

COSMIC CONSCIOUSNESS

THE MAN-GOD WHOM WE AWAIT

BY

ALI NOMAD *found. of*

The Society of the 21st Century



PUBLISHED BY
ADVANCED THOUGHT PUBLISHING COMPANY

168 N. Michigan Ave., Chicago, Ill., U. S. A.

Exp.
ENGLISH REPRESENTATIVES

L. N. FOWLER & CO.,

7, Imperial Arcade, Ludgate Circus,
London, England

23468A

COPYRIGHT, 1913
ADVANCED THOUGHT PUB. CO.
CHICAGO, ILL.

CONTENTS

CHAPTER I

THE NEW BIRTH; WHAT IT IS; INSTANCES DESCRIBED

The religions and philosophies of the Orient and the Occident compared; their chief difference; The mistaken idea of death. Cosmic Consciousness not common in the Orient. Why? What the earnest disciple strives for. The Real and the unreal. Buddha's agonized yearnings; why he was moved by them with such irresistible power; the ultimate victory. The identity of The Absolute; The Oriental teachings; "The Spiritual Maxims of Brother Lawrence;" The seemingly miraculous power of the Oriental initiate; does he really "talk" to birds and animals? How they learn to know and read "the heart of the world." The inner temples throughout Japan. The strange experience of a Zen (a Holy Order of Japan), student-priest in attaining *mukti*. The key to Realization. An address by Manikyavasayar, one of the great Tamil saints of Southern India. The Hindu conception of Cosmic Consciousness. The Japanese idea of the state. The Buddhist "Life-saving" monasteries; how the priests extend their consciousness to immeasurable distances at will. The last incarnation of God in India. His marvelous insight. The urge of the spiritual yearning for the "Voice of the Mother." His twelve years of struggle. His final illumination. The unutterable bliss pictured in his own words. What the Persian mystics allusion to "union with the Beloved" signifies; its exoteric and its esoteric meaning. The "Way of the Gods." The chief difference between the message of Jesus and that of other holy men. The famous "Song of Solomon" and the different interpretations; a new version. A French writer's evident glimpses of the new birth. Man's relation to the universe..... 17

CHAPTER II

MAN'S RELATION TO GOD AND TO HIS FELLOW-MEN

The great riddle and a new solution. The persistence of the ideal of Perfected Man; Has it any basis in history? The superlative faculty of spiritual sight as depicted by artists, painters and sculptors. Symbols of consciousness. The way in which the higher consciousness expresses itself. Certain peculiar traits which distinguish those destined to the influx. The abode of the gods; The conditioned promise of godhood in Man. What is Nirvana? The Vedantan idea. The Christian idea. Did Jesus teach the kingdom of God on earth? Is there a basis for belief in physical immortality? A new explanation. The perilous paths. Those who "will see God." Evolution of consciousness from prehistoric man to the highest developed beings43

CHAPTER III

AREAS OF CONSCIOUSNESS

The Divine spark. Consciousness the essence of everything. Axioms of universal Occultism. The great central light. The teach-

TRANSFER FROM C. S. AUG 1921

ings of Oriental seers regarding the ultimate goal. Different stages of mankind. Births in consciousness. Physical consciousness; its limitations. Mental consciousness; the jungles of the mind. Soul consciousness; whither it leads. The irresistible urge. Why we obey it. Sayings of ancient manuscripts. Perfecting Light. The disciple's test. Awakening of the divine man. Is he now on earth? What is meant by the awakening of the inner Self. Is the *atman* asleep? The doctrine of illusion; its relation to Cosmic Consciousness.. 67

CHAPTER IV

SELF-NESS AND SELFLESSNESS

The Dark Ages. The esoteric meaning of religious practices. The penetrating power of spiritual insight. The mystery of conversion. The paradox of Self-attainment and the necessity for selflessness. The Oriental teachings regarding the Self. The wisdom of the Illumined Master. The test of fitness for Nirvana. What caused Buddha the greatest anxiety? Experiences of Oriental sages and their testimony. What correlation exists between Buddha's desire and the attainment of Cosmic Consciousness among Occidental disciples..... 86

CHAPTER V

INSTANCES OF ILLUMINATION AND ITS AFTER EFFECTS

The wonderful brilliancy of Illumination. Dr. Bucke's description of the Cosmic Light; his opinion regarding the possibility of becoming more general. Peculiar methods of producing spiritual ecstasy, as described by Lord Tennyson and others. The Power and Presence of God, as a reality. The dissolution of race barriers. The effacement of the sense of sin among the Illuminati. What is meant by the phrase "naked and unashamed." Will such a state ever exist on the earth? Efforts of those who have experienced Cosmic Consciousness to express the experience; the strange similarity found in all attempts. Is there any evidence that Cosmic Consciousness is possible to all? 106

CHAPTER VI

EXAMPLES OF COSMIC CONSCIOUSNESS, WHO HAVE FOUNDED NEW SYSTEMS OF RELIGION

The simple religion of early Japan. The inner or secret shrine: its esoteric and its exoteric office. The Mystic Brotherhoods. Why the esoteric meanings have always been veiled. The great teachers and the uniformity of their instructions. Philosophy as taught by Vivekananda. The fundamental doctrine of Buddhism. Have the present-day Buddhists lost the key? Is religion necessary to Illumination? The fruits of Cosmic Consciousness 127

CHAPTER VII

MOSES, THE LAW-GIVER

The salient features of the Law as given by Moses to his people. Had the ancient Hebrews any knowledge of Illumination and its results? The symbol of liberation. Its esoteric meaning.. 145

CHAPTER VIII

GAUTAMA—THE COMPASSIONATE

Prenatal conditions influencing Buddha. His strange temperament. His peculiar trances and their effect upon him. Why Buddha

endured such terrible struggles; is suffering necessary to Cosmic Consciousness? From what was Buddha finally liberated? The simplicity of Buddha's commandments in the light of Cosmic Consciousness. The fundamental truths taught by Buddha and all other sages. Buddha's own words regarding death and Nirvana. Last words to his disciples. How the teachings of Buddha compare with the vision of Cosmic Consciousness. His method of development of spiritual consciousness151

CHAPTER IX

JESUS OF NAZARETH

The astonishing similarity found in all religious precepts; the distinguishing feature of the teachings as delivered by Jesus. His repeated allusion to "the light within." The great commandment he gave to his disciples. Love the basis of the teachings of all Illumined minds. The "Second Coming of Christ." The signs of the times.....168

CHAPTER X

PAUL OF TARSUS

His undoubted experience of illumination and its effects. Was Paul changed by "conversion," or what was the wonderful power that altered his whole life? Why Paul sought seclusion after his illumination. Characteristics of all Illumined ones. The desire for simplicity. Paul's incomparable description of "the Love that never faileth." The safe guide to illumination. The "first fruits of the spirit," as prophesied by Paul181

CHAPTER XI

MOHAMMED

Mohammed a predestined Leader. Condition of Arabia at his birth. Prophecies of a Messiah. His peculiar psychic temperament; his frequent attacks of catalepsy; his sufferings because of doubt; his never-ceasing urge toward a final revelation. His changed state after the revelation on Mt. Hara. His unswerving belief in his mission; his devotion to Truth; His simplicity and humility. His claim to Cosmic Consciousness198

CHAPTER XII

EMANUEL SWEDENBORG

Swedenborg's early life. His sudden change from materialism. The difficulty of clear enunciation. His unflinching belief in the divinity of his revelations. How they compare with experiences of others. The frequent reception of the Light. The blessing of Cosmic Consciousness.....217

CHAPTER XIII

MODERN EXAMPLES OF INTELLECTUAL COSMIC CONSCIOUSNESS: EMERSON; TOLSTOI; BALZAC

The way to Illumination through intellectual cultivation; Emerson a notable example; The Cosmic note in his essays and conversations. Emerson's religious nature. His familiarity with Oriental philosophy; his remarkable discrimination; the peculiar penetrating quality of his intellect. His never failing assurance of unity with the Divine. His belief in a spiritual life. Did Emerson predict a Millenium? His writings as they reflect light upon his attainment of Cosmic Consciousness..227

LEO TOLSTOI—RUSSIAN PHILOSOPHER

Tolstoi the strangest and most unusual figure of the Nineteenth Century; His almost unbearable sufferings; his avowed materialism; his horror of death; The prevailing gloom of his writings and to what due. Incidents in his life previous to his illumination. The remarkable and radical change made by his experience. To what was due Tolstoi's great struggle and suffering? Why the great philosopher sought to die in a hut. His idea not one of penance. The signal change in his life after illumination. What he says of this.....236

HONORE DE BALZAC

Balzac's classification as of the psychic temperament. His amazing power of magnetic attraction. His feminine refinement in dress. His power of inspiration gave him his place in French literature. The dominant motive of all his writings. His unshakable conviction of immortality. His power to function on both planes of consciousness. The lesson to be drawn from Seraphita. Balzac's evident intention, and why veiled. The inevitable conclusion to be drawn from the Symbolical character244

CHAPTER XIV

ILLUMINATION AS EXPRESSED IN THE POETICAL TEMPERAMENT

Poetry the language of Cosmic Consciousness. Unconscious instruments of the Cosmic law. The true poet and the maker of rhymes. The mission and scope of the poetical temperament. How "temperament" affects expression. No royal road to illumination. Teaching of Oriental mysticism. Whitman's extraordinary experience. His idea of "Perfections." Lord Tennyson's two distinct states of consciousness; his early boyhood and strange experiences. Facts about his illumination. The after effects. Tennyson's vision of the future. Wordsworth, the poet of Nature. How he attained and lost spiritual illumination. How he again received the great Light. The evidences of two states of consciousness. Outline of his illumination. Noguchi—a most remarkable instance of illumination in early youth; Lines expressive of an exalted state of consciousness; how it resulted in later life. The strange case of William Sharp and "Fiona Macleod;" a perfect example of dual consciousness; the distinguishing features of the self and the Self; the fine line of demarcation. How the writer succeeded in living two distinct lives and the result. Remarkable contribution to literature. A puzzling instance of phases of consciousness257

CHAPTER XV

METHODS OF ATTAINMENT: THE WAY OF ILLUMINATION

The four Oriental methods of liberation. The goal of the soul's pilgrimage. Strange theory advanced. Revolutionary results that follow. How to perceive the actuality of the higher Self. Gaining immortality "In the flesh;" What Revelation has promised and its substantiation in modern Science. The prize and the price. Some valuable Yoga exercises to induce spiritual ecstasy. What "union with God" really means. The "Brahmic Bliss" of the Upanashads. The new race; its powers and privileges. "The man-god whom we await" as described by Emerson285

THE SELF AND SYMBOL

Thou most Divine! above all women
Above all men in consciousness.

Thou in thy nearness to me
Hast shown me paths of love.
Yea; walks that lead from hell
To the great light; where life and love
Do ever reign.

Thou hast taught to me a patience
To behold whatever state;
However beautiful and joyful; however ugly
and sorrowful.

To know that these are—all!—but
The glimmerings of the greater life—
Expressions of the infinite.

According to the finality of that moment
Now to come; in the eternal now, which thou
Sweet Presence, hast awakened me to—
I see the light—the way.

An everlasting illumination
That takes me to the gate; the open door
To the house of God.

There I find most priceless jewels;
The key to all the ways,
That lead from *Om* to thee.

A mistake—an off-turn from the apparent
road of right
Is but the bruising of thy temple,
Calling thy Self—thy soul—
The God within; showing thee,
The *nita* of it all; which is but the half of me.

And as thy consciousness of the two
The *nita* and the *ita*, comes to thee
A three is formed—the trinity is found.

Through thee the Deity hast spoken
Uniting the two in the one;
Revealing the illusion of mortality
The message of *Om* to the Illumined.

—*Ali Nomad.*

ARGUMENT

Man is essentially a spiritual being.

The source of this spiritual Omniscience we may not, in our finite intelligence, fully cognize, because full cognition would preclude the possibility of finite expression.

The destiny of man is perfection.

Man perfected becomes a god.

"Only the gods are immortal," we are told.

Let us consider what this means, supposing it to be an axiom of truth.

Mortality is subject to change and death. Mortality is the manifest—the stage upon which "man in his life plays many parts."

Immortality, is what the word says it is—godhood re-cognized in the mortal. "Im" or, "Om"—the more general term—stands for the Changeless, Birthless, Deathless, Unnamable Power that holds the worlds in space, and puts intelligence into man.

Biologists, even though they were to succeed in reproducing life by chemical processes from so-called "lifeless" (sterilized) *matter*,

making so high a form of manifestation as man himself, yet could never name *the power by which they accomplished it*.

Always there must remain the Unknowable—the Absolute.

“Om,” therefore, is the word we use to express this Omniscient, Omnipotent and Omnipresent power.

The term “mortal” we have already defined. The compound im-mortal, applied to individual man, stands for one who has made his “at-one-ment” with Om, and who has, while still in the mortal body, re-cognized himself as one with Om.

This is what it means to escape the “second death,” to which the merely mortal consciousness is subject.

This is the goal of every human life; this is the essence, the *substance* of all religious systems and all philosophies.

The only chance for disputation among theologians and philosophers, lies in the way of accomplishing this at-one-ment. There is not the slightest opportunity for a difference of opinion as what they wish to accomplish.

Admitting then, that the goal of every soul is the same—immortality—(the mortal consciousness cognizing itself as Om), we come to a consideration of the evidence we may

find in support of this axiom. This evidence we do *not* find satisfactory, in spirit communication; in psychic experiences; in hypnotic phenomena; and astral trips; important, and reliable as these many psychic research phenomena are.

These are not satisfactory or convincing evidences of our at-one-ment with Om, because they do not preclude the probability of the "second death;" but on the contrary, they verify it.

However, aside from all these psychic phenomena, there is a phase of human experience, much more rare but becoming somewhat general, that transcends phenomena of every kind.

The western world has given to these experiences the term "cosmic consciousness," which term is self explanatory.

The Orientals have long known of this goal of the soul, and they have terms to express this, varying with the many types of the Oriental mind, but all meaning the same thing. This meaning, from our Occidental viewpoint, is best translated in the term liberation, signifying to be set free from the limitations of sense, and of self-consciousness, and to have glimpsed the larger area of consciousness. that takes in the very cosmos.

This experience is accompanied by a great light, whether this light is manifested as spiritual, or as intellectual power, determines its expression.

The object of this book is to call attention to some of the more pronounced instances of this Illumination, and to classify them, according as they have been expressed through religious enthusiasm; poetical fervor; or great intellectual power.

But we have also one other argument to make, and this we present with a conviction of its *truth*, while conceding that it must remain a *theory*, until proven, each individual man or woman, for himself and herself. The postulate is this:

Im-mortality (i. e. godhood) is bi-sexual. No male person can by any possibility become an immortal god, in, of and by himself; no female person can be complete without the "other half" that makes the ONE.

Each and every SOUL, therefore, has its spiritual counterpart—its "other half," with which it unites on the spiritual plane, when the time comes for attainment of im-mortality.

Sex is an eternal verity. The entire Cosmos is bi-sexual. Everything in the visible universe; in the manifest, is the result of this universal principle. "As above so below," is

a safe rule, as far as the IDEA goes. This hypothesis does not preclude *perfection* above, of that which we find below, but any radical reversion or repudiation of nature is inconceivable.

"Male and female created he them." This being true, male and female must they return to the source from which they sprung, completing the circle, and gaining what?

Consciousness of godhood; of completeness in counterpartal union. Not absorption of consciousness, but union, which is quite a different idea.

Out of this counterpartal union a race of gods will be born, and these *supermen*, shall "inherit the earth" making it a "fit dwelling place for the gods."

This earth is now being made fit. This fact may seem a far distant hope if we do not judge with the eyes of the seer, but its proof lies in the emancipation of woman. Its evidences are many and varied, but the awakening of woman is the *cause*.

This awakening of woman constitutes the first rays of the dawn—that long-looked for Millenium, which many of us have regarded as a mere figure of speech, instead of as a literal truth.

The argument is not that there has been no

individual awakening until the present time; but that never before in the finite history of the world has there been such a general awakening, and as it is self evident that conditions will reflect the idea of the majority, the fact that woman is being given her rightful place in the sense-conscious life, proves that the earth will be a fit dwelling place for a higher order of beings than have hitherto constituted the majority.

The numerous instances of Illumination, or cosmic consciousness which are forcing attention at the present time, prove that there is a *race-awakening* to a realization of our unity with Om.

Another point which we trust these pages will make clear is this: So-called "revelation" is neither a personal "discovery," nor any special act of a divine power. "God spake thus and so to me," is a phrase which the self-conscious initiate employs, *because he has lost sight of the cosmic light*, or because he finds it expedient to use that phraseology in delivering the message of cosmic consciousness.

If we will substitute the term "*initiation*," for the term "*revelation*," we will have a clearer idea of the truth.

Perhaps some of our readers will feel that the terms mean the same, but for the most

part, those who have employed the word "revelation," have used it as implying that the plan of the cosmos was unfinished, and that the Creator, having found some person suitable to convey the latest decision to mankind, natural laws had been suspended and the revelation made.

It is to correct this view, that we emphasize the distinction between the two words.

The cosmos is complete. "As it was in the beginning, it is now and ever shall be, worlds without end."

A circle is without beginning or end. We, in our individual consciousness may traverse this circle, but our failure to realize its completeness does not change the fact that it is finished.

We can not add to the universal consciousness; nor take away therefrom.

But we can extend our own area of consciousness from the narrow limits of the personal self, into the heights and depths of the atman and who shall set limitations to the power of the atman, the higher Self, when it has attained at-one-ment with Om?

It is not the purpose of this book to trace the spiritual ascent of man further than to point out the wide gulf between the degrees of consciousness manifested in the lower ani-

mals and that of human consciousness; again tracing in the human, the ever-widening area of his cognition of the personal self, and its needs, to the awakening of the soul and its needs; which needs include the welfare of all living things as an absolute necessity to individual happiness.

Altruism, therefore, is not a virtue. It is a means of self-preservation—without this degree of initiation into the boundless area of universal, or cosmic consciousness, we may not escape the karmic law.

The revelations, therefore, upon which are founded the numerous religious systems, are comparable with the many and various degrees of initiation into THAT WHICH IS.

They represent the degree which the initiate has taken in the lodge.

It may be argued that this fact of individual initiation into the ever-present truth of Being, as into a lodge, offers no proof that this earth is to ultimately become a heaven. It may be that this planet is the outer-most lodge room and that there will never be a sufficient number of initiates to make the earth a fit dwelling place for a higher order of beings than now inhabit it. This may, indeed, be true. But all evidence tends toward the hope that even the

planet itself will come under the regenerating power of Illumination.

All prophecies embody this promise; all that we know of what materialists call "evolution" and occultists might well name "uncovering of consciousness," points to a time when "God's will," "shall be done on earth as it is in heaven."

All who have attained to cosmic consciousness, in whatever degree, have prophesied a *time*, when this blessing would descend upon every one; but the difficulty in adequately explaining this great gift seems also to have been the burden of their cry.

Jesus sought repeatedly to describe to his hearers the wonders of the cosmic sense, but realized that he was too far in advance of the cyclic end; but even as at that time, a number of disciples were capable of receiving the Illumination, so today, a larger number are capable of attainment. If this number is great enough to bring about the regeneration—the perfecting—of the earth conditions, then it *must be accomplished*.

We believe that it is. We make the claim that the Millenium *has dawned*; and although it may be many years before the light of the morning breaks into the full light of the day,

yet, the rays of the dawn are dispelling the world's long night.

In his powerful and prophetic story "In the Days of the Comet," H. G. Wells, tells of a *great change* that comes over the world following an atmospheric phenomenon in which a "green vapor" is generated in the clouds and falls upon the earth with instantaneous effect.

As this peculiar vapor descends, it has the effect of putting every one to sleep; this sleep continues for three days and when people finally awake, their interior nature has undergone a complete change.

Where before they "saw dimly," they now see clearly; the petty differences and quarrels are perceived in their true perspective. Instead of place, and power, and influence, and wealth, being all-important goals of ambition as before the change, every one now strives to be of service to the world. Love and kindness become greater factors than commercial expediency and business success.

In many respects, Wells' description of the great change and its effect upon people, corresponds with the effect of Illumination.

The sense of entering into the very heart of things; of growing plants; the birds and the little wood animals; the intense sympathy and understanding of life described by him,

sounds like the effect of cosmic consciousness, as related by nearly all who have attained it.

How the world's activities are resumed after the change, and under what vastly different incentives people work, form a part of the story, which is written as fiction, but which contains the seed of a great truth.

This truth is expressed in science, as human achievement, and in religion as fulfilled prophecy, but the truth is the same.

Both religion and science point to a *time* when this earth will know freedom from strife and suffering. Even the elements which have hitherto been regarded as beyond the boundaries of man's will, may be completely controlled; not *may be*, but *will be*. Manual labor will cease. National Eugenic societies will put a stop to war, when they come to the inevitable conclusion, that no race can by any possibility be improved, while the most perfect physical species are reserved for armies.

Awakening woman will refuse—indeed they are now refusing—to bear children to be shot down in warfare, and crushed under the juggernaut of commercial competition.

Those who realize the signs of the times, look for the birth of cosmic consciousness as a race-consciousness, foreshadowing the new day; the "second coming of Christ," not as a

personal, vicarious sacrifice, but as a factor in human attainment.

"For I am persuaded," said St. Paul, "that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God."

If we interpret this in the light of cosmic consciousness, we realize that we shall know, and *experience* that boundless, deathless, perfect, satisfying, complete and all-embracing love which is the goal of immortality; which is an attribute (we may say the *one* attribute) of God.

We are not looking for the birth of a Christ-child, but of *the* Christ-child; we are not looking for a second coming of a man who shall be as Jesus was, but we are anticipating the coming of *the* man (homo), who shall be cosmically conscious, even as was Jesus of Nazareth; as was Guatama, the Buddha.

That there may be one man and one woman who shall first achieve this consciousness and realization is barely possible, but the preponderance of evidence is for a more general awakening to the light of Illumination.

"We shall not all sleep, but we shall all be

changed in the twinkling of an eye," said St. Paul.

The prophecy of "the woman clothed with the sun, and with the moon under her feet," is not of *a* woman, but of Woman, in the light of a race of men who have attained cosmic consciousness.

Nothing more is needed to make a heaven of earth, than that the great light and love that comes of Illumination, shall become dominant.

It will solve all problems, because problems arise only because we are groping in the dark. The elimination of selfishness; of condemnation; of fear and anger, and doubt, must have far greater power for universal happiness and well-being than all the systems which theology or science or politics could devise. Indeed, all these systems are sporadic and empirical attempts to express the vague dawning of Illumination.

In the fulness of its light, the need for systems will have passed away.

part of the price of liberation. The illumined mind sees and hears and feels the vibrations that emanate from all who are travailing in the meshes of the sense-conscious life; but through all the sympathetic sorrow, there runs the thread of a divine assurance and certainty of profound joy—a bliss that passes comprehension or description.

Mrs. Sharp, in the final conclusion of the *Memoirs* says "to quote my husband's own words—ever below all the stress and failure, below all the triumph of his toil, lay the *beauty of his dream.*"

In accordance with an oft-repeated request, these lines are inscribed on the Iona cross carved in lava, which marks the grave wherein is laid to rest the earthly form of William Sharp:

"Farewell to the known and exhausted,
Welcome the unknown and illimitable."

And this:

"Love is more great than we conceive, and death is the keeper of unknown redemptions."

They are from his higher Self; from the illumined "Dominion of Dreams."

CHAPTER XV

METHODS OF ATTAINMENT : THE WAY OF ILLUMINATION

Oriental philosophies recognize four important methods of yoga.

Yoga is the word which signifies "uniting with God."

From what has gone before in these pages, the reader will understand that unity with God means to us, the uncovering of the god-nature within or above, the human personality; it means the attainment and retainment in *fullness* of cosmic consciousness. We do not believe that any one retains full and complete realization of cosmic consciousness and remains in the physical body. The numerous instances to which we allude in former chapters, are at best, but temporary flights into that state, which is the goal of the soul's pilgrimage, and the only means of escape from the "ceaseless round of births and deaths" which so weighed upon the heart of Gautama.

The paths of yoga then, are the methods by which the mind, in the personal self, is made to perceive the reality of the higher Self, and its



INCLUDING

**CLAIRVOYANCE, CLAIRAUDIENCE
PREMONITION AND IMPRESSIONS
CLAIRVOYANT PSYCHOMETRY
CLAIRVOYANT CRYSTAL-GAZING
DISTANT CLAIRVOYANCE
PAST CLAIRVOYANCE
FUTURE CLAIRVOYANCE
SECOND-SIGHT
PREVISION
CLAIRVOYANT DEVELOPMENT
ASTRAL-BODY TRAVELLING
ASTRAL-PLANE PHENOMENA
PSYCHIC INFLUENCE—Personal and Distant
PSYCHIC ATTRACTION
PSYCHIC HEALING
TELEPATHY
MIND-READING
THOUGHT TRANSFERENCE and other
PSYCHIC PHENOMENA**

315 PAGES, MOROCCO, STAMPED GENUINE GOLD
PRICE \$3.00 • CLOTH \$2.00 • POSTPAID

Dr.
Swami Panchadasi

**AUTHOR OF 'THE HUMAN AURA'
'THE ASTRAL WORLD' ETC.**