving this aura, and of penetrating to the Divine centre (*Atman*) within, that these breathing exercises are undertaken.

The breathing should be repeated twenty times at each practice, and four times daily. At sunrise, at noon, at sunset, and at midnight.

At the end of three months, if the Chela has persevered in this practice, the body will have become purified, and he will not only be able to perceive this light, of which I have spoken already, but will be able to commence the true practice of Yoga.

For the sake of future references, I may state that the right nostril is known as the *Pingala*, and the left nostril as the *Ida*. If the student will remember this in future it will make it easier for me to refer to them by their respective titles.

The mission of Pranayam is to steady the action of the brain, to overcome the crowded and unmarshalled thought forms that congregate there, and to so reduce the normal action of the heart by regular breathing that they can insure a steady and constant flow of blood to the brain.

This is impossible so long as the usual passions and emotions consume the body.

Love, temper, hatred, jealousy, all have their certain effect upon the blood, now causing it to flow and now to ebb, so that instead of a constant flow of blood to the brain, it flickers and fluctuates like the flame of a candle in the wind.

You must understand something of the Philosophy of Yoga before you go any further.

The Hindoo Yogi holds that the entire universe, all that we know, all that we guess at, all that which is entirely beyond our comprehension, alike comes from one source—Divine intelligence.

This intelligence is unlimited by time or space, it pervades all things, yet does not mingle with them; it is eternal, and cannot be destroyed. It is the one *true* substance, all else is false and an illusion (*Maya*).

This *Maya* is called the mother of the universe—that is to say, the universe is created out of illusion, and when we destroy *Maya*, or illusion, so we shall destroy the world; which is another way of saying that the world is merely the result of the imagination and unreal, and that when we destroy this structure of the brain, that which has appeared so real and solid is found to be vapour.

Looking at it in another light, the Yoga philosophy may be summed up in the statement that all things apparently real are but temporal, and that the only things which are real are spiritual, which is exactly the teaching of our own Bible.

Spirit alone is the one perfect substance or element, all else is imperfect.

From spirit all things emanate, and according to Shiva Sanhita they do so in the following order.

From spirit (BRAHMA) came forth ether, from ether the air, from the air fire emanated, and from fire water came, from the water earth was produced.

He further states that ether has one quality, air two, fire three, water four, and earth five qualities; namely, sound, taste, touch, form and smell. These we are to know by perceiving the same.

The Hindoo teachings hold that the soul of man is reborn again and again, according to its past Karma—we may regard this word as meaning literally the fate one makes for oneself by past actions—so that our present body is regarded by them as a condition of punishment, or the means whereby they receive punishment for past sins committed in a previous existence,

a kind of prison or penitentiary for the soul. They claim the body to be the abode of Brahma (Divine Spirit), and that it has been made for the enjoyment of pleasure or the endurance of pain.

The amount of pleasure or pain which falls to each man in his lifetime is the result of the actions he performed of good or evil in his last incarnation.

In this way they account for the apparent inequality of fate with regard to the conditions which affect individual lives.

Everything in the world is said to be derived from the five elements, and the intelligence which is confined in them is called *Jiva*, which is literally that which enjoys or suffers the fruits of action.

This *Jiva* is in all things, that is intelligence in all things, under various names, and when during the course of evolution the fruits of KARMA have been enjoyed, the intelligence is re-absorbed in the Divine Spirit.

Here we have in a few words the philosophy of Yoga, and having seen something of this, and also of the line of conduct necessary for the disciple before he can enter into the path of attainment, I will now take you on to the practical issue with the fullest explanations possible in a manual of this size.

The Hindoo Yogi may be said to be a creature who loves all things, yet is not of them, for he lives above all material matters and does not enter into such things in his daily life, excepting so far as he is bound to by custom. The highest Chelas, or teachers, seldom mix with the people at all, but live a life of seclusion, and are most difficult of access.

CHAPTER III.

In following this study of Yoga we shall find it necessary to give a certain amount of attention to certain parts of the human anatomy; I will try to sketch this out for you as clearly as I can, according to the Hindoo teachings, which differ a little from our own system of physiology.

The spinal column is the centre, around which all else revolves, and the various nerve centres have also their specific value.

All the exercises and practices, etc., are used with the aim of freeing and developing these centres, and more especially of freeing the passage within the spinal cord.

I will try to explain these as far as possible in plain English.

The vertebral column forms the centre, and at the top of this is a nerve center, known by the poetical name of the "*nectar rayed moon.*"

This moon or centre rains "nectar" continually, and this rain becomes sub-divided in two parts, or streams, which run downwards. One of these passes on the left side of the spinal column, and is called *Ida*—please note that I

have mentioned this already with regard to the nostrils—the other ray runs through the spinal cord, and is known as the *Shushumna*.

At the *bottom* of this spinal column is the centre called "*Sun*," and from this passes the passage, on the right side of the column, which carries the rays of the "sun" centre upwards, so that the nerve force passes down the one side and up the other, in a continual stream of energy.

It will be seen from this that they chiefly consider two great nerve centres, one at the base of the brain and the top of the spinal column, and one at the base of the spinal column known as the sacral plexus.

The principal nerves (or *nadis*, really means vessels) considered are fourteen, but of these again only the three already mentioned—*Shushumna*, *Ida*, and *Pingala*—are of real importance, and of these the *Shushumna*, or passage through the spinal cord, is principal.

The importance of this passage will be seen when you come to practise.

All these vessels, or *nadis*, are like thin threads, supported by the vertebral column, and are chosen to represent the sun, moon, and fire.

Within the centre of the *Shushumna* is a hol-

low called Chitra, and it is in this hollow the Divine Spirit dwells. This centre is, in all probability, the seat of vitality and of life.

At the base of the spinal column, in the region of the sacral plexus, is situated what they call the *adhar* Lotus, and here dwells the supreme goddess *Kundali*, which represents creative force. The vessel called *Ida* is on the left side, coiling round the *Shushumna*, and goes to the *right* nostril ; whilst the nadi, or vessel called *Pingali*, is on the *right* side, and, coiling round the *Shushumna*, in like manner it enters the *left* nostril.

The *Shushumna* has six stages of development, only the first five of which can be made public.

Now the intelligence (or *jiva*) dwells in the body, chained to the material form by *Karma*, and bound here by never ending desires, possessed of the varying qualities which go to make up the man.

Whatever happens to man during his life is the result of *Karma*, and all the desires which come to us in the present existence bring us joy or sorrow according to the past *Karma* of the intelligence.

In this way the intelligence which has accumulated good in the past has a happy life and an

easy time here, and the intelligence which has accumulated evil in the past has much suffering and trouble to face in the present existence.

The student must not forget that the aim of the Yogi is to live *now* in such a manner that he produces no more *Karma*, but is able to kill out the desires which create *Karma*, and so avoid another incarnation. All desire and passion can be destroyed, but through *knowledge* alone, and it is only by destroying all other principles that the true essence or nature can develop itself and become manifest.

Of course, in the East, the student does not dream of beginning the study without the aid of a Guru or teacher, but the Western student may commence by himself, and trust that a Guru will come to him when he is ready.

Those who have been so fortunate as to find a Guru will not require this work, but it may be mentioned that the student should approach his teacher with all due humility, and whilst displaying intelligence should not attempt to thrust forward any knowledge he may possess.

The Guru must be served and looked after by the Chela (or disciple) with devotion and reverence, and it is customary in the East for the Chelas of a great man to provide entirely for his needs, which are in all conscience simple enough.

The student who desires to practise Yoga should, if possible, go to some place of retirement where he can be alone with nature; if circumstances forbid this, then let him go to a spot where at least he can be quite alone.

He then assumes the following attitude: sitting with his feet crossed over, so that they can touch the thighs, resting the right hand in the left. The tongue is then rolled up so that it rests upon the palate, and is fixed there, but the teeth must *not* be allowed to meet. The gaze should be directed towards the tip of the nose.

Then, in this position, the student may practise Pranayama, as I have already directed in Chapter II. There are four stages of this:— that of beginning; that of trance; that of knowledge; and the stage of consummation.

The student will find, by paying close attention, that sometimes he breathes almost entirely through the left nostril, sometimes through the right. Food should be taken when the breath flows through the right nostril of Pingala, or the sun; and when it flows most easily through the left nostril, *Ida*, or the moon, then he should go to sleep.

These breathing exercises must not be practised upon an empty stomach, nor just after a meal; a little hot milk, with a small lump of

butter in it, may be taken just before commencing the practice. At first the student may find the exercise induces a considerable amount of perspiration; in the second stage the body trembles violently; in the third stage the body jumps; and in the fourth stage, when the Chela becomes sufficiently advanced, he can walk upon the air.

When he is able to do this, he is said to have gained success over the air, and he must continue to practise Pranayama until this is accomplished.

When he passes from the stage of novitiate to that of adept he will be able to destroy all his Karma, both that of past times and that of the present, through the regulation of his breath, or Pranayama.

The powers which the Yogi is said to attain are that of prophecy; the ability to transport his body at will to any distance; clairvoyance; clairaudience; the power of entering another person's body; the power to transmute the baser metals to gold; the power of invisibility, and of moving about in the air.

When the student gets to that stage of development where he can hold his breath for two or three hours, then he may be said to have attained all power, and there is nothing that is impossible to him.

I don't think that many Europeans would ever accomplish this feat, and, indeed, few of them would be able to devote the time to it which is necessary ; but supposing he could give the time, I do not see any reason why the European should not be able to accomplish this apparently impossible condition.

The student is directed to *drink* the air daily, as by doing this he can destroy all feelings of fatigue and old age.

The mouth is closed, the teeth firmly pressed together, the tongue pressed against the roof of the mouth close to the teeth, and the air is "drunk," or *inhaled*, very slowly through the nostrils, closing the glottis, and gulping the air taken in. When he does this morning and evening, picturing, mentally, the air passing to the *Kundalini*, tuberculosis can be cured, amongst other things.

When the student can drink the fluid (air) day and night, he acquires the powers of clairvoyance and clairaudience.

Anybody who practises this regularly for six months can destroy all disease and become free from sin. By continuing it for a year he can conquer the elements and make them obey his commands.

CHAPTER IV.

There are no less than eighty-four different postures used by the students of Yoga in the course of their various practices, but those given below are all that is necessary for the European student to practise.

They are by no means so easy for the adult, because once the bones are set, these peculiar contortions are difficult to attain, and ought really to be commenced during youth. Still, with continual practice, the adult student will probably be able to overcome these difficulties if he is persevering.

The first posture is known as the **SIDDHASANA**. The Yogi sits with his legs crossed beneath him, the heels pressed against the anus. He turns his eyes upwards—as if he were trying to see the space between the two eyebrows—and the body must be kept perfectly still and quite stiff during the process. He must then practise the regulation of his breath, contemplating divine matters the while; by this practice he will become free from sin. Gazing upwards in this peculiar manner results in a species of self-hypnotism—and the method

might be recommended to hypnotists who have difficult subjects to deal with at any time—the strain upon the eyesight is very great, and intense weariness ensues very rapidly.

The next position to be considered is the **PADMASANA**. By assuming this position regularly the student can cure any disease with which he may be afflicted. The legs are first crossed; the left foot is placed upon the right thigh, and the right foot upon the left thigh; the two hands are also to be crossed and placed on the thighs, the right hand on the left thigh and the left hand upon the right.

In this posture the student gazes at the tip of his nose—it is noteworthy that this also produces a considerable strain upon the optic nerves, inducing a condition of coma quite easily—then press the tongue against the roof of the mouth and *against* the teeth, throwing the head slightly back, the chest well out, and inhale slowly, filling the lungs as far as they will hold the breath comfortably, and finally exhaling in a slow and perfectly even stream.

By this means the adept can attain harmony in his body and destroy all disease. The attainment of perfect health and perpetual life is one of the chief ideas of Hatha Yoga.

The **UGRASANA** posture is as follows:—The

legs are stretched out straight in front of the student, who must be sitting upon the floor ; he then takes his head in his hands and places it between his knees, of course practising the regulation of breath as before.

It is said that this posture gives to the student all psychic powers, and for this reason should be practised carefully—it is not easy .

The SVASTIKASANA is accomplished by simply placing the soles of the feet under the thighs ; the body is to be kept erect and straight, but otherwise the Yogi sits at ease.

The ordinary non-athletic adult practising for the first time finds very little ease about the posture, and it is extremely difficult to keep up even when it is attained.

The student who practises this is free from disease. It is worthy of note that perfect health conditions are sought always before psychic powers, and it is notorious that these men are always in the very pink of condition.

In all four postures the regulation of the breath is of paramount importance. But the student who wishes to succeed *must* go at it, peg away steadily, regardless of obstacles, of weariness, of all discouragement, of everything but the end in view.

The next step in development is the practice

if some of the many *Mudras* which lead naturally to the *Mantras*, or spells, for which the student must go to a *Guru*, as the method of pronunciation, etc., may not be given upon paper, nor even by word of mouth, excepting by one who is qualified to teach.

The words themselves are nothing ; the method of pronunciation is everything ; and in some cases a peculiar and intensely rapid vibration is set up within the body by means of the repetition of some particular word.

That this is really and truly a plain statement of an undisputable fact, I am in a position to declare, because I have tested it myself.

The man who attempts to practise some of the *Mudras* must needs be something of a contortionist, and although I give them here I do not advise anybody to attempt them without a proper teacher. These practices belong to *Hatha Yoga* and have a more immediate effect upon the health than anything else ; by means of them old age and death are said to be alike baffled, disease destroyed, and also psychic powers attained.

The *MAKA-MUDRA* is to be practised as follows:—The student sits down, and stretching one foot out straight in front of him, holds it firmly with both hands. He should kneel, or

rather have the other leg doubled up beneath him, pressing with his heel against the anus. The position is extremely painful at first. He must also practise the regulation of the breath the whole time, and concentrate his thought upon some spiritual subject.

This practice will heal any disease, and they claim that it will prevent decay (old age), and even death.

It has also the merit of assisting the Yogi to overcome the animal senses and carnal desires and enables him to attain his ambitions.

The practice must be undertaken in secret, and the student should alternate the posture from one side to the other. It is considered to be most powerful, and will bring success even to a student whose development is slow and tedious.

The next in order is not printable, at any rate in English, so I will pass it over, or we shall have the press censor on our track.

KHECHARI MUDRA is not so impossible to the Western student, although it sounds easier than it is in reality, but with a little patience he will be able to manage it successfully.

Take up the posture of Ugrasana, and fix the gaze upwards between the eyebrows; now roll the tongue backwards in the mouth until

it can be fixed in the little hollow under the epiglottis, practising the regulation of breath (Pranayama) as usual, this being a necessity in all the practices.

It is noteworthy that adepts, who have consented to be buried alive for a certain number of days, always roll the tongue back in the mouth in this manner.

In the Shastras the Yogi is directed to drink the ambrosial fluid whilst holding the tongue in this position—that is the breath, as it passes down the one channel and up the other side of the spinal cord, from the moon “lotus,” or panglionic centre, to the “sun”—the sacral plexus.

The somewhat doubtful assurance that whoever practises this Mudra will overcome all obstacles to progress, even if at the time he is more or less blackened with sin or even crime, makes one pause for a little while and wonder if this simple practice can really purify the black sheep, or if it is merely a metaphor employed to emphasize the immense power attained through using it.

JALANDHARA MUDRA is said to bestow psychic powers upon the student, and with this end in view should be practised every day.

The student *contracts* the muscles of the

throat and then presses the chin down upon the breast, keeping up the contractions for as long as possible, practising Pranayama the while.

VIPARIT KARANA MUDRA consists of the pupils standing upon his head and moving his legs in a circular direction.

To the ordinary man this certainly appears something akin to idiocy, and when I state further that the practice is to be kept up for three hours I believe that most of my readers will prefer to leave it severely alone.

It is said to bestow freedom from death upon the Yogi who practises it daily, and to give him all occult powers. I think he deserves it.

At the same time it is only fair to state that through the continual practice of any one of these Mudras the student can become an adept, and therefore it rests with himself to choose the one which he can best manage, and to avoid those which are not suitable to the European physique and method of living.

CHAPTER V.

There are four kinds of Yoga—Raja-Yoga, Laya-Yoga, Hatha-Yoga, and Mantra-Yoga; and there are also four degrees of students—those who go in for attainment in a mild manner, those who aspire in a moderate degree only, those who are ardent in their pursuit of success, and those who are intensely ardent.

Naturally the more intensely in earnest the student, the quicker he will attain perfection and the higher the degree of perfection attained.

Raja-Yoga is counted the highest form of development, because its aim is directly spiritual; it teaches the disciple to overcome his inner nature and to be master of the same, and it seeks the realization of the Divine life in all things.

Hatha-Yoga is a more material form of development, chiefly assisting the student to obtain robust health and defy old age; whilst Mantra-Yoga deals with the sacred spells, the constant repetition of which will bring success and perfection to those who use them.

This last is not peculiar to the Yogis—for

the Sufees use a similar form of invocation, repeating the word monotonously some thousands of times. Occasionally the practice is accompanied by the most brilliant visions.

There are mantras for everything man can want, for power, success, purity, riches, love, etc., but only a Yogi may give the words and their correct pronunciation.

The student, however, can easily practise a method of invocation by his *shadow*, which will answer any questions for him he may wish to ask. According to this teaching the man who is able to see his own reflection in the sky will obtain knowledge as to whether his undertakings will be successful or otherwise.

It may appear doubtful for a moment how such a thing is possible, but it is not so difficult as might be thought.

Go out when the sun is *rising* or else use the light of the full moon. Stand in such a position that the body casts a shadow upon the ground, then fix the eyes steadily upon the shadow for some little time, and then look up into the sky, and if a shadow is seen in the sky it is a favorable answer to whatever question is asked, promising success in the undertaking, of whatever nature it may be.

This is certainly not all "moonshine," as

one might be led to suppose, for I have tried it myself with remarkable success.

If no shadow appears the reply is *negative*, and the undertaking will be a failure, but if the shadow appears it is the reverse, and promises success.

We now come to the different kinds of *Dharana* or concentration, one of the most important phases of study and attainment, especially in Raja Yoga.

To the European mind proper concentration is almost unknown, simply because the average mind is incapable of it, and it is only in a very few instances that we find a man who can concentrate his energies on one subject to the entire exclusion of all else.

The Hindoos call thought *mind-stuff* or *chitta*, and the waves in this chitta caused by thought forms (which they call vittri) have to be stilled and made calm.

In the ordinary mind these waves resemble the rolling ocean, and they must become as smooth as glass before the conditions pertaining to proper concentration are arrived at.

All thought waves must be stopped, so that the mind-stuff may become smooth and tranquil. Until this is accomplished the Yogi cannot perceive his own soul, and the aim of

Yoga, or at any rate Raja Yoga, is to come face to face with the soul, freed from all shadow or stain, and in the light of that to become merged in Brahma or Divine Spirit.

It is impossible to see the light of the soul free from obstruction until the animal side of the nature is overcome and natural instincts conquered and subdued.

Until then the light is blurred and darkened, sometimes invisible. But this soul is the real man, clouded and often overcome by waves in the *chitta*, and until all the waves are gone the real nature of the soul cannot be unfolded.

The student must take up the *Padmasana* posture, of which I have already given full particulars. He then puts the tongue into the palate, pressing it against the root of the teeth.

Now picture to yourself a third eye, situated in the centre of your forehead, and after dwelling upon this thought constantly a beautiful and brilliant light will be seen; the student who concentrates his thoughts upon this light becomes free from sin.

If the student thinks of this light *always*, until it becomes a part of his daily life, and he almost appears to walk in it, he will be able to see the *Siddhas*, semi-divine Beings who have obtained supernatural powers through the

study of Yoga, and he will be able to speak with them and learn from them.

The student who contemplates upon space continually—that is to say, makes his mind more or less a vacuum—is able to obtain the power of walking upon air, and of being absorbed in the ether. The same applies to the practice of fixing the gaze upon the tip of the nose, and the mind becoming blank and void of thought and so on, with a variety of methods.

But it will be found as a rule that concentration upon any particular organ of the body will very greatly increase the powers and sensitiveness of that organ, intensifying and strengthening them to a wonderful degree.

In any case the object of concentrating upon some special organ is really to train the mind, and it is very much easier to fix attention upon some part of one's own body than upon an outside object. *Perseverance* is the lesson taught, and as a natural sequence the well-trained mind can be fixed at will upon any object, to the exclusion of all else; so that the waves in the mind-stuff are stilled, and perfect conditions set up; in fact, the student becomes a *part* of that upon which he meditates, and so learns of all things the lesson which they have

to yield up, for from the things of nature he passes without effort to the Divine and unseen world.

His knowledge is given to him because he is able to become identified with any object, merged in its history, can feel with it, *be* it almost until he reaches the condition of *super-consciousness*.

The Yogi desires to see the Soul itself—to become merged in this, and he must realize that Soul is the real man, of which the body is but the vehicle.

As soon as the student can grasp this fact, he is a long way towards attainment, because true understanding soon leads to true seeing.

It is, however, curious how dwelling in thought upon any one portion of the body causes sensation to rush to that particular spot, until it appears to be the only part of the entire body which can feel anything.

This, I think, is often the reason why pain is so frequently more intensely felt by some people than by others, they allow the mind to dwell upon the seat of disease or discomfort, and so draw all the senses of the body to their ailment, thereby intensifying the pain a hundred-fold, and all quite unconsciously.

It is not really that some people feel pain

less than others, but simply that some people possess the faculty of putting their mind to other things, and leaving the pain to take care of itself.

CHAPTER VI.

The pronunciation of the sacred word OM or AUM is one which has engaged the attention of all Europeans devoted to Eastern studies.

The vibrations set up by this same word are so powerful that if persisted in they would bring the largest building to the ground.

This seems difficult to believe until one has tried the practice; but once having tried it, one can easily understand how the above statement may be perfectly true and correct. Of course I have not tried this novel method of "house-breaking," but I have tested the power of the vibrations, and can quite believe that the effect would be as stated.

This is *the* sacred word of Yoga, just as Jehovah is of the Jews, Allah of the Mahomedans, and so on.

By constantly dwelling upon the word, and by repeating it aloud, or covering it over mentally as he practises pranayama, the student grows powerful and purified.

Om signifies God in His every aspect—the Trinity in Unity, if I may apply the wording of

the Protestant Creed to the explanation of an Oriental word. It is more perfect and comprehensive than any similar word we possess, and naturally it is considered intensely sacred. Pronounced as spelt, it will leave a certain effect upon the student, but pronounced in the correct method it arouses and transforms every atom in his physical body, setting up new vibrations and conditions, and awakening the sleeping forces of the body.

These forces can only be aroused when the body has been already purified by the practices already touched upon.

But the best way for a student to use the sacred word is for him to adopt some favorite *asana* (posture), one which comes most easily to him is the best always. Now let him close one nostril, and breathe very slowly and evenly through the open nostril, repeating the word **AUM** seven times. We may take from one to four minutes over each pronunciation of the word, and should endeavor to regulate the breath in such a manner that he takes as few respirations as he can possibly manage.

Of course, with long practice these grow less and less, until he can go for some minutes without taking a fresh inhalation.

Prolong the period gradually, and increase

the utterance of the sacred word to twice seven, then to twenty-one, to twenty-eight, and so on, as able, but making the number seven the ratio of the increase each time.

TO PRONOUNCE OM.

To correctly pronounce the sacred word *Aum*, the student should utter it in such a manner that he dwells upon the final "m," making it "hum" or vibrate in his throat like the humming of a bee, and prolonging the note as long as he is able to do on the one inhalation.

It takes a little time to get used to this, but once the slight difficulty experienced is overcome, the effect will be found instantaneous and little short of magical. But in view of the extraordinary power of this mantra, students should avoid carrying the practice to excess.

It is a known fact that by continually vibrating a single note upon a violin, stone walls can be made to fall apart, that a constant and *regular* vibration would cause any building to come to pieces in the same way if it was kept up long enough.

So would the continued practice of the mantra cause disintegration of any atomic substance.

But it is principally in the student himself that the effect is keenest.

The vibration arouses every atom in the body, setting the entire system a-jingle, until the polarisation of the body is entirely altered and re-constructed, and of course purification from an occult standpoint is achieved.

The vibrations aroused are so powerful that they rout all evil influences, attracting the finer, purer influences and vibrations of the higher planes, and awakening all the occult forces possessed by the student, making him a new and infinitely more powerful being, for one of the results accruing from the practice of this mantra is the acquirement of *power*—the power to attract good from all things, to see good in all things.

What the pronounciation of the Sacred Word will accomplish is already well known, but what students seek is *how* to pronounce it, and that I have now revealed.

It is very injurious to one who possesses an impure mind or who performs evil actions. Before you attempt the practice and pronounciation of the Sacred Word, be sure that your heart is pure, that your actions are just, your desires holy.

I warn you that otherwise the results to

yourself will be dire ; whereas, used in a proper spirit, the charm or mantra is most powerful for good and for success.

Whoever obtains instruction in this practice from his Guru will surely become great and powerful, succeeding in Yoga, and attaining Divine and supernatural powers.

The three letters of the sacred word AUM signify, the principles of creation A ; of preservation U ; and of destruction and regeneration M ; or in the Oriental phraseology, Brahma, Vishnu and Siva.

In the same way the three syllables represent the threefold element throughout nature, from the great unseen forces, upon which the greatest scientist can only theorise, to the simple matters with which even the most ignorant are acquainted.

The word AUM in its entire sense is simply a symbol to express the Divinity—the Supreme Being.

AUM also stands for the three substances : objective, subjective and eternal.

The objective substance, or matter, is symbolised by the letter A and its vibrations.

The subjective substance, or *mind*, the unseen link connecting matter with the Eternal, is represented by the vibrations of the middle letter U.

And the Eternal Substance, or god, is represented by the final *m*.

The word stands, as I have already said, for the three realms of life in its manifestations throughout the infinite.

Thus we have the natural world, or that which we can see, objective.

The subjective world, or that sphere which our senses cannot perceive until they are open to the impressions of finer things.

And finally the eternal world, which is the life of *all*.

The word as used by the student is held to represent these three states of consciousness, Spirit and thought, in perfect concentration; rises from the objective, and material, through the subjective to the Eternal Spirit—Atman; and as the vibrations of the word speed faster, the student is carried in spirit to the Divine centre of his being.

The power of the vibration pierces the material nature of man, and by transition through his psychic or subjective mind reaches the Eternal Principle within his heart and awakens it to life.

The entire invocation consists of the words "OM MANI PADME, OM!" OM, as I have already stated, is the symbol of the Supreme

Deity, MANI signifies wisdom, the sage ; PADME is the golden Lotus.

The student who is honestly desirous of attaining perfection in the sacred studies will, without doubt, be brought into touch with a Guru, and receive the necessary illumination.

In psychic matters information is always accorded to those who seek in earnest.

Books, teachers, knowledge—all are revealed to them in due course, nothing for which *they are ready* is ever withheld from them.

I say this in case the student may despair of ever attaining the *means* to carry out to the full the teachings I have sketched out in this volume.

But I know from experience that all you want will come the instant you are ready to receive it.

CHAPTER VII.

We now come to the consideration of the **LOTUSES** of the body.

These *lotuses* are the psychic centres of the body, within which force and life energy, together with the Divine forces, are said to be stored.

They correspond with the various plexuses or ganglionic centres, the *nerve groups*, where vitality and sensation are more strongly congregated than at other portions of the human frame.

Eastern phraseology, with all its poetic beauty of expression, is responsible for the terms used, and surely "lotus" is a more beautiful term—albeit fanciful—than plexus?

There are fourteen centres which are recognised by Yoga, and which have their special mission in the work of attaining perfection and in the study of Yoga; of these, nine are of especial value for practical purposes.

Vitality is flowing through and centred within each lotus, but some are more powerful than others.

One of the chief centres is that wherein dwells the *Kundalini force*.

Kundalini means, literally, the "coiled up;" it is the dormant or sleeping power of the Supreme Life, which is in everything.

It is found at the base of the *Shushumna* (the middle channel passing through the spinal cord), and is centred in the *sacral plexus*.

Kundalini is the power of Vishnu (wisdom), and said to be mother of the three qualities: light or illumination, darkness, and activity, or *Sativa*, *Tamas* and *Rajas*.

Here it embraces the three channels already spoken of—*Ida*, *Pingala* and *Shushumna*—the "fire," the "sun," and the "moon"; and where these three merge they mingle and create a substance known as *vija*, which is intensely powerful and active, and which passes through the entire body as a subtle force, giving motion, life and sensation, but most particularly *energy*.

The above combination is known as the *fundamental lotus*, the *base* upon which rests all life within the body.

The energy which surrounds this lotus is called the *seed of love*. The whole combination is called the *Muladhar Lotus*; it has four *petals*, to which they assign the alphabetical letters of *V*, *S*, *SH*, *R*.

The Yogi who contemplates this centre obtains freedom from disease.

He knows all that has been, all that is to be, and he becomes the master of all sciences, obtains whatever he desires, and gains all psychic powers.

By exercising daily he can hope to become successful in about six months' time, but of course this is only by constant and lengthy meditation, for he must obtain an entrance into the middle channel (the *Shushumna*), which is one of the points aimed at by the student.

The second lotus is called the *Swadkisthan* lotus, and it has six petals.

Whoever contemplates this centre becomes generally beloved, and obtains freedom from death and disease.

The third lotus is situated near the navel and has ten petals. It is said to give all things good, including *happiness*.

The name given to this centre is that of the Manipur Lotus, and the Yogi who contemplates this sacred centre is able to obtain perfect happiness, he can destroy sorrow or disease.

He is also able to enter another person's body, and obtain the power of transmuting

metals, of healing the sick, and of clairvoyance.

The colour of this lotus is golden.

The fourth lotus is known as the ANAHAT, and it is situated in the heart, and is of a blood red colour, possessing twelve petals.

Within this lotus dwells the flame called Van-linga, by the contemplation of which the Yogi can see, clairvoyantly, objects of both the visible and invisible universe.

It is said that all knowledge will come to him, concerning both the past, the present and the future. That he will become clairvoyant and clairaudient, be able to see the *adepts*, and to walk or rather move in the air, and have the ability to travel at will to any part of the world by the exercise of his volition.

This is one of the most important centres.

The fifth lotus is situated in the throat, and is known as the *Vishudda* lotus.

It has sixteen petals, and its colour is gold. The Yogis assign to it the seat of the vowel sounds.

The student who dwells upon this centre, contemplating it continually in his mind, is able to understand the *Vedas* (Sacred Books).

Also if he is angry, and fixes his mind upon this lotus, it is said that he can make the worlds tremble.

By contemplation of this centre the student forgets the daily existence, the outer world, and becomes absorbed in this inner life.

They say that the Yogi who contemplates this lotus may live for a thousand years, retaining the full vigour of his body, and eternal youth.

Whether this is possible or not I should not like to say—it may be—they say that there is no such a thing as impossibility!

The sixth lotus is situated between the brows, and is that spot which is contemplated in some of the methods of practising for regulation of the breath.

It is called the *Ajna* lotus, and has only two petals.

Here is found the great light, by the contemplation of which the most marvelous psychic powers are obtained.

It is the principal lotus of the body.

The Shushumna passes up the spinal cord to the right side of the *Ajna* lotus, and from there passes to the left nostril.

At the base of the palate is found the thousand-petalled lotus, and in its centre is what they call the *moon*, from which comes the stream of fluid, of which I have already spoken in the earlier chapters, dealing with the *Ida*

and Pingala. It also passes to the left nostril.

The Pingala comes from the left side of the *Ajna* Lotus and goes to the right nostril.

The *Muladhar* Lotus, situated at the base of the spine, as we have seen, sends forth a poisonous force which travels upwards to the *right nostril*. This stream signifies mortality, whilst the fluid of the moon, which travels to the left nostril, signifies immortality.

By contemplating the *Ajna* Lotus, the Yogi destroys all his past Karma, and the elementals come to serve him gladly.

If he places his tongue, rolled backwards, against the palate, and fixes his mind upon this Lotus, he will destroy both fear and sin, so that he is freed from both.

The importance of contemplation upon this sacred spot cannot be too much insisted upon.

The *Sakasar*, or thousand-petalled lotus, is situated, as already described, at the root of the palate; here is also situated the root or base of the *Shushumna*, and here is the spot known as *Brahmarandhra*, or the Hole of Brahma, the knowledge of whom the Yogi seeks continually to attain.

When dwelling upon this he must close his mouth and nostrils with his fingers.

All the nerve centres are closed and bound by right knots or obstruction, *which prevent man from using the forces of his body.*

The *Kundalini* force alone can pierce these obstructions, and it is *only* when the air is confined in the body that the *Kundalini* forces its way out of the Hole of Brahma.

The object is to get the vital air moving in the *Shushumna* (the central passage of the spine). In the ordinary man this force is sleeping, stagnant, and all his powers correspond.

It has to be aroused, and then it slowly forces, atom by atom, up the centre of the spinal cord, and not until then can the student obtain emancipation.

Personally, I think that contemplation of almost any one of the psychic centres or lotuses will produce the same result as contemplation of them all.

The art, shall I say, of contemplation is not to be confounded with *concentration* (*Dharana*).

There is, naturally, an object upon which the student meditates—in this case one of the many psychic centres (lotuses) of the body.

To *concentrate* means fixing the *attention*, but in meditation the *Yogi* allows his mind to become blended with or merged into the ob-

ject upon which his mind is fixed. I think it would be best described as an *extension* of *concentration*.

The mind takes on the character and colour of the object, and naturally, being thus identified with it, is in a condition to receive and understand all that the object has to teach him.

Now Yoga assumes that all knowledge is in man, who is, in fact, but a reproduction of the Universe, the microcosmus, and by becoming absorbed in the more intimate and illuminated parts of himself he obtains all knowledge.

New Thought and Suggestion are based upon the same theory, indeed, they have probably borrowed it from Yoga.

When contemplating a lotus always bear in mind its occult character, so that your effort at mind-control may bear the correct results.

By continual meditation upon things Divine the student forgets the world, and once he can do this, then he is able to obtain wonderful powers, for the instant the world fails to command him, and to dominate his sense, so does he become master of all that masters the ordinary man, and much more besides, for the world of the unseen, the realms of psychic force bow down before him, his eyes are open to all things,

all knowledge is his, and all power. To him alike men and angels bow down, and nothing is impossible to him.

Neither sorrow nor sin can touch him, and he knows nothing of disease in his body.

He can heal the sick, enter into and take possession of the body of another person, or of an animal or reptile. He can walk upon air and upon the water, in fact he obtains all the psychic powers which we hear of but vaguely now and again from travellers in the East, and which we but half credit when we do hear them. Yet these things are, and whoever has *faith* and *energy* can acquire them.

CHAPTER VIII.

PERSIAN MAGIC.

The magic of the ancient Persians is based very much upon the lines of Raja Yoga, so far as training goes, although the Persian adepts scorn the Yogi as only one sect *can* scorn and look down upon another.

The training differs in some respects, and is certainly much *purser* in its conception, for the sexual element so insistent in Hatha Yoga is never mentioned here.

There is an old story about a Hindoo and a Persian adept who met, and tried each other's powers in various methods. All that the Suffee could do the Yogi could also accomplish, until at length it was suggested that they should both turn themselves into water, to be contained in a couple of bowls.

When the two men had dissolved their material bodies into $H\ O_2$, it was found that the bowl of water representing the Persian adept was crystal clear, whilst that which contained the Yogi was all muddy and soiled.

I may state that this story was told me by

a Suffee, but it serves to show the light in which they regard one another.

The student who desires to develop occult powers according to the Persian method, proceeds in a different manner to that practised by the Hindoo.

He must start "practice" at the time of the *new moon*, within the first seven days in which it appears, and in addition to this he must first commence upon the *day* which corresponds to the number of his *name*, the Christian or first name that is.

The following alphabet will enable the student to cast his own number, from the value attached to the letters.

A	equals	value	of	1	N	equals	value	of	50
B	"	"		2	O	"	"		8
C	"	"		3	P	"	"		80
D	"	"		4	Q	"	"		3
E	"	"		5	R	"	"		400
F	"	"		8	S	"	"		60
G	"	"		3	T	"	"		400
H	"	"		8	U	"	"		6
I	"	"		10	V	"	"		6
J	"	"		3	W	"	"		6
K	"	"		20	X	"	"		70
L	"	"		30	Z	"	"		700
M	"	"		40					

Now supposing the name is **John**.

J equals 3
 O „ 8
 H „ 8
 N „ 50

Now add together these numbers thus:
 $3+8+8+50=69$.

But 69 is a number which is of no known value, so add the two numbers again $6+9=15$.

Here again 15 is no use to us, for a reason I will explain in a moment; add once more $1+5=6$. Therefore 6 is the numerical value of the name John.

Now every day of the week has also a planetary symbol attached to it, and each of the seven planets has its own number.

Monday is governed by the *Moon*, and the numbers 7 and 2.

Tuesday by *Mars*, and the number 9.

Wednesday by *Mercury*, and the number 5.

Thursday by *Jupiter*, and the number 3.

Friday by *Venus*, and the number 6.

Saturday by *Saturn*, and the number 8.

Sunday by the *Sun*, and the numbers 4 and 1.

The student must begin practice upon the day which corresponds to the number of his name.

So that John would begin on *Friday*, which

is governed by the number 6 and planet Venus. The sum of the Christian name must in every case be brought down by addition until it is reduced to one of the units, 1, 2, 3, 4, 5, 6, 7, 8 or 9.

If he possesses more than one Christian name count them both in together. Thus, say John equals 6 and Tom equals 7, $6+7=13$, and $1+3=4$, and having selected the right day the student must retire at *midnight*, or shortly before then, take a warm bath, and put on a clean robe, preferably of some light *woollen substance*—(the Persian adept practises at night, the Yogi in the daytime).

He is then instructed in the cleansing of his body. To accomplish this a freshly plucked rose must be taken, and the perfume inhaled now and again during practice; then the eyes, nose, ears and mouth are closed up by the fingers of both hands, and breath inhaled through one nostril, which is again closed when the lungs are full.

Practise this for twenty minutes each night.

To begin with, confused lights flash before the eyes, then a dark disc will be seen with a faint rim of opaque light around it. This disc represents the human soul, obscured and darkened by sin and materiality.

As the practice continues, this disc grows lighter and fainter, until at length the student beholds a blaze of dazzling white light, in the heart of which no blackness is seen.

This may be accomplished between one moon and the next, or it may take the space of several moons; but these are the means, and the effect which has to be attained. As soon as the light is seen, the student may know he is purified, and can then proceed.

The Persian adept makes much freer use of the Mantram or charm than does his Hindoo brother, and the most astonishing effects are produced by the constant repetition of sacred words.

Those most frequently used are the *Ismi Jelâl*, or the beautiful names of God, of which there are over a thousand.

They are used for almost every conceivable desire man can have; and for attaining wealth, power, vengeance, knowledge, etc.

What is more, the charms are exceedingly potent, only calling for time and *patience*, as do all Oriental methods of procedure.

It is hard to define this practice and its result. It may indeed be magic, it may be the answer of a Divine Power to an earnest and pure suppliant, or it may be simply the natural

result accruing from a combination of faith and will-power which is sufficiently strong to carry its possessor through the wearisome trials to which he must submit. Whatever it is, the results are there.

One of the charms is as follows:—The student, cleansed in body and mind by the preliminary practice, must repair at midnight to some chamber or closet, which must be sacred to himself alone. No other foot must enter, and he must clean and dust it himself.

It should have no furniture beyond a cushion for the floor, and a vase to contain pure water for the daily blossom used in practice, and a small box of sandal-wood.

The chamber should face the East if possible. Clad in a loose robe of clean white woolen material, and taking with him a fresh rose, and one hundred sweet almonds, which should always be kept in the sandal-wood box when not used, the student enters his chamber, and after a short prayer commences practice.

Sitting in a comfortable position upon the cushion (on the floor) and facing the East, but with closed eyes, the box of almonds in his lap, the student will, with due reverence, and in a low monotone, repeat the name, "*Yâ! Ganee Oh! Yâ! Ganee Oh!*" for one hundred times,

without any pause between each utterance, and placing an almond from the box into his lap each time.

The object of the almonds is to enable one to repeat the sacred name the required number of times *without counting*, for with the last almond the student knows the task is finished.

This charm is for the attainment of *riches*. "El Ganee" means "the rich," and by calling upon him great material wealth will come to the devotee.

The practice is to commence with the new moon, upon that day of the week which corresponds to the number of the student's name.

After a fortnight the practice is to be increased from one hundred times to five hundred, and the charm is to be continued until the student has uttered the Divine names two hundred and fifty thousand times without any break or interval of even a day.

Wealth and success will come long before he has reached the final utterance, but in no case must he allow his faith to falter, nor must he doubt, or commit any act which might cause him to become impure.

The roses and almonds are to be considered sacred, and must be stored away in the chamber, and not touched by human hands other than his own.

*

The visions which come before his eyes during the practice will frequently be very wonderful, and after a time he will find the actual presence of El Ganee before him, as a radiant angel of light, with a most beautiful face.

When the student is pure enough to stand the dazzling splendour of this vision without fainting, then all knowledge of earthly matter will be given to him.

For the angel will take him by the hand and lead him forth, showing to him the wonders and terrors of the world.

Everybody is not strong enough to stand that terrible journey, when the evils and horrors of man are laid bare, and all the wickedness which is continually being perpetrated, all the cruelty and misery which is hidden from civilized society unroll before his eyes, and the bowels of the earth are opened before him.

Then from here the angel, El Ganee, takes him to other worlds, to other spheres, where bright Beings of celestial radiance dwell, and the secrets of the Most High become clear and definite to his intelligence.

At first he will remember only part of what he sees, but after a time he will remember more and more, until his mind is able to retain all that he has seen and all that has occurred to

him in his travels. El Ganee corresponds very nearly to the Adonai mentioned in "Zanoni."

The *magnetism* used by the Persians is intensely powerful, for an adept can project it to almost any distance, so that people are conscious of a distinct shock.

Also, they have a very real power over people, which enables them to command all with whom they come in contact.

For this purpose the charm used entails a very curious proceeding.

The student takes, each day, two hundred and fifty small squares of paper, upon which he traces the design as shown on the previous page.

A stiff dough of flour and water is then made, and each square rolled up and covered in the dough, the student softly reciting the words "Yâ Kabiz O," as he folds up the pellets.

This once accomplished he puts aside the pellets until the day dawns when they must be taken and thrown into water where fish are, so that the fish may swallow them.

If this is done every day until one hundred and fifty thousand pellets have been made and disposed of by the fish, the adept will be able to command any person's love, and will have developed the most powerful Personal Magnetism.

This practice is to commence upon the first *Friday* of the new moon in any month, regardless of the name or number of the devotee.

The square given may be also graven upon a tablet of gold, and worn around the neck as an amulet, and if the student is fortunate enough to obtain a piece of agate from the vicinity of Medina, in Arabia, upon which to engrave the mystic square, why so much the more powerful will be found the charm.

Another method of influencing an absent person, as used by the Persians, is not, I believe, known amongst Western students—indeed, I think I may say the same thing concerning the entire contents of this chapter.

By this means the *active* and magnetic will of the adept can produce the passive and non-resisting form of the (victims, I was going to write, but I will call him the subject)—“subject” *before* him, and so impress the body, or the illusion of that body, that the “subject” must obey the adept’s will and commands in every way.

As a matter of fact the adept probably invokes the astral body, for the physical body of the subject, *wherever* he may be, will usually fall into a profound sleep, in which it remains until the adept has finished his spell.

As in all Persian and Arabic magic the Science of *number* plays its part, the student must draw up the entire name of this "*subject*" according to its numerical value, and setting down the numbers upon a piece of paper, he places the paper upon his left knee, and gazes fixedly at the numbers, thinking all the time of the face and form of his "*subject*."

He must then blow at the mouth of the "*subject*" as he conjures up the vision, and reciting the while in a low monotonous tone of voice the incantation, "*La illâhé ill' Ullah,*" and so he appears to draw the figure closer to him and more clear to his vision.

Now and then he will close his eyes, and all the time blow at the imaginary mouth of his subject.

He then recites the second chapter of the Koran, but must not for an instant lose sight of the imagined figure, and when it appears clearly he may impress his will upon it by speaking aloud his desire.

By these means a species of witchcraft or black magic is enforced, the adept making the subject quite ill by willing that he should be so, and *vice versâ*.

But whenever the face and figure of the subject begins to appear instead of the paper

with the numbers on, the student must blow at its mouth vigorously, and recite the words "*La illâhé ill' Ullah,*" and state continually *what* he wishes the subject to do.

Once this power is attained it gives its owner very considerable power over others, and he can perform spells, especially upon women and those of weak will.

It is Black Magic, pure and simple, though of course it can also be put to good uses. Thus a woman can recall an absent lover, or draw back to herself the love of one whose affection has grown cold.

But it needs plenty of faith, and a very vivid and powerful imagination, linked to a strong will, and it is because it calls for these qualifications, which but few people really possess, that I have given this dangerous piece of Eastern magic, which is more potent in its effect than any of the scoffers could possibly imagine.

The adept can, if he wishes it, influence the subject for good or evil, making him experience acutely any condition he pleases, whether of joy or sorrow, hatred or love, and so forth. But in like manner he can confer any gift upon him, such as the power of song, the gift of writing, art, music, logic, mathematics; he can make a liar truthful, and a truthful man a liar.

In fact it is hard to draw a line at which this peculiar method of fascination may be said to have its limit, and in all respects it is a great deal more powerful and its effects more lasting than anything produced by the European or even the Hindoo methods of Hypnotism and Suggestion.

In the Middle Ages the witch or wizard made a waxen image of the person she or he desired to injure, but the Persian creates his own image, and the additional will-effort, of course, immensely strengthens his power.

All people who attempt magnetic projection will find that any process which entails the most powerful will-effort will have the most powerful effect, and that *any* continuous effort of the will is bound to have the desired effect if it is *persisted* in.

This intensity of purpose and dogged assertion of will power is the true secret which enables the Oriental to be so much more successful in magical operation than we are.

Given the same strength of mind, the same powers of concentration, and we can do all that he can do, and more, perhaps. But if anybody doubts let them put to the test any of the charms or spells given in this chapter. Seeing is believing.

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