ORIENTAL WISDOM
ITS PRINCIPLES AND PRACTICE

BY
C. ALEXANDER

Author of
"The Real Inner Secrets of Psychology"

C. ALEXANDER PUBLISHING CO.
LOS ANGELES, CALIFORNIA
SYNOPSIS OF CONTENTS

LESSON I. THE WISDOM OF THE ORIENT


LESSON II. MAGIC: BLACK AND WHITE


LESSON III. ORIENTAL MAGIC


LESSON IV. HIGHER HINDU MAGIC

LESSON V. THE SCIENCE OF PRANAYAMA


LESSON VI. ORIENTAL RHYTHMIC BREATHING


LESSON VII. THE POWER OF PRANA


Page 171

LESSON VIII. HINDU MENTAL CONTROL


Page 197

LESSON IX. HINDU CONCENTRATION

Concentration in Hindu Magic and Psychic Power. The

LESSON X. HINDU VISUALIZATION AND PROJECTION


LESSON XI. MANTRA-YOGA


LESSON XII. ORIENTAL PSYCHIC INFLUENCING


LESSON XIII. SILENT PSYCHIC INFLUENCE

The Second Stage of Hindu Psychic Influence. The Nature of Silent Psychic Influence. The Power of the Unspoken Mantram. Thought-Forms; and their Manifes-

LESSON XIV. PSYCHIC BROADCASTING

LESSON XV. ORIENTAL PSYCHIC HEALING

LESSON XVI. PSYCHIC CONTROL OF EVENTS


Page 402

LESSON XVII. YAMA, OR SELF-DEVELOPMENT


LESSON XVIII. YOGI COSMOLOGY


LESSON XIX. YOGI SUPERNORMAL POWERS


LESSON XX. ORIENTAL LOVE-ATTRACTION


LESSON XXI. PSYCHIC SELF-PROTECTION

LESSON I

The Wisdom of the Orient

The Orient is that part of the world which, in figurative and poetic language, is "where the sun rises." In more practical usage, the Orient is "the countries of Asia, or the Eastern World in general." History shows us that the human race had its origin in Asia, from whence it flowed in succeeding waves of emigration to all other parts of the earth. This fact accounts for the presence among all peoples of traces and remnants of traditional knowledge and belief which are found to have their roots and sources in certain original knowledge and beliefs held by the ancient races of Asia. In many cases these beliefs and knowledge have degenerated in form, and have assumed various disguises; but the skilled student of such matters is able to trace them back to their true sources.

The term, "Oriental Wisdom," is generally employed to designate and indicate that great body of information, knowledge, teaching, and instruction concerning what is generally known as "the Occult," i.e., the hidden, secret, arcane, esoteric, inner facts concerning the Finer Forces of Nature, particularly the Mental or Psychic Powers of Man. In former times the term, "Magic," was applied to these occult forces, and the knowledge thereof; and the terms, Magus, Magi, Magian, or Magical, were held in high regard. As you will see in subsequent lessons, however, this term has lost its original
significance, and it is often resented by persons practicing its original and fundamental principles and methods.

The Orient has always been looked upon as the Great Fount of Inner Knowledge; and as the original Home of the Mysteries. In the oldest secret orders may be found many references to this old realization; for instance, "Look to the East"; "From the East cometh all Light"; and the familiar rite of "Facing the East" during certain rites and ceremonies. All this, however, refers to the Ancient Orient. The person who would judge the Orient by its present condition, and by the great lower classes of its present inhabitants, will deceive himself. The tide of human progress and civilization has always traveled from East to West. "Westward, the Star of Empire wends its way." Some of the old sages predicted that this would be the case, but that in time the westward flowing tide would cross the Pacific Ocean and would again reach the shores of Asia; but this belongs to the future, and we are dealing here with only the past and the present.

In the Orient of today, however, the Ancient Wisdom is still treasured, and the Secret Doctrines are still taught——but by the few, and to the few. In certain carefully guarded circles, among the sages and seers of the Orient, one who knows how to give "the right knock" will be admitted to fellowship, and will be given the teaching to which he is en-
titled by reason of his attainment along certain lines. There are two ancient Oriental proverbs which express this truth, as follows: "When pupil is ready, the Master appears"; and "When the Master approaches, the pupils will know his footsteps." Also, significant is the old oriental proverb: "The Lips of Wisdom are closed except to the Ears of Understanding."

The casual visitor to the Orient, however, sees none of this. He sees only the far too common rank credulity and superstition among the great masses of people who have degenerated from the former high rank of their ancestors; the Inner Circle is not open to his inspection or entrance. He does not know how to give "the right knock," and the doors remained closed to him. To one who has penetrated this Inner Circle, and who has been admitted to the Mysteries contained therein, the accounts of the ordinary travelers in the Orient are pitiful and inadequate, and are recognized as confessions of ignorance on the part of their writers.

There is an endless dispute among the authorities concerning the original source of the Oriental Wisdom, Secret Doctrines, and Esoteric Knowledge. Some claim that in Egypt is to be found the Original Source; while others hold that the Ancient Fount was in India: in either case the origin is asserted to have been in the most ancient times, thousands of years ago. The Egyptian Mystics, or rather their successors, hold that Hermes Trisme-
gistus, the great Egyptian Hierophant, who, tradition says, lived in the time of Abraham and actually instructed the latter, was the Original Teacher; they claim that to him came the wise men of India, Persia, Chaldea, Medea, China, and Assyria, for instruction. The Hindu Mystics, on the other hand, claim that Egypt received her Ancient Wisdom from the Great Master of Ancient India. We are not here concerned with this dispute. In fact, it is thought even more probable that both the Hindus and the Egyptians received their Ancient Wisdom from the same original source—a source still further remote, and found among peoples whose race has now vanished from the earth, and being known only through dim tradition.

I think, however, that today, and for many ages past, the most advanced and authoritative Oriental Wisdom is and has been found in India, the Land of the Sages. Just as many of the most important words in all modern languages may be traced back to the original Sanscrit, the language of the learned men of Ancient India, so may practically all the modern Occult Teachings be traced back to the Ancient Sages, Mystics, and Magicians of India. In philosophy, in metaphysics, in psychology, in occultism, in the magical arts and sciences, if we follow the backward trail sufficiently far, we find ourselves treading on ancient Hindu mental soil.

Just as it is said in philosophy and metaphysics that “if you look for it, you will find it in the
Vedas,” so in Occultism and Magic, if you look for it, and know where to seek it, you will find it in certain secret and hidden portions of the Vedas which have always been kept back from the general public, their use being restricted to the Inner Circles of the Sages and Seers of India. There are certain portions of the Hindu Vedas which have never even been committed to writing, let alone to printed form: they have been committed to memory, and transmitted from mouth to ear, from teacher to pupil, for countless generations. In them, will be found “all of it” concerning the Esoteric Teachings and Occult Knowledge: but those who are permitted to partake of that knowledge are “few and far between.”

Lest you may think that I am giving too much credit to India in this matter, I shall now ask you to consider the following testimony of eminent European authorities concerning the value of the philosophical teachings of that Ancient Land of Wisdom.

Victor Cousin, the celebrated French writer, says: “When we read the poetical and philosophical monuments of the East,—above all, those of India, which are beginning to spread in Europe—we discover there many a truth, and truths so profound, and which make such a contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of
ORIENTAL WISDOM

the highest philosophy. India contains the whole history of philosophy in a nutshell."

Sir Monier Williams, another great authority on the subject, says: "If I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the doctrines of Evolution had been accepted by the scientists of our time, and before the word 'Evolution' existed in any language in the world."

Professor E. W. Hopkins, another authority, says: "Plato was full of Sankhyan thought, worked out by him, but taken from Pythagoras. Before the sixth century B.C. all the religious-philosophical ideas of Pythagoras were current in India. If there were but one or two of these cases, they might be set aside as accidental coincidences, but such coincidences are too numerous to be the result of chance. Neo-Platonism and Christian Gnosticism owe much to India. The Gnostic ideas go back directly to Hindu sources. Soul and Light were one in the Sankyha system, before they became so in Greece; and when they appeared united in Greece, it was by means of the thought that was borrowed from India. The famous Three Gunas of the Sankhya reappeared as the Gnostic "Three Classes."

Davies says: "Kapila's System is the first formulated system of philosophy of which the world has a record. It is the earliest attempt on record to
THE WISDOM OF THE ORIENT

give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man, and his future destiny. The philosophy of Schopenhauer and Hartmann is a reproduction of the philosophical system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect, the human mind has gone over the same ground that it occupied more than two thousand years ago; but on a more important question it has taken a step in retreat. Kapila recognized fully the existence of a soul in man, forming indeed, his proper nature,—the Absolute of Fichte,—distinct from matter and immortal; but our latest philosophy, here and in Germany, can see in man only a highly developed organization.

Hopkins says: "Both Thales and Parmenides were indeed anticipated by the Hindu sages, and the Eleatic School seems but a reflection of the Upanishads. The doctrines of Anaxamander and Heraclitus were not known first in Greece."

Schlegel says: "The divine origin of man, as taught in the Vedanta, is continually inculcated, to stimulate his efforts to return, to animate him in the struggle, and to incite him to consider a reunion and reincorporation with his Source as the one primary object of every action and reaction. Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers,
appear in comparison with the abundant light and vigor of Oriental Idealism like a feeble Promethean spark in the full heavenly glory of the noonday sun, faltering and feeble and ever ready to be extinguished."

Max Muller, the great German teacher of Orientalism, said: "The Vedanta has a unique character; unique compared with every other philosophy of the world which has not been influenced by it, directly or indirectly. None of our philosophers, not excepting even Heraclitus, Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows upon stone, in regular succession, after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end, whether we call it Atman or Brahman."

Sir William Jones said: "It is impossible to read the Vedanta, or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the Hindu sages."

Schopenhauer, the great German philosopher, said: "There is no study more beneficial to mankind than the study of the Upanishads. It has been the solace of my life, and it will be the solace of my death."

So much for the testimony of leading European authorities along philosophical lines concerning the
THE WISDOM OF THE ORIENT

high position held for thousands of years by the Philosophies of India. I have quoted these, not because we are here concerned with philosophy or metaphysics, but rather for the reason that I wish you to feel assured that the ancient Hindu sages and teachers command the highest respect and admiration of leading authorities of our own times and land, and that their teachings are not mere superstitious, fanciful, fantastic collections of words, as the uninformed and ignorant "man on the street" so often considers them to be. When it is remembered that these same great minds evolved the Hindu Wisdom concerning the Occult Forces of Nature, and the Science of Hindu Magic, it will be seen that whatever they learned and taught along the latter lines must also be worthy of respect and careful consideration.

The "Vedas" are the great Hindu Sacred Books, dating back thousands of years. Some of the Vedas, such as the Rig-Veda, the Yajur-Veda, and the Sama-Veda, are devoted to Hindu Religion and Hindu Philosophy. But the **Atharva-Veda**, deals with quite another and different line of teaching, although emanating from the same general source; it has been styled "The Veda of Psychic Power." A writer on the subject of the Vedas says:

"The Atharva-Veda deals with the subject of the various methods regarded as conducive to the development of the supernormal mental faculties, senses, and powers. There is mention made of both
the low as well as of the high use of these powers; the teaching and discussion, or general consideration of the subject, ranges from the highest forms of psychic power to the lowest forms of witchcraft, sorcery, and black-magic, the habit of the Hindu mind being toward thoroughness, the logical conclusion being sought without fear or hesitation. The books composing this Veda are some twenty in number, containing countless recipes, formulas, rites, ceremonies, and performances for the production of psychic phenomena, magical ceremonies, invocations, evocations, enchantments, etc.; they exceed in variety, number, and detail the better known similar writings of the ancient Hebrews and Greeks, and show with remarkable clearness and strength how far the human mind may proceed along these lines."

But, as I have said, the most important, and most secret and esoteric teachings along these lines were never committed to writing by the ancient teachers, and their pupils were always forbidden to reduce them to that form under threats of dire punishment. But the teachings, nevertheless, have been carefully transmitted from teacher to pupil along many generations, over thousands of years, after having been committed to memory; and they are found intact in their original purity, and without adulteration from outside sources, even unto the present day. Such teachings, however, as I have also told you, are reserved for the chosen few who are worthy to re-
ceive them, and who may safely be entrusted with their important secrets.

Sometimes, those who have been deemed worthy of receiving the Inner Secrets of Hindu Magic are allowed to impart certain portions of the same, under certain well-defined limits and restrictions, and upon receipt of proper authority from certain high sources. At the present time, a somewhat greater liberty is being granted in this respect, for the reason that the world is now held to be ready and prepared to receive such instruction; and because such teaching is now needed in order to set the mind of the race straight concerning certain matters which have been misrepresented and wrongly interpreted by many of the western teachers who have picked up scattered hints and fragments of the true teachings, but have failed to grasp the real intent thereof.

I shall not attempt here to set forth the philosophical or metaphysical teachings of the Hindus, for they form no part of the present instruction. However, in order that you may more readily understand some of the subsequent teaching given in these lessons, I feel that you should be given at least a general outline of some of the fundamental principles of certain of such teachings, these principles being employed in many of the methods which will be given you in the subsequent lessons. I shall avoid technicalities so far as possible, and will endeavor to give you the essence of these things without bur-
ORIENTAL WISDOM

denying you with the non-essentials or the technical and academic phases of the subject.

The Hindu Teaching concerning the explanation of Psychic Phenomena is based upon the existence of three Natural Principles, viz.: (1) **Akasha, or Prakriti**, the Ethereal Substance pervading all Space, and from which all Material Forms are produced; (2) **Prana**, or the Subtle Energy animating and energizing all Nature; and (3) **Creative Mind**, the Mental Element in which all designs and plans are created in Ideal Form, after which they become materialized in objective form through the action of Visualization, accompanied by the action of Prana, operating upon the Akasha or Prakriti which is the essential and original state of Matter.

All Occult Phenomena, and all Magic, are held by the Hindu Sages to have their source and origin in the co-ordinated activity of these three Principles of Nature. In order to understand the Oriental Wisdom, you must become further acquainted with these three principles; so I shall now proceed to describe each of them in somewhat closer detail.

**The Principle of Akasha, or Prakriti.** In the Hindu Teachings it is held that there exists a Universal Material Principle, this being known as Akasha or Prakriti. This, however, is not to be identified with Matter in any of the forms of the latter which we know by our senses. Rather, it is the Subtle Essence from which all that we know and experience as Matter is evolved and produced.
THE WISDOM OF THE ORIENT

It is held to pervade all Space; and that therefore it is present-everywhere, omnipresent. It is taught that all forms of Matter, from the rarest and thinnest gases, to the densest and most solid mineral or metal, are evolved from this subtle principle. Therefore, Akasha or Prakriti is the essential substance of all material things, from atoms to stars, from microscopic forms to man. It may be molded and formed by Creative Mind through the agency of Prana.

Akasha, or Prakriti, in its original and elemental form and condition, is held by the Hindu teachers to be undifferentiated, simple, ultimate, and without any of the qualities or properties manifested in its derivative forms which we know as Matter. It is infinitely finer, more subtle, and more tenuous than any known form of Matter—even the thinnest and most subtle gases; it is finer and thinner than even the Universal Ether of modern science. It is held to be of “infinite thinness and rarity, subtleness and tenuousness.” The finest gas or vapor is as much more solid than it, as the most solid rock or metal is more solid than such gas or vapor. Its degree of fineness and non-solidity is, indeed, “infinite,” and therefore is beyond the imagination of man. Akasha or Prakriti is held to be without life, mind, will, or consciousness, and to manifest the forms of these only under the influence of Creative Mind assisted by Prana.

The Principle of Prana. In the Hindu Teachings
ORIENTAL WISDOM

it is held that there exists a Universal Principle of Energy, this being known as Prana. In its broadest and most general sense, Prana is regarded as Universal Energy—the active Principle of Energy from which all motion, all force, and all active power proceeds. In its special sense, however, Prana is regarded by the Hindu teachers as Vital Energy, or Life Force. The following statements by writers on the subject will give you an idea of the Hindu conceptions concerning Prana.

Yogi Ramacharaka says: “Prana is the name by which we designate that universal principle which is the essence of all motion, force, or energy, whether manifested in gravitation, electricity, magnetism, the revolution of the planets, and in all the activities of life, and in all forms of life, from highest to lowest. It may be called the soul of Energy or Force, and it is also the principle which, when operating in certain ways, causes that form of activity which distinguishes Life. It is the active principle of Life—it is the Vital Force. It is found in all forms of Life, from the amoeba to man—from the most elementary forms of plant-life, to the highest forms of animal life, human life, and super-human life. Prana is all pervading. It is found in all things having life, all the various forms of living things—and the occult teaching is that there is life in everything in the universe, everything is living. Prana is in all forms of matter—yet it is not matter. It is in all forms of mind—yet it is not mind. It is in the
THE WISDOM OF THE ORIENT

air—yet it is not air. It is in every breath—yet it is not breath. It energizes all things—yet it is not those things in themselves. We can best get the idea involved in the concept of Prana by thinking of it as Living Force—or, more properly still, as the Essence and Principle of Living Force.”

Swami Vivekananda says: “The universe is manufactured from its subtle material by the power of Prana. Prana is the infinite, omnipresent manifesting power of the universe. At the beginning and end of a world-cycle every material substance is resolved into its elemental and most subtle state or condition; and all the forces of the universe are resolved back into Prana. In the succeeding world-cycle, out of this Prana is resolved everything that we call Energy, and everything that we call Force. It is the Prana that is manifesting as motion, as gravitation, as magnetism, as electricity. It is the Prana that is manifesting as the actions of the body, as the nerve-currents, as thought-force. From thought, down to the lowest physical force, everything is but the manifestation of Prana. The sum-total of all force in the universe, mental or physical, is but the manifestation of Prana.

“To get the subtle perception of the finer forces which are operating in the physical body, we must first begin with the grosser perceptions, so we must get hold of that which is setting the whole machine in motion, and that is Prana, the most obvious manifestation of which is the Breath. Then, along
with the Breath, we slowly enter the body, and are thus enabled to discover the subtle forces, the nerve-currents which are moving all over the body. As soon as we discover the latter, and learn to feel them, we begin to get control of them, and over the body. The mind also is set in motion by these different nerve-currents, so, at least, we reach the state where we have perfect control over the body and mind, and make both our servants. Knowledge is power, and we must first get this power, so we must begin at the beginning, i.e., the control of Prana by means of Pranayama. The knowledge and control of Prana is what is known as Pranayama.

"Pranayama opens to us the door of almost unlimited power. Suppose, for instance, that one understood Prana perfectly, and could control it. What power on earth could there be that would not be his? He would be able to move the suns and stars out of their places, to control everything in the universe, from the atoms to the greatest suns, because he would control Prana. This is the end and aim of Pranayama. When the Yogi becomes perfect, there will be nothing in nature not under his control. All the forces of nature will obey him as his slaves. When the ignorant see these powers of the Yogi, they call them miracles. All forces are generalized into Prana, and he who has grasped Prana has grasped all the forces of the universe, mental and physical. He who has controlled Prana, has con-
trolled his own mind, and all the minds that exist. He who has controlled Prana, has controlled his own body, and all the bodies that exist, because Prana is the generalized manifestation of Force.”

The Hindu Yogis practice the methods of Pranayama (which we shall consider further on in these lessons) for the purpose of getting control of the Prana. By means of this control of Prana, the Yogi increases his vitality, for Prana is the creator of vitality, the supporter of vitality. Prana exists in the atmosphere, and when one breathes into his lungs the air of that atmosphere he also breathes in Prana. By means of certain Yogi methods, one can raise the degree of circulation of the Prana in the blood-channels, the nerve-currents, and in the organs of the body. One having the Prana inside of him, is able to project it from his body with great effect. This forms an important part of the Hindu Teachings, and you will be given an opportunity to become acquainted with it, as we proceed with these lessons.

The Principle of Creative Mind. In the Hindu Teachings it is held that there exists a Universal Mental Principle, this being known as “Creative Mind.” Its essence and elemental character may be described as being something like a blending or combination of Imagination and Will. Each individual is possessed of a portion of this Creative Mind, and is able to use it in the direction of Visualization and Projection upon the Material Prin-
ORIENTAL WISDOM

principle (i.e., Akasha or Prakriti), aided by Prana, so as to CREATE there in material form the reproduction of that which he has previously visualized in ideal form in his mind. This Creative Mind Principle, present in man, is the instrument whereby he performs (consciously or unconsciously, for good or for harm to himself and others) his Creative Acts; and which is the instrument of his performance of all Occult Power of Magic.

The Hindu Teachings do not hold that this principle of Creative Mind is Pure Spirit, nor do they hold that it is identical with the Ego, or "I," of Man. The Ego or "I" of the individual is held to be Pure Spirit—something over and above the mental faculties and instruments of expression. The Creative Mind is held to be merely an instrument of power and expression of the Ego or "I." We shall not attempt to follow the Hindu thought into the realm of Pure Spirit, for such is beyond and outside of the field and purpose of the present consideration and instruction. Enough for the present purpose is the self-evident fact that the individual, in the central essence and point of his being, is the Ego or "I" which he speaks of as his Self, and of which all the physical and mental organs and parts, powers and faculties, are instruments or channels of expression and manifestation. Among these instruments of expression, then, is that important one known as Creative Mind.

The Creative Mind of Man, according to the
THE WISDOM OF THE ORIENT

Hindu Teachings, as I have said, is a curious and interesting blending of the elements of Imagination and Will. The element of Imagination, or “Image-Making,” creates and produces the mental or ideal pattern upon and according to which the outward or objective form is reproduced and represented. The element of Will or Volition serves to project and to hold firmly fixed the ideal form visualized by the element of Imagination, until upon and around it are deposited and formed the essential substance and material of the Prakriti or Alaska, the Material Element from which all material forms and things are created and composed. In this process, the Prana, or Energy-Principle is employed in the creative work of manifesting the visualized ideal form as above stated.

In considering the elements combined in the Creative Mind Principle, you must not fall into the error of thinking of the element of Imagination as that of mere fancy, or fanciful and idle thought and thinking. Such idle fancying, or day-dreaming, is but a perverted form of counterfeit of real Creative Imagination. Creative Imagination, on the contrary, is the real constructive, inventive, designing, creative faculty of the mind. From it arise all great inventive work, all plans and designs evolved by the mind of man, all artistic creations, all architectural designs, in fact, all models and plans of things to be created by the mind and hand of man, and also many of the actual material building-processes by
which such plans are carried out. Creative Imagination, or Constructive Imagination, as it is sometimes called, is the great constructive and creative principle of the mind of man, and all his mental and physical creations and constructions, all his inventions and contrivances, proceed from the application of that inherent principle of his mentality.

To appreciate the facts just stated, it is necessary only to remember that everything that has ever been built by the hand of man, from the wooden toothpick to the Panama Canal, the Woolworth Building, the Eifel Tower, or the Brooklyn Bridge—yes, even the Pyramids in Egypt and the Taj Mahal in India—have first existed in the mind of its designer. Every man-built material structure is merely a representation or reproduction of some man’s or men’s mental image. And every such mental image, design or plan that ever was formed in the mind of man, was formed in and by his Constructive or Creative Imagination. When this fact is realized, it is seen that the Creative or Constructive Imagination is a mental instrument worthy of equal rank with the Will. In fact, the strongest Will is unable to proceed to action unless there be present to a Mental Image or Idea to draw it forth and direct its course. Think over this a little!

The Hindu Teachings inform us that all Occult Phenomena and all Magic Creations, of any kind or character, are first created in the Image-Making Faculty of Imagination of the occultist or magician.
THE WISDOM OF THE ORIENT

The clearer and stronger such Mental Images, the stronger and clearer will be the effect produced in the form or activity reproduced in the material world of things. Accordingly, they teach that in Concentrated Visualization, or the formation and creation of strongly concentrated mental images, or mental pictures, is to be found the first step of the process of occult of magical materialization. The Hindu Occultists, Mystics and Magicians devote great care and time to the cultivation and development of the Power of Concentrated Visualization. They employ the Crystal Ball for this purpose, and thus acquire a marvelous proficiency in Visualization.

The element of Will, which is combined with that of Imagination in the Creative Mind of Man, is generally understood without much detailed explanation. Yet many of its most important offices are overlooked or not understood at all by the average person considering the subject of the Will. The Will, according to the teachings of the Hindu Sages, is the instrument whereby the Visualized Picture of the occultists and magicians is projected upon the Prakriti or Akasha (the Material Element) and then held firmly there until the materialization is completed. In this process of projection and firm-holding there are employed certain little but important "knacks" or methods of application which will be described and explained in detail in subsequent lessons of this volume.
The Hindu Teaching inform us that the Visualized Mental Picture may be projected by an efficient and trained Will to great distances in space—distance, indeed, proving no obstacle whatsoever in the procedure. It is taught that an Adept in India, for instance, may by Will-Projection cause his Visualized Mental Picture to flash to London, Paris, New York, or any other place on the globe: there to proceed to materialize itself in objective form, by means of the employment of sufficient Prana. The Mental Picture so projected is then “held firm” by the Will of the projecting individual, until the materialization is completed. The same principles, in a lesser degree of manifestation, are employed consciously or unconsciously by every person performing any act of occult, mystical, or magical procedure, no matter under what name the process is applied and manifested.

In all works dealing with the Occult or with Magic in general, you will find many references to the Human Will and its Powers, but you will find but little real instruction given you concerning just what part the Will plays in the occult or magical procedure, and just how it may be developed and trained to serve and be used in such processes. In the present instruction, you will learn not only the specific offices of the Will in such cases, as we have above indicated to you, but you will also be taught how to develop and train the Will for such purpose, and how to apply it effectively and efficiently there-
THE WISDOM OF THE ORIENT

in. But you should always bear in mind the fundamental fact that the Will is employed to support and "back up" the Visualized Mental Image or Picture, only after having been employed to project the same toward the scene of its future activity. The Imagination and the Will are the "Magic Twins" of the Principle of Creative Mind, according to all the authoritative Teachings of the Oriental Wisdom.

The Principle of Prana plays an important part in the production of Occult or Magical Phenomena. It is employed, usually unconsciously, by even the amateurs, students or beginners in the psychic or magical art and science. The adepts, or masters of the science, knowing its important power, consciously and deliberately call and draw into their minds and nervous systems a powerful degree and abundant amount of Prana, by means of certain methods which will be thoroughly explained to you as we proceed. Then they employ the Will to project this Prana to their Visualized Picture or Ideal Pattern, in the Prakriti or Akasha, thus imparting to it intensive vitality, strength and energy, and giving to it great power in the direction of materializing in objective reality that which exists already in the Ideal Visualized Form. All this will be made plain to you as we proceed with this instruction.

I shall now ask you to consider, in some little detail, the general phenomena which are known as "Magic." I want you to become acquainted with
the general principles underlying this interesting and important phase of the subject, so that you may know exactly "how the thing works," and just what is underneath and back of the startling and apparently miraculous phenomena coming under this general category. You will find that Nature's Laws are supreme here, as everywhere, and that there is no need of dragging in the "super-natural" at all to account for these phenomena. In reading the two following lessons on "Magic," I ask you to bear in mind the Three Principles which I have just described to you, namely (1) Akasha or Prakriti; (2) Prana or Vital Energy; and (3) Creative Mind, or the Combined Will and Imagination of Man. In all of the phenomena of Magic, you will discover the operation of these Three Principles, often in queer disguises but always present and working actively whenever and wherever they are called forth into creative process.
QUESTIONNAIRE
(LESSON I)

1. What part of the world is the Home of Mysteries?
2. What region of the world is the Land of the Magicians?
3. What is said concerning the Ancient Wisdom of the Orient?
4. What is said concerning the Secret Doctrines of the East?
5. What of the Ancient Teachings of India, Egypt, Persia, Chaldea?
6. What is said concerning the Hindu Vedas?
7. What is said of the Philosophies of India?
8. How does Oriental Wisdom compare with Greek Philosophy?
9. What is said of the Wisdom of the Hindu Upanishads?
10. What is said of the Hindu Fount of Wisdom?
11. What is said of the Inner Secrets of Hindu Magic?
12. What is the Hindu Veda of Psychic Power?
13. What were the Ancient Hindu Magical Formulas?
14. What are the Three Fundamental Principles of Hindu Wisdom?
15. Describe the Cosmic Principle of Akasha or Prakriti.
16. What is the Universal Ethereal Substance?
17. Describe the Cosmic Principle of Prana.
18. What is the Universal Energy or Vital Force?
19. State the relation between Prana and Breath.
20. What is the Science of Pranayama?
21. Describe the Cosmic Creative Principle.
22. What is said of the Creative Power of Mind?
23. What is said of the Ego and its Instruments?
24. What results from Combined Imagination and Will?
25. Distinguish between Creative Imagination and Fancy.
26. What is the relation between Constructive Imagination and Relization?
27. Explain the element of Will in Visualization.
28. How does the Visualized Image become Materialized?
29. What part is played by Prana in Oriental Magic?
30. Describe the general process of Magic.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON II

Magic: Black and White

The term, "Magic," is defined in the ordinary dictionaries as follows: "The art of producing effects by the aid of supernatural beings, or departed spirits, or by a mastery of the secret forces of Nature; its more common forms are sorcery, witchcraft, necromancy, conjuration, enchantment, incantation, etc." Or, again: "Pertaining to the hidden wisdom of the Magi; relating to the occult Powers of Nature, and the production of effects by their agency; effects produced from, or performed by, occult or superhuman agencies." 'White Magic' is the term indicating magical powers, or their effects, directed toward good ends, purposes and aims." 'Black Magic' is the term indicating magical powers, or their effects, directed toward evil ends, purposes and aims."

The term, "Magic," was originally employed to designate the knowledge, powers, or manifestations of the same, possessed or employed by the Magi, i.e., a caste of priests, philosophers, and magicians, among the ancient Persians and other ancient peoples. The Persian Magi were priests or adherents of Zoroastrianism. There were also bodies of Magi in ancient India, Egypt, Chaldea, and other lands of the ancient world. Magic is of oriental origin, and the Orient has always been the great repository of Magical Knowledge, the home of its most skilled and proficient masters and adepts, and the scene of
its most marvelous and striking manifestations and performances. From the Orient, the stream of Magic has flowed to all parts of the world, in ancient and modern times. The history of all peoples, savages, barbarians, semi-civilized, and civilized, reveals the fact that Magic, in some form or degree, has been known and practiced by all races and nations. But, its source may always be traced to the original fount of Oriental Magic.

The Magic of the western world in ancient times was derived from the Persian Magic, rather than from the Hindu Magic; this because in those times there was little or no communication between the western world and India; whereas, on the contrary, there was a close contact between the former and Persia, through the channel of ancient Grecian thought and knowledge. Ancient Greece, in fact, served as a connecting link between ancient Persian and Egyptian thought and that of Europe. The history of the term "Magic," clearly shows the channel through which flowed the knowledge of the magical art and science. First, in the history of that term, we find the Old Persian term "Magi," as above defined. This was closely connected with the Assyrian term, "Mahhu," meaning "magician, soothsayer, etc." This was gradually transformed into the Greek term, "Magos" and "Magike," having a similar meaning. These Greek terms gave rise to the Latin terms, "Magus" and "Magice," from which the English term, "Magic," and its equivalents of
French and other European languages were derived. The Persian Magi were members of the priestly caste in Persia and Media, in very ancient times. Ancient Persian history shows us that the Magi were the advisers of the Achaemenian kings, and their Median origin is generally acknowledged by historians. Cyrus the Great was regularly attended by the Magian priests and sages; and Xenophon, the ancient historian, informs us that that great king formally established them as a sacred order of great power and influence, although they had been in existence as a secret order long before that time. The Median Magi were the priestly masters of Persia, by reason of ancient tradition and custom. Zoroaster was the Master Magian; he was born in the region of Media where the Magi were in great power. The modern Zoroastrians, known as the "Parsees," or "Fire Worshippers," maintain the old tradition, and their priests are known as "Mobeds," or "Magian Masters."

The influence of the Magi extended far beyond the limits of Media and Persia, however, in those ancient times. Their followers or disciples controlled the priesthood of Babylonia and Chaldea. The Book of Daniel, in the Bible, shows this; and in Jeremiah, xxxiv 3, is found an allusion to the "Rab-Mag," meaning the "Chief of the Magi." The Magian power was broken by the overthrow of the Persian Empire by the conquest of Alexander the Great; but their influence survived in their native
land, and their teachings were absorbed by the Grecian conquerors, and thus in turn and in time reached the entire western world. A leading reference work says: “The arts which the Magi had practiced from the earliest times, seem to have brought the word into disrepute as wizard, necromancer, sorcerer, magician, etc. Luke likewise used it as sorcerer (Acts xiii 6). But the term is employed in its true sense by Matthew (ii 1) of the Wise Men who came from the East to Jerusalem to worship Christ. The significance of this must be observed, because the Messianic doctrine was an old and established one in Zoroastrianism.”

Like many other original high teachings, the Wisdom of the Magi became corrupted when it passed into the hands and minds of the ignorant and unprincipled members of the race. White Magic, perverted and reversed in its application, became Black Magic. Its high knowledge degenerated into base superstition; and its purely natural principles were interpreted in terms of base superstition and supernaturalism. While its teaching persisted in esoteric form, in comparative purity, its counterfeits and misused form constituted the principles and practices of the exoteric or outer forms among the masses of the peoples of the world. This, however, is common to all great esoteric teachings—religious as well as occult—as all human history plainly proves and illustrates. Leaving for the present the consideration of its high sources, let us consider the
derivative and less exalted forms of Magic which may be found in the history of the race.

The ancient Chaldeans devoted great attention to Magic. In the British Museum we find over two hundred magical tables, containing formulas for the Chaldean magical processes; these are copies of originals prepared by order of King Asurbanipal, and were written in two languages, Assyrian and Accadian. Among some very high teachings, we find among them much denoting the grossest superstition, and concerned with demonology, magical charms, amulets, divinations, etc. The Greeks, while to some extent falling into superstitious methods, still seem to have preserved much of the original White Magic of the Magi; in the old records we find that they developed to a high degree the conception of "the magic power of the spoken word," (this is found today in the form of the Hindu "mantrams" or holy words of power, and in the "affirmations" of the New Thought schools of the western world, both of which embody a powerful principle of psychology). In ancient Greece, also, we find that the methods of the Magi were employed in the healing of disease; in the temples of Apollo and Aesculapius, the priests practiced the healing art by means of magical process in which the true psychological principle was hidden under various fantastic disguises.

In ancient Rome, Magic was also taught and practiced, both in its higher and esoteric, as well
as in its lower or exoteric forms. The famous Books of Sibylla contained the most complete magical formulas of the Romans. Originally nine in number, these books were finally reduced to three volumes (the other six having been destroyed in some way), the three books being bought by Tarquinius Superbus. These books were kept in the Temple of Jupiter, in the Capitol, and a college of fifteen men was permanently attached to them, and interpreted the meaning of their contents. These great books were destroyed by fire about 400 B. C.

The advent of Christianity brought a change in many of the terms employed in Magic, but its principles (esoteric and exoteric) were still adhered to by both clergy and the people, though interpreted in the terms of the Church. As might be expected, we find that in the early days of the Church, White Magic was held to be due to the power exercised by saints, angels, and their constituted authorities, i. e., the priests; and that Black Magic was held to be due to the power of the Devil and his satellites, the demons and imps. Thus, there was held to be the Magic of Heaven, and also the Magic of Hell. The Magic of Heaven belonged to the Church; the Magic of Hell belonged to the witches and other followers of Satan. The Church worked Magic by means of shrines, relics of the saints, etc., traces of which practice are found even today in the cures by relics, visits to shrines, etc.; the Magic of the Devil was worked by charms, witchcraft, and other forms
of Black Magic, traces of which are also strongly in evidence in these latter days.

In time, the Church sought to abolish the belief in witchcraft and other forms of Black Magic. Persons merely believing in same were held to be in league with the Devil, and were often condemned to death. But there was a reaction from this view. Thomas Aquinas (A. D. 1250), re-established by his writings and arguments the belief that Black Magic and Witchcraft—the Work of the Devil—was real, and should be severely punished by the Church. His views rapidly gained ground, and finally became authoritatively accepted. A leading reference book states that: "The first legal persecution of a witch took place in 1264, and from that time until some time in the eighteenth century untold thousands of innocent women were tortured and put to death in the name of the Church. The belief in witchcraft brought in its wake the utilization of various magical methods whereby a witch could be recognized and her activity counteracted or forestalled."

The chief offense of the so-called "witches," it should be noted, was not merely the evil effects which their power was held to produce, but rather because they (the witches) were held to be "idolaters and servants of Satan." They were held to be "in league with the Devil," and "enemies of God," and were believed to indulge in the Black Mass, a parody upon the Mass of the Church in which Satan was worshipped in the form of a goat. The legal
offense consisted of "making invocation or conjuration of any evil or wicked spirit, or taking up any dead person with view to employing in sorcery, or practicing witchcraft." Many false accusations were made against innocent persons in order to get rid of an enemy or to confiscate property of relatives or others. Even in America, principally in New England, this belief existed, and persons were put to death by reason thereof. Doubt or disbelief in the reality of witchcraft was regarded as a mark of heresy, or even of atheism. Even Martin Luther and John Wesley held to this belief; and Cotton Mather will go down to history as the great American Witch-hater.

A marked change in the views concerning the subject of Magic, however, was gradually under way. As early as A. D. 1500, Cornelius Agrippa, in his famous book, "De Occulta Philosophia," propounded a new theory concerning the principles and practice of Magic. He held that Magic could be reduced to the operation of purely natural laws. He held that in the world of material and spiritual things the higher always influences the lower, and that the lower reacts; also that all things that belong to the same level influence each other. Thus, all Magic was embraced in a universal natural law. He held that, accordingly, Magic no longer depended upon prohibited operations performed with the assistance of spirits; but rather in a purposive application of purely natural forces, such as were
known to the physics, mathematics, and theology of the time.

As little or nothing was known concerning psychology, or the active powers of the mind and will, at that time, Agrippa overlooked the most important part of all, namely, that the real essence of Magic is to be found in the Creative Power of Thought, employed in connection and conjunction with certain others of Nature's Finer Forces. But, at least, he was a pioneer blazing the path of western thought toward a scientific explanation of Magic, and tending to take the subject out of the realm of superstition and supernaturalism—out of the realm of the Devil (or of the Church, also) into the land of Scientific Thought.

And now, let us consider briefly the degraded forms which Magic has assumed in the thought and practices of primitive peoples to whom the original teachings have trickled down bringing with them much foreign matter picked up from the various strata of mental earth through which they have passed on their downward journey.

We find that the Ojibway Indians practice a form of Black Magic in order to work evil upon their enemies. They make a small wooden image of the hated enemy, and then pierce its head or heart in the belief that the hated individual will be similarly wounded and killed; or they burn the puppet believing that the enemy will suffer a like fate. In the same way, and following the same method, the
MAGIC: BLACK AND WHITE

Malay carves or moulds an effigy of the enemy, and then burns the figure over a lamp, with the idea that the enemy will thus be destroyed; or, he scorches the effigy over the lamp for seven days and nights, hoping that the enemy will be afflicted with a wasting disease.

Among the lower castes in India, a magician will make an image of earth, taken from sixty-four filthy places, mixing this with bits of hair, nails, etc., of the hated person; upon the breast of the effigy he writes the name of the person, and then maims the figure, with the idea that the person will be maimed in like manner. The Voodoo in Africa, and among the negroes in the West India Islands, and in the Southern States of the United States, will likewise make a "charm" or puppet-figure, and will subject it to treatment which he trusts will be reproduced upon the person whom he wishes to affect and injure. The Kahuna in the Hawaiian Islands will form a mental image of the person sought to be injured, and by "praying" earnestly he seeks to reproduce the visualized injury in material form upon the person himself or herself.

This belief in the magical effect of actions performed on images, symbols, effigies, puppets, etc., is also held by many tribes and peoples who seek to obtain good results rather than evil ones therefrom. Thus we find that in Sumatra a barren woman wishing to have a child born to her will make a wooden image of an infant, and will hold it in her lap, nursing and tending it carefully (as a child does
its doll), believing that this objectification of the hoped for child will lead to the conception and birth of a flesh-and-blood infant. In some parts of India a man wishing to win a woman first moulds a clay image of the desired sweetheart, and then shoots into its heart an arrow made of a certain rare wood, the barb being a certain kind of thorn, the feather being an owl’s plume. In many parts of the world the woman desiring to win a man will make a clay or wooden image of the man, and will embrace and caress it, uttering words of love in its ears, and thus seeking to produce an effect upon the man himself.

The Eskimos have similar practices. When the men are away on a whaling expedition, the women do little or no work, and strive to avoid noise as much as possible. This, because they believe that their silence will prevent the whales from hearing the approach of the men seeking them, while noise will alarm the whales and drive them away from the men. Among certain native tribes in Africa, and also among certain Pacific Coast Indians in America, when the men are away on a warlike expedition, the women will indulge in elaborate dances, in which the incidents of warfare and battle are dramatized, their own tribesmen always being pictured as the victors; in this way they seek by magical art to bring about a corresponding result at the actual scene of battle. Similar practices are performed by the women of many savage tribes when
their men are absent on a hunting expedition. In certain African tribes it is believed that a barren woman will prevent her husband’s crops from growing, and such wives are divorced. Likewise, a pregnant woman is made to grind corn, which is then burnt and scattered among the half-grown crops to make them prosper.

Another form of association of symbols with realities is often found among many half-civilized or barbarous races. For instance, the Eskimo men seeking to become successful whalers will wear on their person the foot of the guillemont, which is quite clever at catching cod. Likewise, they sew into a boy’s cap the skin from the roof of the mouth of the bear, in order to give him the strength of that animal. Other tribes sew a piece of fox skin in the boy’s clothing, in order to give him the cunning of the fox. Some tribes wear an amulet resembling a turtle, in order to produce sound sleep.

Others wear, or carry pictures of, spiders, lizards and turtles, because they are hard to kill. Others wear amulets, bracelets or girdles made of badger skin, gopher skin, owl’s claws, etc., for similar purposes. The Iroquois made a great skin “magic robe” composed of bits of skin from various animals sought for in hunting; when the hunter desired a plentiful supply of a particular animal he touched the appropriate bit of skin, naming the number of that particular animal he wanted, and then considered the success of the hunt fully assured.

A leading reference work says of this and similar
magical methods: "By such and similar devices crops are made to grow, women are made to bear children, enemies are maimed or killed, war parties are made successful, the rain is induced to fall in abundance, the strength and qualities of animals are acquired by humans, the sick are cured, innumerable desires are satisfied, innumerable ends are attained. This is Magic. But how explain the beliefs and practices underlying magical phenomena?"

I would add, answering the last question: By learning the history of Magic, and perceiving that these crude and gross forms are but imitations of phases far higher in the scale—they represent man's feeble reaching toward a principle of Nature which he intuitively recognizes as real and existing. When successful results are obtained in response to these crude methods, they are not a proof of the truth and virtue of those methods, but rather are an indication that some deeper and more fundamental principle, power, or force is called into operation, and that such has performed the work and brought about the result. That effective Natural Power is the Mind of Man—calling into operation some of the many other Finer Forces of Nature!

The scientific authorities upon the subject of the Origin of Man's Belief in Magic show that the various tribes and peoples seem to be divided into two general schools of belief on the subject, as follows: (1) Belief that all Magic comes from gods, demons, supernatural beings, "spirits," ghosts of the dead,
etc.; and (2) Belief that all Magic comes from some great Impersonal Natural Magical Force, the fundamental nature of which is unknowable. With the first of these theories, we need not concern ourselves: they belong to the category of primitive religions, and not with psychology or science in general. Let us, however, see how nearly the scattered people of the earth, in various stages of barbarism, semi-civilization, or civilization, come to an agreement about the suppositional Natural Magical Force or Power.

Frazer holds that Magic is distinct from Religion, and has its sources in other elements of human nature and human experience. He holds that Religion involves the belief in supernatural deities exercising an influence on mankind. He holds that in true and unadulterated Magic there is no necessary belief in supernatural beings involved in the magical procedure. Magic, he asserts, must rather be conceived as primitive science, which is based upon the recognition of Natural Law, or an orderly succession of events. True it is, he holds, that many of the postulates of primitive Magic are false, but centuries elapse before mankind understands that the effects are due to other natural causes than the ones they thought to be true: when that stage arrives, then Magic takes its place in the category of Natural Science.

Hubert and Mauss, other good authorities, hold that the difference between Primitive Religion and
ORIENTAL WISDOM

Primitive Magic is as follows: Primitive Religion represented an organized cult or caste, announcing prescribed rites and behavior; while Primitive Magic was unorganized, without official authority, sometimes even prohibited—it may be permitted, but never is prescribed or commanded by authority. These authorities hold that while the mechanism of Magic involves three general laws, viz., the laws of similarity, contiguity, and contrast between the object forming part of the magical ceremony and the object to be affected, this does not suffice to explain Magic—something else is demanded. This additional factor is found to be the postulate of "something dynamic." This "something dynamic" is found to be an active principle or power, force or energy, purely natural in character, and which is called Manas. This Manas was held to pervade the whole universe. The belief in Manas is found to be traditional—coming down to the peoples from far distant times, its source having been lost to memory.

Leuba, another authority, holds that elementary Magic was quite distinct from religion, although frequently associated with the latter in the person of the priests. He holds that magical processes had their beginnings in unteleological, spontaneous activities; these activities became magical only through accidental discoveries or their original unpremeditated effects, this followed by a more conscious elaboration of the magical beliefs and practices. He also holds that the Power of Mind and
Will Power were important factors in Primitive Magic, and still continue so.

Alexander and Goldenweiser, two writers on the subject say: "The existence of a belief in primitive society other than that of spirit was first brought to our attention in connection with the Melanesian term 'Mana.' Mana, however, does not mean Spirit, but Power, Potency, Life, Mind—all concepts involving the idea of Dynamic Power, efficiency. Mana was not held to be everywhere in Nature, but it manifests itself through objects, beings, including man, spirits, and gods. Wherever there is evidence of power, it is Mana that is responsible for it. The stranger, the more unusual, that power, the greater the charge of Mana."

Hewitt, the ethnologist, interprets the Iroquois religion as being based on the fundamental concept of "Orenda," the meaning of which term, he says, is ascertained by testimony of the Indians, and by linguistic analysis, to be practically identical with the Melanesian "Mana." Both concepts, evidently, came from the same Hindu source, through various channels. Johns, another writer upon the beliefs of the Indians, says that there existed a similar concept among the Algonquins, it being known to them as "Manitou." This "Manitou," he tells us, does not mean God or Deity, but rather Impersonal Power or Mystery. Though impersonal, it may ally itself with a human being and thus become personal, in a sense. The young Indian, undergoing
magical initiation, withdraws himself to a remote place, and there indulges in a long fast, sometimes with physical torture self-inflicted. When his body has become sufficiently purified in this way, he experiences a dream or vision in which the Magic Manitou appears to him, and enters into him, thus giving him magical power, which power ever after abides with him and under his control.

Another interesting bit of light on the subject is furnished by Evelyn Underhill, the well-known authority on Mysticism and Magic, who says:

"The Central Doctrine of Magic may be summed up as follows:

"(1) That a supersensible and real 'cosmic medium' exists, which interpenetrates, influences, and supports the tangible and apparent world, and which is amenable to the categories of both philosophy and physics. This 'cosmic medium' or 'astral light' is first cousin to the intangible ether of the physicists. From the earliest times, occult philosophy has proclaimed its knowledge of this medium, always describing it as a scientific fact, outside the range of our normal senses, but susceptible of verification by the trained powers of the initiate. It was the first object of occult education and initiation to actualize this supersensible plane of experience, teaching the student how to impose upon its forces the directive forces of his own Thought and Will, as easily as he might impose these upon the material things of sense."
“(2) That there is an established analogy and equilibrium between the material and supermaterial world. This doctrine of Analogy, or Correspondence between the Seen and the Unseen Worlds, is the basis of the speculations of occultism. ‘As above, so below; as within, so without,’ the first axiom of Hermes Trismegistus, is also agreeable to the Platonists. Says Eliphas Levi: ‘Analogy is the last word of science, and the first word of faith: it is the key of all the secrets of Nature.’ It was admitted into the system of the Kaballah, and Boehme and Swedenborg gladly availed themselves of its method in presenting their intuitions to the world. Sir Thomas Browne said: ‘The severe schools shall never laugh me out of the philosophy of Hermes, that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not in material shapes, but in ideal shapes which picture some material substance in that invisible framework.

“(3) That the equilibrium between the material and the supermaterial worlds may be controlled by the disciplined Thought and Will of Man. In its essence, magical initiation is a traditional form of mental discipline, strengthening and focusing the Will. Eliphas Levi says: ‘Just as the powers of the body may be developed to an amazing extent by athletics, so may the powers of the soul be likewise developed; learn how to Will.’ The Power of the Will is daily gaining recognition in the camps of science, as the chief factors in religion and in thera-
Oriental Wisdom

... of the healing of the body and the healing of the soul—for our most advanced theories on these subjects are little more than the old wine in the new bottles.

I ask you to read, study and ponder over the above statements. They represent the very essence of the Inner Secrets of Magic. Get these firmly established in your mind, and you will have a firm and solid foundation for your further understanding of the subject of Real Magic. In this “supersensible and real cosmic medium” you have the Hindu teaching concerning the Akasha or Prakriti, the essential substance of the Material World. In this teaching of “As within, so without,” you have the explanation of the production of material forms and events by mental means and powers—the materialization and objectification of the inner mental ideals and pictures by means of Visualization. In this teaching of the “control of the material world by the disciplined Thought and Will of Man,” you have the Real Inner Secret of Mental Magic—the true foundation of all True Magic, upon which the fantastic edifices of the popular magicians have been erected, upon which alone they rest, and by which they are supported.

An understanding of these basic principles will enable you to “look behind the scenes” of the stages of Magic upon which are performed the various forms of magical ceremonies and methods, high and low, reasonable or grotesque, which you have...
considered in this lesson and which you will be called upon to consider in other lessons in this book. Both White Magic and Black Magic rest upon these foundations, and both apply these same basic principles, no matter what may be the particular methods employed through ignorance, superstition, or the desire for fantastic ceremonies, no matter under what theory, doctrine, or form of belief the power may be called forth and applied.

The ignorant savage, and the educated, scientific magician, alike employ these fundamental principles and forces, whether they know it or not. The form or outward ceremony is but the fringe upon the real garment of Fact. When this is recognized, all difficulties are adjusted, all oppositions reconciled, all discordances harmonized. Get this Truth firmly fixed in your mind. It will be your Touchstone of Truth—the Compass whose needle always points directly North, and by which you may steer your bark of Discovery. This is the Mystical Brew from which all the variously flavored dishes of Magic are made. “All magicians eat out of the same dish.”

This is true not only of the less familiar and more ancient forms of religious and non-religious Magic found described in the pages of history, but also of the more familiar and modern forms of Magic which are found on the stage of our present times, masquerading under the new names of various kinds of “Sciences,” “Ologies,” and “Isms,”—or the various
kinds of "Thought," new, advanced (so called). All these are but forms of Magic—and all have their roots in the same fertile soil of Fundamental Magic, which has just been described to you.

Many academic writers upon the subject of the History of Magic seem to proceed under the belief that the pages of the History of Magic have been closed, and the book itself completed. They delve into the recorded history and traditions of the past for instances and examples of the performance of magical rites, ceremonies and rituals; they mention, incidentally, that among certain savage races and tribes, and perhaps among peoples on the outer edge of civilization, certain magical practices still persist; but they maintain an almost unbroken silence upon the subject of present-day Magic. They seem to think that they have completed their task in this way; they fail to make the logical connection between the Magic of past times, in which the original term was employed, and the Magic of the present times, in which the same fundamental principles, and even many of the primitive methods, are employed, but in which other names and terms are used to designate them.

Yet in the same reference books in which their descriptive articles appear, there will be found full accounts of the modern schools, teachings, and methods of Faith Cure, Divine Science, Mental Science, New Thought, Suggestive Therapeutics, Telepathy, etc., etc., in all of which the careful student
of the subject perceives to be present the same fundamental principles, and adaptations of the same basic methods, which distinguished the original and primitive forms of Magic. The very term, "Magic," has fallen into disrepute, and is often employed to designate only the purely superstitious and fantastic ceremonies of the Voodooos and of ignorant, credulous persons, on the one hand, and the practice of legerdemain, "sleight of hand," and familiar "conjuring," on the other hand. But merely the names have changed; the principles remain the same. "A rose by any other name would smell as sweet," seems to be the tacit belief.

"White Magic" in its essential forms is practiced today as perhaps never before in the history of the human race—but under other names and other theories. The various metaphysical cults, schools, and semi-religious organizations practice it freely, openly, and successfully in many cases. Thousands of books have been written on the subject of late years; countless "teachers," lecturers, and "healers," teach and practice its methods. On all sides one hears of "treatments" given for Health, for Success, for Prosperity. Under the name of Practical Psychology, hundreds of teachers and lecturers instruct thousands of pupils, and many publishers issue and sell countless books and "courses" of instruction on the subject. In many books upon the subject of Salesmanship, and in many Schools of Salesmanship, are given instructions in "the use of the mind"
in promoting sales of all kinds.

Many prominent business men have acquired more or less practical knowledge concerning the Power of Mind in the conduct of their affairs, and they "use it in their business." Many magazines are issued, and sold in great numbers, for the purpose of giving information along these general lines. In most cases of this kind, the statement that such teaching and practice is Magic would be indignantly rejected and denied—the name is not liked. But, Magic it is, and Magic it always will be, whenever and wherever these fundamental principles are employed.

"Black Magic" is also much in vogue, though, as usual, under the surface of things. This because, like all natural forces and powers, Mental Power may be employed for unworthy, evil ends as well as for worthy and good ones. One associating with the modern metaphysical cults and organizations, if he keeps his ears open, will hear much whispered about "adverse treatments," "malicious magnetism," "mental malpractice," etc. And, likewise, many of the "teachers" and "healers" have had experiences in which pupils or patients have sought to obtain from them information concerning the use of Mental Power for selfish, and often actually evil purposes. Likewise, it is an open secret among those interested in the modern metaphysical teachings, that many persons have acquired a working knowledge of the principles of "metaphysical treatments,"
for avowedly good and proper employment, and have then prostituted their knowledge and instruction by employing them for base, selfish, and evil purposes, ends, and aims.

Magic has always been present and practiced by the race. According to its direction and application, it becomes “White Magic” or “Black Magic.” What is true of physical forces is likewise true of mental forces—in themselves, they are neither good nor evil; they become good or evil according to the nature of their application and employment, and the motives present in the mind of the persons employing them. Ignorance concerning these things helps nobody; in Knowledge of them, alone, is protection and security to be found. The wise man seeks to see “things as they are,”—he refuses to be a human ostrich.
QUESTIONNAIRE
(LESSON II)

1. What is meant by Magic?
2. Define White Magic; and Black Magic.
3. State the general history of Magic.
4. What is the Story of the Magi?
5. Who was the Chief of the Magi?
6. Who were the Seven Wise Men of the Orient?
7. Describe the Magic of Ancient Rome; of the Ancient Chaldea.
8. What is said of the Magic of the Early Christian Church?
9. What was the history of Witchcraft in the Early Church?
10. Who and what was Cornelius Agrippa?
11. Explain the Magic of Natural Law.
12. What is said of Nature's Finer Forces?
15. Describe Magical Charms, Rites, and Ceremonies.
17. Distinguish between Exoteric and Esoteric Magic.
18. What was the origin of Man's Belief in Magic?
19. What was the relation between Religion and Magic?
20. What was the Tradition of Manas and Magic?
21. What of Manas, Mind, and Will in Magic?
22. What of the traditions of Orenda and Manitou?
23. What is said of the Supersensible Cosmic Medium?
24. What is said of the Astral Light?
25. What is the Principle of Analogy and Equilibrium?
26. Who and what was Hermes Trismegistus?
27. What is the secret of mental magic?
28. What are the Roots of Fundamental Magic?
29. What of White Magic in Modern Thought; of Black Magic?
30. State the Modern Guises of White and Black Magic.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON III
Oriental Magic

The Orient has always been the great centre, and, in fact, the great source, of Magic. Careful students of the subject have discovered that, although the practice of magical arts and science is found in almost all parts of the ancient and modern world, the real original source of Magic is to be found in the Orient, from which it spread and flowed by innumerable streams and channels into other lands. The great Masters of Magic always received their instruction, directly or indirectly, from the great Fountain of Magic in the Orient, and have always “looked to the East” for authoritative knowledge concerning their profession. Even unto this day, amidst all the rubbish that has accumulated around the principles and practice of Magic, in the Orient, is still to be found the highest and most advanced forms and phases of the magical art.

While the Inner Secrets of Magic are guarded most carefully by the great Oriental Masters of Magic, nevertheless the general knowledge of the subject and some of the more spectacular methods of manifesting the magical power have filtered through to the general masses of the people in eastern lands. We find there many fakirs, yogis, and other mendicants possessed of a wonderful knowledge of its working principles and of the methods employed to produce the most startling and spectacular magical phenomena and performances.
In every Oriental town and village are to be found wonder-workers exhibiting their powers for the edification and to the bewilderment of the masses. Many of these performances have been witnessed and reported by European and American travelers; but the most startling exhibitions are usually reserved for the native population, the foreigners being denied admittance to such performances. Only occasionally, and then only in the case of some foreigner who is recognized by the natives as being worthy of such favor by reason of his already acquired knowledge of the subject, is any "outsider" permitted to be present at one of the higher rites or ceremonies of this kind.

The western student of the Magical Art who has become well acquainted with the Oriental magicians, and who has gained their confidence, invariably learns one most important fact concerning these wonder-workers of the eastern lands, viz., he learns that while the masses of the populace who witness these wonder-working exhibitions believe the same to be due to supernatural power, and usually some religious authority, the magicians themselves (if they be advanced sufficiently to have been taught the truth by their superiors) know that no supernatural or religious elements enter at all into the matter; they are taught, and know as a fact, that the forces and powers employed by them are purely natural in character—that they are employing some of Nature's Finer Forces.
They are taught how to develop the control and mastery of these forces, but by purely psychological principles and methods—the employment of Concentrated Attention and Focused Will. They know that these forces, and the power to employ them, are purely mental in character, and are not to be confounded with the “spiritual” phases of human existence—the latter being regarded by them as “something entirely different.”

They do not impart this inner knowledge to the populace, holding that the latter are not sufficiently intelligent to understand the inner nature of these wonderful forces. They follow the example of the priesthood of all times, and all lands, namely, that in these matters it is better to have the ignorant believe in the supernatural character of the Mysteries, and to identify the same with the current local religious faiths. They believe in the practice of being “all things to all men”; they do not try to pour a quart of wisdom into a half-pint mind; they believe of giving “milk to babes,” and “meat to strong men.”

Before relating to you the details of the public performances of the Oriental magicians, and before describing the general principles employed by them through certain psychological methods, I wish to call your attention to certain more common, and simpler knowledge of certain phases of the subject possessed by great numbers of the oriental people, and regarded by them as quite familiar and ordi-
nary, just as the same class of people in western lands regard the marvels of physical science, such as electricity, wireless telegraphy, wireless telephony, the radio-phone, moving-pictures, etc. The Orient has developed its people along psychical lines, while the western world has developed its people along the lines of physical science. Things which the ordinary western man would regard as "miraculous," the oriental regards as a matter of course, as something so self-evident as to require no proof nor argument, and as too familiar to warrant a feeling or expression of wonder or amazement.

In the first place, the phenomena of Telepathy, which is a comparatively new thing to the western world, and which is only recently becoming generally recognized and acknowledged by its people, has long been known, understood and practiced by the oriental peoples. Its manifestation is not only more common in the oriental lands than in the western world, but it reaches there a higher degree of proficiency and efficiency. In fact, owing to certain psychological conditions prevailing in oriental lands, which are absent in western lands, there is possible in the former the easy production and manifestation of certain higher phases of telepathic phenomena which are produced and manifested in western lands only by the greatest efforts and by the most advanced masters of the subject. In the one case the "psychological atmosphere" is helpful, because sympathetic; in the other case, it is a hin-
ORIENTAL MAGIC

drance rather than a help, because of the unsym­pathetic and antagnostic mental attitude of the great masses of the people.

To understand this, you must remember that the oriental mind, by reason of centuries of training and thought along these lines, has acquired a sympa­thetic mental attitude toward psychic phenomena. This mental attitude held by the majority of the oriental people, and becoming contagious by reason of action and re-action along well-known psycholog­ical lines, has resulted in a highly developed "recept­tivity" of the oriental mind to thought-vibrations, thought-waves, and thought-currents in the cate­gory of Telepathy. In fact, Telepathy is so com­monly experienced by the oriental mind that it has lost all semblance of mysteriousness and unusual­ness—it is taken for granted, and is accepted as a matter of course, just as any other class of natural phenomena is so accepted. The well-informed oriental finds it difficult to repress a yawn (polite as he is) when a western-world man seeks to discuss with him the so-called "wonders of thought-trans­ference."

Let us take India, for instance. Every English person who has ever lived in that land knows how common and familiar to the native population is the phenomena of "long distance" telepathic communi­cation of important news. The history of English rule in India is filled with instances, examples, and recorded manifestations of that power. For a long
time, the nature of the same was not understood; but now it is known that the principles and methods of what is known to the western world as Telepathy is the “sufficient reason and explanation” of many facts and occurrences which for centuries sorely perplexed the minds of the English rulers of India. Even though comparatively understood today by them, they confess themselves unable to defeat the operation of this “mental communication” of the natives from one end of the great empire of India to another. It cannot be suppressed by law, and the English know of no means of defeating it psychically; the natives, at least their sages, know how it could be defeated psychically—but, of course, they are not likely to divulge their valuable secrets to the alien rulers.

The past history of the English occupation of India records the fact that the natives have always possessed, and employed, some strange method of “long distance” communication between remote and widely separated parts of the empire. News and general information have been flashed from one end of India to another within a few hours—even before the days of telegraphy, the “wireless” and the radiophone. Let there be an uprising, a rebellion, or even a minor disturbance in some very remote and inaccessible corner or cranny of India, and lo! before the day is past certain natives in other parts of the land, often thousands of miles removed in space, have been found to be fully ac-
ORIENTAL MAGIC

quainted with the fact.

The English rulers, in past days, perceived by certain signs of unrest among the native population, that "something was up," somewhere—in some cases they were informed by native spies of the general nature of the news; but they were not able to get the real, complete news, themselves, for many days, often even weeks thereafter. Even in the early days of the telegraph in India, it was impossible to receive news from remote regions for a comparatively long time—it took journeys of many days' length in order to reach the telegraph stations, you see. But, in every part of India natives were found to possess the important information within but a few hours after the time of the trouble—scarcely ever longer than one day being required, and often far less time than that. No wonder that the English were puzzled to account for this strange and disturbing fact. No wonder that they were compelled to shake their heads, and to pronounce it some form of "devilment."

At the times of each and all of the great rebellions and uprisings of the natives in India, the natives in the great centres, and often in even the smallest village, were remarkably well informed of each move and each development of the struggle within a few hours, or at least during the course of the day, whereas the English became acquainted with it only in the due course of interrupted mails or damaged telegraphic systems. The long drawn
out struggles of this kind were largely due to this
method of long-distance communication which pre­
vented the success of the overwhelming power of
the British arms and military skill over the poorly
armed and inefficiently directed hordes of the na­
tives. Had the English been possessed of a like
degree of psychic attainment, the uprisings could
and would have been nipped in the bud.

Even in modern India careful observers are aware
that there is maintained a well-organized, and care­
fully conducted, “long-distance,” telepathic system,
entirely in the hands of the natives, and under the
control of some of their most powerful psychic mas­
ters. The system has its “projecting stations,” i. e.,
places in which are located men who have developed
a high degree of receptive psychic or telepathic
power. There are also known to be “relay stations,” in
which telepathic messages are “picked up,” and then
transmitted to other points by skilled telepathic or
psychic persons. There are also believed to exist
“broadcasting stations,” in which numerous power­
ful projecting minds are stationed, and from which,
on important occasions, the news, reports, or orders
are sent in every direction by the co-operative con­
centrated thought of the human psychic battery
composed of the numerous projectors.

The reports reaching the European and American
press concerning a certain native movement in India
which now has been underway for several years, but
which has a political and social rather than a mili-
tary character, clearly indicate the working of this Telepathic System through the empire of India. Correspondents have noted the fact that on certain days, when everything seemed quiet, calm and placid on the surface of the native life, all of a sudden there could be noticed a subtle undercurrent of mental excitement, this often even rising to the surface and revealing itself there to the skilled observers. In the bazaars and other gathering places of the populace, there could be noticed a repressed excitement among the native population; strange glances would be directed toward the European or American residents or visitors, and in some cases ill-repressed sneers appeared on native faces when their owners contemplated the foreigner. Later in the day, or perhaps not until the following day, would the telegraph bring to the British officials the news in question.

But this general mental attitude of the native oriental peoples acts also in quite another direction. The general psychic receptivity thus cultivated and developed for many centuries—yes, even for thousands of years—has resulted in the condition in which becomes possible that which western psychology knows under the recently-coined term, “crowd psychology.” By Crowd Psychology, in the western usage of the term, is meant that peculiar blending, fusing, or harmonizing of thought observed in all crowds or congregations of people in
ORIENTAL WISDOM

one place—this effect being due to "thought contagion."

It is found that when crowds of people are gathered together, there occurs a peculiar amalgamation of their respective mental activities. Action and reaction between them, usually below the level of consciousness, produces an "average mental attitude" among them, and causes the various individuals to adopt that "average mental attitude" in place of their own. This fact accounts for the behavior of mobs; audiences; congregations; and also for the phenomena of "mental epidemics," "crazes," "revival movements," "drives," etc. Crowds of people so under its influence, cease to be individuals (at least to some extent) and are transformed into "herds," "flocks," or "packs."

This explains why a crowd gathered around an oriental magician or wonder-worker soon becomes responsive to "thought contagion," and is influenced strongly by the average mental atmosphere of the crowd. Thus a condition of psychic receptivity (greatly conducive to the success of the magician) is induced in the crowd. You will see at once that the general receptivity of an oriental crowd, being much greater than that of a western crowd, (though a wonderful degree is possessed by the latter) must result in an ideal psychic condition for the successful performance of the oriental magician. So powerful is this psychic condition that even European and American visitors fall under its influence, and "see" the performance of apparent miracles.
Most of these apparent miracles are performed solely by the efficient employment of the power of Concentrated Visualization by the magician, often aided by his control of the power of Prana under the direction of the Will. In other words, the magician projects from his mind a powerful Mental Picture, energized by Prana, and causes the same to appear real and actual to the vision of the observer. By this means he produces an Illusion, or form of Maya, whereby the senses of the observers report as facts things which have no real, material existence. He creates and projects a powerful, concentrated "thought-form" which seems to be real to the observers.

That the phenomena are of this character is evident from the fact that photographic cameras (smuggled into these seances) fail to record any unusual happenings at that time and place. In other words, the magicians practice what might be called a very potent form of hypnotism, mesmerism, or psychic illusion. The "miracle" is there, to be sure—but it is psychological, not physical; it is "all in the mind" of the projector and of the receptive observers, rather than in real physical form and being. This is the Inner Secret of the Oriental Magicians—but a most important secret, you must admit. It is a secret well worth acquiring, don't you think?

I shall now invite you to consider in further detail the incidents of these oriental seances in which such wonders are worked. With the explanation just
given you, you will be able to see the machinery at work in these cases, and to recognize the power that "makes the thing go."

The typical seance of the oriental magician follows the general lines given below. The seance is usually given in the open air, preferably in some public place, such as a market place, the court of a bazaar, etc., or sometimes at a public crossroad. The magician takes the usual squatting position in the centre of the open space, his legs folded in front of him in the familiar attitude of the oriental images of the gods and sacred personages as shown in the temples; his arms crossed, and his hands placed so that one wrist rests upon the other, his forefinger and thumb of each hand joined so as to form a closed circle. He then enters into a state or condition of intensified concentration. In many cases, particularly in certain sections of the country, his hollowed palm faces upward and in it rests a Crystal Ball or piece of polished metal or bright glass, this constituting his "focal point of concentration."

Then the magician's assistants, seated to one side, begin to sound the muffled cymbals and dull-sounding drums, producing a weird, "queer" monotonous rhythmic cadence. Then the magician (sometimes assisted by his associates) enters into a slow, monotonous chant, producing a drowsy hypnotic effect. The words of the chant always end in the syllable of "um-m-m-m," resembling the drowsy "hum" of the "bumble-bee" of western lands. In this way,
ORIENTAL MAGIC

gradually, slowly but surely, there is created a monotonous vibrating rhythm, which is "felt" as surely as it is heard. There is a peculiar psychological effect produced by this "um-m-m-m" sound—it is distinctly hypnotic in effect, and the orientals frequently use it for this reason. The desired psychological condition having thus been produced or induced, the real performance now begins.

Let us now imagine ourselves attending such a seance, and having reached this point of its progress. The several magical feats now to be described, however, are seldom performed one after the other by the magician. Instead, each magician specializes on one or two major feats, and accompanies these with several minor ones, leaving the other major feats for some other time, or some other magician. For the sake of convenience, however, I shall describe these several major feats as being performed by the same magician at some one particular seance or performance.

The magician bids his assistants to release from their wicker cages several cobras—India's terrible serpents. The cobras dance on their tails, according to the measure of the monotonous rhythmic music of the drums and cymbals. So far, all this is purely on the physical plane; but now the psychological effect is produced. The writhing, whirling serpents are perceived to be swelling and increasing in size. Gradually but surely they grow and expand in bulk, until finally they become veritable giants, rivaling
the immense boa-constrictors in size, but always maintaining the particular conformation of the cobra.

Then, at a wave of the magician's hand, a command from him, and a slight change in the measure of the music, the snakes begin to decrease in size, gradually becoming smaller, until at last they become so small that they vanish from sight altogether. Then, at a command of the magician, the illusion disappears, and the cobras are seen in their natural size, whereupon they are placed once more in their cages. The increase and decrease of their size is purely a psychological illusion, or delusion, produced by the hypnotic power of the magician, accompanied by his marvelous power of Concentrated Visualization.

Then, after an interval in which a collection is taken from the audience, the performance again begins. This time, the features are different. The magician rises, and taking a long, slender rope in his hand he knots the end of it, at the same time performing some fantastic incantation—the latter purely for effect. Then he throws the knotted end high into the air. The rope spins rapidly upward, the knotted end seemingly propelled by a powerful magic force. Higher and higher it rises, until at last the end is out of range of vision, the rope however remaining suspended in the air, the end dangling a few feet from the ground.

Then, the magician commands a small boy (an
assistant) to step forward, and to take hold of the
dangling end of the rope. Then, at the command,
the boy begins to climb, hand over hand, up the
rope. Higher and higher climbs the boy, his form
becoming smaller as he ascends. At last, he too,
like the knotted rope-end, vanishes from sight. After
an impressive pause, the audience gazing upward
with bulging eyes, the magician claps his hands,
and lo! the dangling rope melts into nothingness
and is seen no more. After another impressive
pause, the magician resumes his seat—the rope, once
more coiled, is seen beside him; and, marvelous to
behold, the missing boy is seen running from a dis­tance toward the magician.

Sometimes, the conclusion of the feat is varied by
having the boy appear, high up in the air, like a
tiny speck, unsupported by the rope; then falling
rapidly to the ground, which he reaches uninjured.
This feat is purely psychological, and belongs to the
realm of Illusion or Maya. The photographic plate
shows that nothing has happened; but the psy­chologized vision of the audience perceives the event
as I have just recorded it.

I once talked with a learned Hindu sage con­cerning this feat, and obtained from him an account
of his interesting experience in connection there­with. He told me that he had investigated these
performances at some length in his own land. He
said that he found that the audience always gath­ered closely around the magician—as near as they
were permitted to do. My Hindu friend, wishing to experiment, found that while the miraculous performance was clearly visible to him when he stood in the charmed circle, still it vanished from vision when he retreated a number of yards outside of the latter; but when he rejoined the circle, the happening resumed its visible appearance. At the risk of being injured by the magician, he then pushed in much closer than was permitted, and lo! again the vision vanished. So he discovered that there was an actual "materialized visualization" of the magician in such feat. He also proved by experiment that the camera failed to register the manifestation, thus proving that the whole thing was merely a psychological illusion.

To get back to our story: The magician then bids one of his assistants to perform a whirling dance—spinning around like a top. Little by little his form appears fainter and fainter, until he "vanishes into thin air." Sometimes the assistant remains on the ground during the spinning dance; in other cases he seems to mount up into the air. The feat is concluded by the gradual restoration of the dancer to his original form and substance. Here, too, the explanation is that of pure psychological illusion, produced by the materialization of the Concentrated Visualization of the magician. His Mental Picture is projected by his Will into space, and is perceived by the induced psychic vision of the audience.
Then, our Magician performs the celebrated "Mango Trick," as it is called—a feat which has been witnessed by thousands of European and American travelers, and which has defied detection by western prestidigitators who had thought it to be merely a "sleight of hand" performance. Being purely psychological in nature, such attempts to detect it must necessarily fail; only when the true principle of the manifestation is known does the scientific explanation become possible. The principle and method are precisely those employed and manifested in the feats which I have just described—purely psychological, and produced by Concentrated Visualization.

In this "Mango Trick," the magician proceeds as follows: After building a little mound of earth, something like a large golf "tee," the magician places in it a single mango seed. The Mango, you know, is the fruit of an East Indian tree, highly esteemed in its native land. After having planted the seed as I have just said, the magician begins his incantation over it, the cymbals and drums, and the monotonous chant of his assistants, accompanying him. After a few moments, a tiny sprout of green is seen to protrude itself from the top of the little hill or earth. This grows rapidly, and soon puts forth leaves. Then appear buds and blossoms, gradually turning into fruit, the latter then rapidly ripening. The magician plucks the fruit and tosses
it to his audience. Then he causes the tree to disappear as rapidly as it had previously appeared.

I have said that the performance is entirely psychological. I should have said, however, that it is almost entirely so. The growing tree, the budding, blossoming, and fruiting are pure psychological illusion, as I have said. The ripe mangoes, however, are real, and are extracted from the robes of the magicians when the stage of distributing them is reached. So, you see, the taste and satisfying substance of the fruit are real, the rest being illusory. The European visitors usually clinch their tale by asserting: "Why, I ate the fruit, and it was real; so the whole thing must have been real and not imaginary." Of course, good friends! Quite so!

A feat similar to the Mango Trick is known as the Fish Hatching Trick. Here the magician produces a closed jar of pure water—he will even allow the European or American visitor to furnish him with a Mason Jar for the purpose, for "all jars look alike to him" in the manifestation. He then opens the jar and drops into the water a few tiny fish eggs. Going through some incantations, he shows you the eggs hatching out into tiny fishes. When the fish reach the size of small minnows, he will open the jar and toss them out to his audience, many of whom will carefully preserve them as a proof of the "modern miracle." Here the eggs are imaginary, and the development of the fish arises purely from psychological illusion. At the end, the
tiny real fish are skillfully produced, seemingly from the jar, but really from the robes of the magician, and are then distributed to the audience.

In justice to the more advanced oriental magicians, however, it should be stated that there is a "real fish-hatching" feat performed by such skilled magicians—really occultists of high degree—in which there is no "sleight of hand" at all, and no psychological illusion. In such case, the magician actually energizes and animates the fish-eggs, and causes the eggs to undergo the process of development which normally takes considerable time, all in a few minutes. He runs Nature's reel much faster than the normal—that's all. This high-grade manifestation, however, has been witnessed by but few Europeans or Americans, and is never shown by the public magicians—they have not acquired this power to such an extent. The ordinary feat seemingly is a counterfeit or imitation of the real one—thus illustrating the well-known principle that "there is a genuine thing behind every counterfeit." The same rule applies to the Mango feat. I will show you this in the succeeding lesson.

Our magician, if he is a good one, may then exhibit the well-known Rope-Snake Trick, as follows: Taking a long rope, the magician cuts this into pieces or bits of two to three feet in length. He throws these on the ground, and performs an incantation over them, to the accompaniment of the drums, pipes, and cymbals. Soon, these pieces of
rope take on the form and appearance of cobras. Their knotted ends develop into the hooded necks of the serpents, their lengths develop into the bodies of the snakes. Waving their hooded necks backward and forward in rhythmic sway, protruding their poisonous fangs toward the audience and fixing their glittering eyes upon the people, they soon create a feeling of panic among those present. At this stage, however, the magician utters a sharp, authoritative work of command, and lo! the cobras change themselves back into bits of rope. The magician then concludes the feat by joining together once more these bits of rope into the original long rope—and all is over except the “collection.” Once more, pure psychological illusion performed by the power of Concentrated Visualization.

An American newspaper man, traveling in the Orient several years ago, witnessed a most interesting performance of this general nature on board of the ship upon which he was journeying. I am not acquainted with the gentleman in question, but I have no reason whatsoever to doubt his account, for it practically corresponds with cases of the same kind which have come under my own personal observation, or that of friends and acquaintances in whose veracity and efficient powers of observation I have the greatest confidence. Omitting the non-essential details of the account of the correspondent, his report proceeds as follows:

He was on the steamer plying up one of the
rivers of India, when, at a certain stopping-place, there scrambled up the side of the ship, as nimbly as a monkey, a native Hindu fakir, gaunt and haggard in appearance, clad only in a loin cloth, but having a tight-rolled bundle fastened at the back of his neck to keep it safe from the water while swimming from the shore to the side of the ship. There was nothing remarkable about the appearance of the fakir, but as the correspondent added, "he very soon showed us his true quality."

Passing along the deck, he picked up a ball of thin rope which happened to be lying there, and, unwinding an end, he knotted it and tossed the knot up in the air. It ascended, rapidly unwinding the ball, until the whole rope disappeared in the air.

Then, passing a sailor who was holding in his hand a broken cocoanut shell containing the liquid "water" of the cocoanut, he lifted the shell from his hand, and, holding it high up over a ship's bucket standing nearby, he emptied the liquid until it filled the bucket, and then repeated the process by using another bucket, and then another, until finally he had filled twelve large buckets with water poured from that one broken cocoanut shell.

Then he picked up one of the buckets, filled with the liquid, and holding it in its hand he caused it to shrink gradually until it had completely disappeared. Then, a moment later, he exhibited a tiny speck in his hand, which gradually grew until once
more it was the bucket of water filled to the brim with the liquid from the cocoanut, which he then emptied upon the deck. He then performed the same feat, in turn, upon the remaining eleven buckets.

Witnessing the strange performance was a young mother with her babe beside her, and a young native nurse girl several feet away. To her horror, the mother then beheld the nurse girl rising a few feet in the air, and moving rapidly toward the babe. Then after reaching down for the child, the girl rose high into the air above the clouds, until both were lost to sight.

The mother burst into frantic cries and shrieks, and gazed intensely upward to the point where the girl and babe vanished from view. As she gazed, she saw a fleecy cloud appear, which gradually took the shape and form of the nurse girl, this growing clearer and larger as it descended, until finally the girl in natural shape reached the deck and handed the babe to the rejoicing mother.

The mother, clasping her babe close to her bosom, turned to the girl and cried out: "How dared you take my child away?" when to her surprise the girl replied: "Why, ma'am, the baby has been asleep all the time, and I have not moved nor have I even touched him!" Then the fakir smiled wistfully, and said: "It was all Maya! Mem Sahib has been dreaming strange dreams! Nothing has really happened!"

But this was only the beginning. The fakir then untied his red bundle, and, extracting therefrom a
Cocoanut, he exhibited it to the passengers, passing it around for inspection. Then, placing the nut on the end of a bamboo stick, and, balancing it there, he commanded it, in his native tongue, to spout as a fountain. Immediately a great jet of water sprang upward from it, falling down over the deck in great showers. He then caused it to stop flowing, and it obeyed him. Then he started it once more; then stopped it; and so on several times. Then he materialized a large, fierce cobra from the air, and caused it to disappear and then reappear, at command, several times, much to the terror and disgust of many of the passengers. Then he materialized several human forms in broad daylight, in full view of the ship’s crew and passengers; and afterward caused these to dissolve gradually, melting away like fleecy clouds. Then, taking up a collection, which was quite liberal, he jumped overboard, and swam rapidly to shore. The natives present, smiled at the wonder of the Europeans, and calmly stated that it “was nothing at all,”—merely an exhibition of Hindu Hypnotism, or the power of materializing the visualized forms of the mind of the fakir.

These fakirs, for the most part, are not learned men or sages—the learned sages of India regard such exhibitions as beneath them. The performing fakirs, or even more skilled magicians, are merely ordinary persons who have developed their powers of Concentrated Visualization and Thought-Projec-
tion—these combined as Psychic Materialization—by long years of practice under the direction of older magicians. Beginning with simple visualizations and projections, they work forward until they can manifest such phenomena as you have just read of. They practice, first, last, and all the time, along the lines of Concentration, more Concentration, still more Concentration, in the Creation and Projection of the Visualized Ideal Pictures in the mind.

In such practice, they almost invariably use the Crystal Ball, or bit of shining metal or glass, in order to establish a Focus of Mental Concentration and Visualization. First producing in this way the materialization of a simple object, such as a flower, they then work from the simple to the more complex, until after years they are able to materialize the comparatively complicated and complex visualizations such as I have just described to you. They devote their whole lives to this development—it is their business, their profession, their means of livelihood. Often, indeed, they know nothing of the real scientific reasons underlying their phenomena—and probably care still less about this. They have been told by their teachers that such-and-such methods, faithfully practiced and mastered, will produce thus-and-so results. Knowing this to be so, they ask nothing more than to be told “just how” to proceed—they care only for the “how” and nothing for the “why” of it. And, in the end, they succeed in the measure of their proficiency in practice, and
ORIENTAL MAGIC

their perseverance in following the course laid down for them by their instructors. They are merely employing natural laws and natural forces according to instruction and directions. The rest is merely a matter of "cause and effect" in the natural world. That's all!
QUESTIONNAIRE

(LESSON III)

1. What is said of the Oriental Source of Magic?
2. What is said of the Great Oriental Masters of Magic?
3. What is said of Magical Art in the Orient?
4. What is said of the Mental Character of Oriental Magic?
5. Describe the Oriental Mastery of Telepathy.
7. Describe the Psychological Atmosphere of India.
8. Give instances of Telepathic Communication in the History of India.
10. Describe the Mental Broadcasting in India.
11. Describe Long-Distance Telepathy in India.
12. Relate historical evidences of Hindu Magic.
13. Describe present-day Telepathy in India.
14. Explain Hindu Crowd-Psychology.
15. Explain Thought-Contagion in India.
16. How do the Hindu Magicians work Apparent Miracles?
17. Describe Maya or Illusion in Hindu Magic.
18. Explain the Inner Secrets of Hindu Magic.
19. How are the Hindu Magical Seances conducted?
20. Describe the Cobra Magic; the Boy and Rope Magic.
21. What is said of the Testimony of the Camera?
22. Describe the Mango Tree Magic; give its explanation.
23. Describe the Fish-Hatching Magic.
24. Distinguish between the Real and Counterfeit Magic.
25. Describe the Rope-Snake Magic.
27. Describe the Magic of the Hindu Magician on the Ship.
28. Describe the Magic Fountain from the Cocoanut Shell.
29. Describe the Disappearing Rope.
30. Describe the Levitation Magic.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON IV
Higher Hindu Magic

In the preceding lesson I called your attention to several typical cases illustrating a certain familiar phase of Oriental Magic—a phase in which the phenomena were more or less illusory in character, existing merely in the mind and imagination of the persons attending the seances or performances of the magician. But such phases of the magical performances of the oriental magicians are regarded by the Hindu sages as inferior and subordinate phases, lacking many of the important features of the higher and more advanced magical phenomena and performances, and, in some cases, even being but imitations or counterfeits of the latter. I shall now call to your attention certain of the more common and well-known examples of the higher phases of Hindu Magic.

A few moments ago, I laid down a magazine in which there was printed a general statement concerning the general belief in Magic held by a large portion of the human race. The writer did not go into details, but contented himself with general statements concerning the subject. He seems, however, to have made one important discovery—and a true one at that—which he reports as follows:

"There are two kinds of magic. In one kind, the magician literally hypnotizes spectators into believing that what he says is true. He says: 'That is a tiger,' and you think it is a tiger. The other kind
ORIENTAL WISDOM

of magic is different; you actually see what you think you see—falling rain, for example. This last form of magic has never been scientifically studied. Thorough investigation might reveal, among a mass of superstitions, something of value to the human race. The fact that 50,000,000 human beings believe in it is one point in its favor.

The writer just mentioned correctly states the distinction between the lower and the higher Magic of the Orient—particularly of India—when he says: “In one kind of magic, the magician literally hypnotizes spectators into believing that what he says is true; in the other kind, you actually see what you think you see.” Of course, in his ignorance of the true psychological explanation of the phenomena, this writer thinks that the spectators merely “see” the projected thought-forms because they are told to see them; whereas they are not really told anything at all, but their psychic faculties really “see” the thought-form or astral-image which has been projected by the powerful thought and will of the magician. But the writer is right in his assertion or implication that the things that are “seen” by the spectators have no physical or material reality. The fact that the camera fails to register the performance is proof conclusive of the immaterial nature of the scene.

The writer also is right in his assertion that, in the other and higher form or phase of Magic, “you actually see what you think you see.” In this form
of Magic there is an actual physical or material manifestation. Such manifestations are readily registered by the camera, and show plainly in the photographic prints. In this class of magical phenomena the magician employs his Visualizing Power to create a mental framework or model for the further manifestation; then by the employment of highly concentrated Prana, directed and held firm by the Will, he causes an actual materialization in the substance of the Prakriti or Akasha, the Material Element of Fine Substance which pervades all space, which I have explained to you in a preceding lesson. Or else, he employs the Prana in other ways which I shall explain to you as we proceed in this lesson.

In this effective control of Prana, guided by Concentrated Thought and Will, the Hindu magician often produces effects which seem to be miraculous, and which many find impossible to explain or understand except under the theory that there are "supernatural" forces, powers, or entities operative in the case. But this is not claimed by the advanced Hindu sages who thoroughly understand the power in question, and its effects; and who, in fact, are able to perform apparent "miracles" of this kind of a far higher character than even the ones which are witnessed by the average person.

These sages hold that there is absolutely nothing "supernatural" about the power employed or the effects produced. They assert positively that the
power and the effects are purely "natural" in character, and come fully under Natural Law and Order. The fact that there are certain Finer Forces of Nature, unknown to the masses of people but known to certain advanced minds of the race, which are employed in order to work these apparent "miracles," is one known to the sages and their students, and to a few European and American students who have been permitted a glimpse "behind the veil."

I shall point out to you the nature of these Finer Forces of Nature, and how they are employed in this higher wonder-working, as we proceed with this lesson. In fact, in later lessons of this volume, you will be shown how to employ some of these Finer Forces effectively, in certain directions. My only purpose in mentioning them here is to point out positively to you the fact that the Hindu magicians, even of the highest order, employ purely Natural Forces and Laws and produce purely Natural Effects and Results; and that their learned men positively corroborate this statement.

You will remember that in the preceding lesson I called your attention to the performance of certain lower-phase Hindu magicians in which, by psychic illusion and sleight-of-hand, they seemed to make a Mango Tree grow from a tiny seed in a short space of time; and seemed to make fish-eggs hatch in a few minutes. In such case, there was only the mental picture or illusion of the growing tree, and the hatched fishes, the fruit or fish after-
WARD handed around to the spectators being produced by sleight-of-hand.

Now, in a few very rare cases, there have been magical performances exhibited to competent observers, by skilled and advanced Hindu sages and teachers, in which there was a real and actual rapid growth of the planted seed, and a rapid hatching of the fish-eggs—a real tree, blossom and fruit being exhibited in some cases, and actual fish being produced from eggs in other cases. There are photographs in existence showing conclusively the real physical and material character of the phenomena; these photographs, however, were allowed to be taken only with the positive promise that should not be made public—the sages not wishing to suffer from the notoriety which would surely follow such publicity.

Now, you may ask, how could such actual, physical and material results be obtained without violating Natural Laws? Here is the explanation. By the skilled employment of Prana, projected and held firm by the Concentrated Thought and Will of the magician, Nature was compelled to “speed up” her processes in the development of the tree and fruit from the seed, and the fish from the eggs. None of her processes were changed, but they were merely “speeded up.” Using a familiar illustration, it might be said that Nature’s film of the whole process, in such cases, was run at a highly increased rate of speed, and the picture on her screen was rushed
through in a few minutes, instead of the many days required for the performance when the film was run at the regulation speed. That's all!

Unless the mango seed had been alive and perfect, no magical power could have grown a tree from it. Unless the fish-eggs had been properly fertilized and alive, there could have been no fish hatched from them by any magician. The whole natural process of growth was performed by the vital forces of plant and egg, just as in the normal growth—the only difference being the "speeding up" of the process, or running faster the vital film. Nature gives us many familiar illustrations of the fact that time is relative, not absolute, in natural processes. Some seeds sprout faster than do others; some eggs hatch faster than do others. A tiny insect is born, matures, breeds, lays eggs, and dies, all in the space of a single day.

Other creatures perform the whole life-cycle in a few hours, a few days, a few weeks, as the case may be. In very dry countries, where there is only one rain each season, certain plants sprout from the seed, mature, blossom and produce their seed within a few days—they must do so in order to preserve the life of their species at all. The familiar growth of a mushroom should be sufficient to show what Nature can do in the matter of "speeding up" her processes.

The study of insect-life is equally illuminating on this score. Certain microscopic life-forms go through
HIGHER HINDU MAGIC

several generations of breeding during the course of a single earthly day. On the other hand, scientists think it probable that there are other worlds in space in which the normal lifetime of the highest creatures may be thousands of years in length. Time is relative, not absolute. It is all a matter of the relative speed at which the Film of Life is run in Nature's moving-picture machine.

In the case of the rapid sprouting of seeds, and the rapid development of plants, in the manifestations of these higher-phase magicians of India, the seeds and the soil employed have been examined by European scientists, and found to be free from any foreign chemical matter. Subsequent examination showed the remnants of the seed clinging to the sprout, and the presence of tiny roots proceeding in the opposite direction as in the case of the normal development from the seed.

Some scientists have held that the action of the Prana, under the direction of the magician, is akin to that of the "actinic rays" of light which have a very important part to play in the normal development and growth of plant life. The Actinic Rays are not heat rays, you must remember; they are the rays which work chemical changes in plants, produce sunburn on the human skin, and register on photographic plates. This belief seems reasonable, in view of the fact that experiments have shown that the magician's hand, held upon the skin of a European visitor for fifteen minutes, produced a
red mark resembling sunburn; and that his hand held over a covered photographic place produced an effect upon the latter skin to that of the X-Ray—in short, it “developed” on the plate.

Another familiar performance of the Hindu magicians employing the power of projected Prana in the way just mentioned, is that in which water is made to “boil” without heat, by the power of the magician. The magician takes in his hands a glass, jar, or other receptacle containing ordinary water, and then concentrates intensely upon it. Before long there is noticed a peculiar ebullition, bubbling, or “boiling” in the water, tiny bubbles forming at the bottom and sides of the receptacle and then mounting to the top. In every way, there is the appearance of the application of great heat—yet the water is merely luke-warm, or even cool. Some have held that the term “effervescence” is more applicable than that of “boiling.” The water appeared to be strongly charged as if with carbonic-acid gas.

As might be supposed, those who have investigated this phenomenon took the precaution of preventing the introduction of any foreign effervescing substance in the receptacle or in the water. In some cases the visitors have brought sealed jars, or test-tubes, filled with water from their own wells; the whole being kept sealed until after the experiment, and even then subjected to a chemical test. But the phenomena manifested perfectly even under these strict test-conditions. It is said that the one scien-
tific observer connected the water with a delicate scientific instrument resembling a galvanometer—but no current or electricity or magnetism was registered! Some have thought, however, that the water seemed slightly warmer after the performance, though this may have been caused by the heat of the hands of the magicians; I know of no application of the thermometer having been made to decide this point. Others have held that the water tasted “flat” and insipid after the performance; but this may be merely the result of imagination or suggestion, and I know of no scientific test made to decide this point.

The explanation of these striking phenomena is undoubtedly that of the application of intensified Prana to the water, as I have said previously. This is the statement of the Hindu sages themselves, and there is no good reason for holding otherwise. In fact, anyone knowing the process is able to “magnetize” water by the projection of Prana into it in a certain way. Many western “magnetic healers” employ a similar method in certain forms of treatment by “magnetism.” In fact, in a subsequent lesson of this volume I purpose giving to you the full directions for “magnetizing” water in this way, so that you may experiment with it in an interesting way. I cannot, however, promise that you will be able to duplicate fully the feats of the Hindu magicians just described—they have devoted life-times to developing their projective power, you must remember.
Another feat of a similar nature is performed by certain magicians in the region around and about Benares—I have never heard of it being performed in any other part of India, though I do not know why this should be so. In this feat the magician produces what seems to be a process of "refrigeration by evaporation," lowering the temperature of a jar of water by a marked number of degrees, as registered by the thermometer. In this case, the open jar of water, composed of clay and quite common in tropical or semi-tropical countries, is wrapped with cloths saturated with water, and is held in the hands of the magician, whose attention is then closely concentrated upon it. The Prana is thus projected into the moistened cloths surrounding the jar, and evaporation is produced in the water moistening the clothes. Such evaporation produces a certain fall in the temperature of the jar, and the interior water in time becomes cooler.

That the procedure follows purely natural laws and order is evidenced by the fact that in many tropical countries water is habitually cooled by placing it in a water-jar, surrounding the jar with moistened cloths, and placing it in the sunlight; evaporation and consequent refrigeration thus resulting. Here, however, the Prana of the magician takes the place of the sun's rays, and in some strange manner produces an evaporation of the water saturating the clothes, and thus lowers the temperature of the interior water. The feat is a wonderful
HIGHER HINDU MAGIC

one, undoubtedly, but it is seen to proceed according to Nature's well-established laws, and not contrary to them.

Another employment of Prana by the Hindu magicians, and by their brethren in other oriental countries, is that of the healing of disease by "laying on of hands" and similar methods. This, however, does not seem to be so wonderful to western people in these times, as it did fifty years ago. This, because in our western lands we have had many instances and proofs of healing work performed in a similar manner by the "magnetic healers" and others in the same general class—not to speak of the various forms of Mental Healing now so popular in our own land.

That there is a subtle vital-force, or nervous-energy, residing in the human organism, and which is capable of being transmitted to the bodies of other people and thereby giving to them increased strength and energy, is no longer doubted by western science. Evidence of its efficacy are found on all hands. Many schools of healing have been based upon this principle. The Hindus have for many centuries past known and practiced this method of healing, and some of their magicians have attained wonderful proficiency in the employment of Prana for this purpose. At a later stage of these lessons, I shall give you the practical information and knowledge I have acquired concerning these Hindu Pranic Methods of Healing.
The wonderful tales of miracle-working in India, in some cases even asserting that the “dead have been raised,” were formerly either discarded as fanciful superstition, or else as being real occurrences arising from “supernatural” causes. Modern science, however, has given us a key to these apparent mysteries. It has shown us that in many cases of apparent “death,” there has not actually occurred that disintegrating process which is the sign of actual physical “death.” In such cases, there has been merely an extreme instance of “suspended animation,” in which though consciousness had departed from the person, his vital organism had not as yet reached the stage of disintegration. In fact, such disintegration frequently does not actually begin for some time after the apparent death of any person.

This is proved in two ways, viz., first by the fact that persons have been re-energized into life by the application of electricity, or chemical injections, which have set into renewed activity the vital organs; and, secondly, by the fact that organs removed from the bodies of recently deceased persons have been kept alive and functioning for long periods of time, under the proper conditions such as chemical solutions, electrical currents, etc. Biologists have experimented on animal-organs in this way with remarkable success; and the current scientific journals record the resuscitation of animals apparently long since “dead.” There is a natural limit,
however; and this limit once passed, there can be no such restoration of vital activity.

An understanding of these facts will enable you to see how it can be that the Hindu magicians, by the proper application of concentrated Prana, supported and sustained, directed and controlled, by Concentrated Thought and Will, may be able in certain cases to restore vital activity to bodies apparently “dead.” The same force that raises sick people from their beds, under certain exceptional circumstances may be employed to raise apparent corpses from their tombs—all within purely Natural Law, and without calling in the so-called “supernatural” in any way. With this understanding, the “miracles” recorded in many ancient and modern religions may be seen to have been valid, and not fictitious, but to have been due to the operation of purely natural forces and not “supernatural” powers at all. This “natural” explanation, by the way, is the one favored by the most advanced Hindu sages, although the masses of the Hindu people favor the “supernatural” theory.

Another interesting phase of magical performance of the higher-grade Hindu magicians is that which may be called “levitation,” or the act of raising one’s body, or the body of another, high up into the air, where it remains unsupported, and apparently defying the Law of Gravitation. The feat is often counterfeited with some degree of satisfaction by means of special apparatus,
etc., and western writers have jumped to the conclusion that the Hindu magicians perform their feats in the same way. But the testimony of competent western authorities seems to show that the feat, as performed by the best Hindu magicians, is genuine and actual, and cannot be accounted for under the theory of trickery. Nor can it be placed in that category of the Hindu Magic in which there is merely a mental illusion or even a projected thought-form, for the photographic plate has registered its material and physical reality. The explanation must be sought elsewhere.

In the performance of this feat of levitation, the body of the magician, or of some other person whose body is thus controlled by the magician, is seen to rise slowly in the air and then float around freely, buoyantly, as a piece of light wood floats upon the surface of the water. The advanced Hindu sages assert that the phenomenon is genuine, and does not arise from trickery; they claim that it is caused by a peculiar application of Prana, directed and controlled by Rhythmic Breathing, which in some unknown way counteracts the pull of gravity and raises and sustains the body against such pull. The principle of Rhythmic Breathing is held to play an important part in the production of this phenomenon. One is here reminded of the familiar feat of our western land, in which the body of a heavy person is lifted easily from
the ground upon the finger tips of several persons who are breathing in rhythmic unison. One may find the key of levitation by following up this significant lead.

The Hindu magicians, themselves, say that they do not understand "just why" the body is raised into the air during the act of Rhythmic Breathing. They do know the "just how" element of applying the method, although they are bound by oath not to reveal this. They insist that only certain of their number are ever able to produce this levitation, the remainder never being able to get the "knack" of the procedure, no matter how carefully they may be instructed by their teachers. They do not pretend to be able to account for this fact, although they insist upon its truth.

The magicians say that they produce the phenomena of this kind principally by creating a strong mental picture of their body (or the body of another) rising in the air and floating around as I have described; then projecting a strong current of Prana in such a way as to neutralize the pull of gravitation, and at the same time performing a certain form of Rhythmic Breathing (in which last the "secret" really consists). They claim that they are greatly fatigued after a feat of this kind; this would seem to indicate that the Will is actively employed in the process.

It is interesting to note, in connection with this
feat, that in one’s dreams one frequently experiences the vision of floating in space in a similar way, evidently overcoming the pull of gravitation. There are but few persons who have not experienced this “floating” or “flying” vision at some time in their lives. Moreover, it is known that certain celebrated spiritualistic mediums have produced this “levitation” phenomena; they attributed it to “spirit power,” whereas the Hindu magicians say that it is due to purely natural (though generally unknown) forces, and that the mediums evidently called these forces into operation in some way, without understanding their real nature. Many of the best western occultists are inclined to accept the Hindu explanation as correct.

Another phase of phenomena manifested by the Hindu magicians would seem to account for and explain, at least to some extent, certain “materializations” of the western spiritualists. The Hindu magician, after a long period of intensive concentration (usually employing the Crystal Ball or similar object for the purposes of Concentrated Visualization), will cause the gradual materialization of the form of some animal, or person, or other thing, which to all appearance is real, and which certainly is not a mere mental illusion, for it has been registered upon photographic plates. Not only have entire bodies been materialized in this way, but human hands have been formed in
like manner, and have been made to ring bells, touch the strings of a musical instrument, to make sounds of knocking of tables, doors, etc. In short, they exhibit the familiar incidents of the western spiritualistic seance—only they claim that their effects are produced by purely "natural" means, and that "spirits" or disembodied entities are not involved in them.

The Hindu magicians hold that in the production of this class of phenomena they simply create by Concentrated Visualization the ideal form or mental picture of that which they wish to have reproduced in physical form; this ideal form they project by the Will, and strongly energize with Prana, by a secret mental method known to themselves. They say that when this process is properly employed, there gradually is created in the Prakriti or Akasha (the subtle Ethereal Substance previously described) the materialized form of that visualized object. This form may be moved by the Concentrated Will of the magician, accompanied by the power of the projected Prana, and thus made to act as if it were alive—though it always remains a mere automaton. When the Concentrated Attention of Thought and Will is removed, then the materialized form rapidly disintegrates into its original element, and disappears from view and action.

Without wishing to express a positive opinion in
this matter, I think that it is interesting to note the apparent correspondence between this ancient Hindu theory and explanation of such "materializations," and the recent statement of the psychic research investigators of the western world concerning the "ectoplasm" or "psychic substance" which has been found present in cases of spiritualistic materializations, and of which the forms of the materialized "spirits" are held to be composed.

The Hindus claim that the psychic researchers have discovered materialized substance produced, probably unconsciously, by the medium under the natural laws described by them; they hold that eventually the Hindu theories will be found to account for all such phenomena.

As I have said, however, I decline to announce my final conviction concerning these theories—I prefer to let Time tell the tale in its own way. In the meantime, however, I have given you the Hindus explanation as, at least, very interesting and suggestive, and as worthy of respectful consideration owing to their centuries-old experience in the matter, and their success in manifesting results.

Another class of phenomena produced by the Hindu magicians, which deserves careful attention here, is that in which there seems to be a neutralization of the destructive and painful effect of fire upon the human body. In this class are found the many instances and forms of "fire eating" per-
formed by the Hindu magicians, and also of the "fire walking" feats performed by some of them at rare intervals, and upon special occasions. This last feat, also, is found to be performed as a religious or mystical rite in some of the South Sea Islands, in Africa, and in the Desert Region of the United States by certain Indian tribes.

You will understand, of course, that I am here alluding to the genuine phenomena produced by the Hindus, and by these peoples and tribes, and not of the counterfeit phenomena easily produced by any western magicians by means of special chemicals, apparatus, etc. As I have repeatedly said to my students: "Every counterfeit implies the existence, somewhere and sometime, of the real thing."

In the ordinary "fire eating" or "fire handling" performances of the Hindu magicians there is found the familiar forms of placing blazing or red-hot objects in the mouth or in the hands of the magicians—there to be held for a few minutes, and then withdrawn, no injuries or marks being left on the skin as would be the case of the ordinary person subjected to the experiment.

In the "fire walking" feats, a long pit or trench is dug, and filled with combustible materials, over which are placed large flat stones. The fires are lighted and, after the stones are white-hot, the magician walks over them with bare feet, with
perfect ease, and without the slightest discomfort or injury. In some cases the magicians take with them other persons, whom they protect by the same means employed in their own case.

This is apparently all there is to the performance or ceremony; reports from the various parts of the world in which it is exhibited seem to agree upon the general facts and upon the details as well. The savage races claim that it is a religious or "supernatural" event; the Hindus, however, claim that it is due to the control of purely natural laws and forces, and that it is superstitious to "drag in" anything of the "supernatural" order as an explanation of a purely natural phenomenon.

The Hindu magicians, while guarding most strictly the methods of their performance of these fire feats, nevertheless discuss quite freely certain features in connection therewith. For instance, they say, in the first place, that the first thing to acquire in the case is the total absence of Fear. They claim that this Fearlessness is a prime requisite of Success in the undertaking. They relate traditions of certain pupils who had acquired the "knack" of performing the feat, but whose imaginations got to working in the wrong direction at the time of the feat, and whose Fear thought actually caused them to lose their protective power, and thus to fall upon the stones in a charred, lifeless condition. So, first of all, there
seems to be necessary a Concentrated Visualization of FEARLESSNESS.

The Hindu magicians then say that they employ controlled Prana, held firm by Will, in order to “change the vibrations” of the Fire which comes in contact with them—this, they claim, is the “great working secret” which they refuse to divulge, although they assert that it is really quite simple, once understood, and that it is closely connected with the practice of Rhythmic Breathing, that invariable adjunct of all Hindu Magic in which Prana is employed in any way. They explain, quite logically, that “Fire is merely one form of vibration—one form of Energy.” Then they say that “Prana is the Essence of Energy, and the Master of Vibration,” and that Prana is able to lower or heighten the vibratory rhythm of anything in the universe.

So much for the Hindu explanation. It sounds reasonable. It may be that the ancient Hindu sages fully understood the same principles which modern western science now seems to be on the eve of discovering—the rhythmic vibratory power of the electronic forces of Nature. The last word in science is: “Everything is in vibration; the difference in things is due chiefly to their different rates of vibration.”

It seems a pity that the ancient Oriental sages have locked so many of their most important secrets
so tightly, and bound their followers so securely, that the world has practically been without the good that might have arisen from a knowledge of these principles. But, our talented scientists have uncovered many of them in time, and seem to be on the brink of discoveries which will make many Finer Forces of Nature open and free to the race. The Oriental way differs from the Occidental way: probably each way is best suited for its own peoples.

I am frequently asked for an explanation of the tales and reports of travelers concerning what may be called the "hibernating" performances of certain of the Hindu Yogis, that is to say, of the reported instances in which these Yogis have allowed themselves to be buried in deep graves, and have remained there for many months, and when finally resurrected have resumed life and living without apparent disturbance. Answering, I have said that, in the main, and barring fantastic trimmings and dressings of the main facts, these tales and reports are true.

Moreover, these feats are held by the Hindu sages to be the result of perfectly natural processes, and the control of certain physiological functions; and to be in no way any more "supernatural" than are the quite familiar instances of the hibernating animals of our own country, who remain without food and drink, and practically
without breathing, in a torpid or lethargic state, during the winter months. The cases of the bear, squirrels, bats, porcupines, snakes, and other animals show how Nature has provided for continuance of life during hibernation.

This hibernating feat is usually performed by the Hatha Yogis, of India, a class of Yogis who have devoted much attention to the control of the involuntary functions, organs, and muscles of the body—often producing abnormal conditions by reason thereof. For the most part, their performances are of a very low order, and those performing are held in but low esteem by the higher classes of Hindu sages, yogis, and magicians. In our western world they would be regarded as "freaks" and pathological curiosities. They are able to control the actions of their internal organs, to reverse the peristaltic action of the intestines and stomach, etc. Many of their performances are quite disgusting to the western observer, and to many of their own land, as well. The hibernating feat is the result of long practice in acquiring control of the physiological functions, and of suspending their operation while the Yogi indulges in a protracted trance. I do not care to dwell upon this phase of Hindu Magic, for obvious reasons.

I am glad to be able to substantiate the reports of the travellers concerning the immunity to the attack of wild beasts, serpents, etc., which is pos-
ORIENTAL WISDOM

possessed and manifested by the so-called "holy men" of India. They have developed the power of repelling the minds of the wild animals, and of surrounding themselves with a protective mental aura, built by Concentrated Visualization and held firm by Will. Moreover, they have, in many cases, also acquired the art and science of actively defending themselves by means of the application of Prana, projected by the Will. I have been assured by good authorities that cases are known in which a Hindu magician, Yogi, or "holy man," has struck dead in their tracks certain wild animals which sought to attack him—this by simply concentrating the Magic Power of his Eye upon them. His focused glance carried with it highly concentrated Prana, projected forcibly by his Concentrated Will, and the effect was as powerful as a high-voltage charge of electricity.

I have been told by creditable persons of a certain case in which a tiger was struck dead in the manner just related, the person employing the force being a renowned Guru, or Hindu Teacher. India is also filled with similar tales of human beings being destroyed by a burning glance of an injured "holy man," whom they had insulted or otherwise hurt. The British troops likewise have their own traditions concerning soldiers who have insulted Yogis in the midst of their meditations, or who have profaned native "holy places," and
HIGHER HINDU MAGIC

who have perished by "being struck" by some subtle, invisible force in this way. One needs but a short sojourn in India to become satisfied that there certain is "something in it" when these tales are told him upon good authority.

I might proceed almost indefinitely in my recital of strange and wonderful magical performances of the Hindu magicians which have come to my attention; but the above must suffice. The Hindu sages insist that in each and all of such cases there is nothing at all "supernatural," but that all are the effects of the application of Nature's Finer Forces, chiefly those of Concentrated Visualization and Will-Power, accompanied by a controlled and directed application of Prana, as I have previously stated to you. The Rhythmic Breathing of the Hindus also plays an important part in these processes; for that reason I shall present to you, as we proceed with these lessons, a comprehensive explanation and description of the Hindu Teaching on this important subject. The efficient use of Prana is largely dependent upon the Mastery of Rhythmic Breathing, as you will see later.
QUESTIONNAIRE
(LESSON IV)

1. Distinguish between the Higher and Lower Hindu Magic.

2. Explain the essential difference between these forms.

3. How does the Camera make the distinction between them.

4. What is said of the Mastery of the Finer Forces of Nature?

5. What is said of Natural Miracles?

6. What is said of Speeding up Nature's Film Roll?


8. Give Illustration of Time Element in Natural History.

9. What is said of Prana and the Actinic Rays?

10. How is water boiled by Pranic Energy?

11. How is Refrigerative Evaporation produced by Pranic Energy?

12. How are Natural Laws employed in Higher Hindu Magic?

13. Explain Healing by Prana in Laying on of Hands.

14. How are the Sick Healed and the Dead Raised by Hindu Magic?

15. Describe the Effect of Prana in these Phenomena.

16. Describe Levitation by Hindu Natural Magic.

17. Explain Rhythmic Breathing in Levitation.

18. Explain the Secret of Magic Levitation.

19. Describe the use of the Crystal Ball in Hindu Magic.

20. Explain Concentrated Visualization and Materialization.

21. Explain the manifestation of Ectoplasm.

22. Explain the nature of Psychic Substance.

23. How is Prakriti manifested in Hindu Magic?

24. Is Hindu Magic Supernatural, or Natural?

25. Describe the Fire-Eating Magic of India.

26. Describe the Fire-Walking Magic of India.

27. Explain the Mental Element in Hindu Fire Magic.

28. Explain the Element of Prana in Hindu Fire Magic.

29. Explain the Hindu Hibernating Magic.

30. Explain the Power of the Eye in Hindu Magic.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON V
The Science of Pranayama

All students of the Hindu Teachings recognize and realize the important part played in the Oriental Magic by what is known among the Hindus as "Pranayama." Pranayama is defined as: "The Science of the Regulation of the Breath for the purpose of controlling, directing, and applying the Prana or Vital Force." Pranayama is largely concerned with Rhythmic Breathing, consisting of the stages of inhalation, retention, and exhalation of the breath in the measure of a stated rhythm. Pranayama is a feature of that great school of the Hindu Yogi System known as Raja Yoga, and is regarded by the Hindu sages and teachers, as well as by their students, as a very important part of their occult and esoteric teachings.

In a preceding lesson of this volume, I have given you the Hindu teachings concerning the nature of Prana, the great Energy Principle of Nature, more particularly that phase of it which is identified with Vital Power. I need not repeat this explanation here: you should by this time know exactly what Prana is, and at least something of what it does when properly applied. I shall, however, repeat the following short statement of that eminent Hindu teacher, and celebrated Yogi, Swami Vivekananda, concerning Pranayama. The Swami said:

"The sum-total of all force in the universe, mental and physical, is Prana. We must get hold of that 121
which is setting the whole machine in motion, and that is Prana. The most obvious manifestation of Prana is the Breath. So we must first get this power, and get it by beginning at the beginning, i.e., the control of the Prana by Pranayama. The knowledge and control of Prana is what is meant by Pranayama. Pranayama opens to us the door of almost unlimited power. The control of Prana is the end and aim of Pranayama. When the Yogi becomes perfect in Pranayama, there will be nothing in Nature not under his control. All the forces of Nature will obey him as slaves. When the ignorant see these powers of the Yogi, they call them miracles. He who has grasped Prana has grasped all the powers and forces of the universe, mental and physical. He who controls Prana, controls all; because Prana is the generalized manifestation of Force."

Before proceeding to explain to you the principles of the Hindu Rhythmic Breathing, and instructing you concerning its methods, I shall describe and explain to you the Hindu Teachings concerning the physical mechanism which is employed in the processes of Pranayama, or Control of the Prana. In addition to the knowledge possessed by our western science concerning the two great branches of the nervous system, viz., the cerebro-spinal nervous system, and the sympathetic nervous system, the Hindu occultists possess and teach an additional knowledge concerning man’s nervous system—a knowledge that
THE SCIENCE OF PRANAYAMA

until very recently was held sacred by the Hindu teachers, and not allowed by them to become public, especially to non-Hindus. This strictness, however, has been relaxed in late years: but even now there is great care and caution observed in making public this information.

Even Swami Vivekananda’s conservative and cautious statements concerning the Kundalini, or “the Serpent Power,” were criticized by his fellow teachers as “dangerous revelations,” and he was blamed for making them public at that time, some thirty-five years ago. But since the time of that great Yogi teacher, several translations of important Hindu books have been made, and further knowledge has been made available to those who know where to look for it. Moreover, the Hindu sages now are found willing to divulge and reveal to selected and accepted Europeans and Americans some of the “inside information” which is not contained in printed or written books.

In these lessons I am able to give you information on this subject which I would not have been permitted to have made public twenty-five years ago without breaking certain promises made by me, which, of course, I would not have done under any circumstances. Even as it is, I feel that there is very little danger of this information falling into the hands of those who are not prepared or fitted to receive it. The distribution of this book will be made carefully, according to the plans adopted by
me before these lessons were written; and, thereby, there are avoided certain risks of the instruction falling into the hands of unprincipled persons who might wish to employ the power for selfish and unworthy ends.

In the first place, the Hindu Teachings hold that in each human body there is stored up a supply of Prana, and that this supply is constantly in touch with the universal supply of Prana which abides throughout all space. The human body is regarded as a little inlet of Prana, which is connected with the great Ocean of Prana, and upon which infinite supply it may draw freely. This figurative illustration of the tiny inlet, and the great ocean with which it is connected, and of which it really is a part, is a favorite one in the Hindu Teachings; it aptly pictures the apparent separateness, but real connection and contact, of the individual existence and the universal existence, and of the Power which abides in each. So you see, the Yogi feels that he has "all the Prana there is" to draw upon when he needs a greater supply—and he is right: the highest teachings so hold.

Let us now take a general view of the Hindu Teachings concerning the physical mechanism over and by means of which the Prana operates in the processes of Pranayama.

In the first place, they hold that the Spinal Column is the seat of a wonderful arrangement not recognized by western science. The Spinal Cord is held
THE SCIENCE OF PRANAYAMA

to have an invisible channel in its centre, this being called Sushumna. On either side of the Sushumna flows a current of Prana—the two currents passing through the substance of the Spinal Cord. At the lower end of the Sushumna is found a subtle, invisible substance, a tenuous form of Prakriti or Etheric Substance, having the form of a triangle.

This triangular substance is known as the “Lotus Chamber of the Kundalini,” and is the reservoir or storage house of a certain very powerful and potent form of Prana which is known as Kundalini. The Kundalini is often called the “Secret Energy,” or the “Serpent Power,” in the Hindu teachings. It is regarded as of the greatest importance by the Hindu sages, and is held to be the Key of Power in many magical and occult processes. Certain phases of the Yogi Teachings are based almost entirely upon the principles and activities of the Kundalini.

The two currents of Prana which flow along the channel of the Spinal Cord, known as the Sushumna, have distinctive names in the Hindu Teachings. The current that flows on the right side of the Sushumna is the positive current; it is known as the Pingula current. The current that flows on the left side of the Sushumna is the negative current; it is known as the Ida current (Ida is pronounced as if spelled “ee-dah”). The respective terms, Pingala and Ida, are sometimes applied to the respective channels over which these currents
flow, as well as to the currents themselves. Each of these currents has its own distinctive qualities and properties, and produces its own characteristic effects; they constitute important elements of the methods of Pranayama.

Another important element of Pranayama is that of the Sushumna Lotuses—the great centres of Prana which are located in certain positions along the channel of the Sushumna. These Lotuses or Centres are as follows: (1) the Muladhara, or lowest lotus, located at the base of the spinal column; (2) the Svadhisthana, the second in ascending order, located on the spinal column in the region of the Reproductive Organism; (3) the Manipura, still higher up on the spinal column, in the region of the Solar Plexus; (4) the Anahata, still higher up on the spinal column, in the region of the Heart; (5) the Visuddha, still higher up on the spinal column, in the region of the Throat; (6) the Ajna, located in the head, back of and between the eyebrows, and in the region of the Pineal Gland; the Sahasrara, or Thousand-Petalled Lotus, located in the brain, at the top of the head, extending in astral form and substance even outside of the head, above it, and brooding over the top of the head like a bird over her nest.

While in the popular usage these Seven Centres of the Sushumna are known as the Lotuses, the technical name for them in the Hindu Teachings is “the Chakras.” The term, “Chakra,” means,
THE SCIENCE OF PRANAYAMA

literally defined, “wheel, disc, or whirling round object—a thing having circular motion.” The term, Chakra, is applied to these Lotus Centres because the latter manifest a peculiar vibratory, whirling activity when aroused into motion by the Kundalini ascending the channel of the Sushumna, as you will have explained to you presently. In addition to the Seven Great Chakras, there are numerous minor and subordinate Chakras located in various parts of the body, but which need not here be considered in detail by you.

The Chakras are composed of such fine etheric substance as to be invisible to the ordinary vision; but they may be perceived by those in whom psychic or astral visioning has been awakened. Though spoken of as if they were material organs, they are not so at all. The ancient Hindu teachings consider them to be practically “psychic centres,” without going into detail concerning their actual substance; the modern Hindu teachings, however, state plainly that they are composed of “astral or etheric material or substance.” It has been noted, however, that several of them have physical counterparts in the several nerve-plexuses of the body, i. e., the solar plexis, the cardiac-plexus, etc., while another has a physical counterpart in the pineal gland. But the physical counterparts must not be mistaken for the psychical centres.

The Hindu Teachings hold that while the several

127
Chakras are invisible to ordinary sight, they are seen by the psychic or astral vision as brightly colored, in various hues, tints and shades. When not aroused, the Chakras are motionless and rest like drooping flowers. When aroused and energized by the ascending Kundalini, however, they raise themselves like sunflowers facing the sun, and their motionless condition is transformed into one of a rapid whirling and spinning motion, giving the appearance of the familiar “spinning wheel fireworks” familiar to our childhood Fourth of July experiences. The Yogi actually “sees stars” during some of his psychic or occult experiences; and many western psychics have had experiences of this kind, under certain conditions, without understanding the real cause of the peculiar phenomenon.

As I have said, in the lowest Chakra, the Muladhara, there is a great quantity of stored-up Kundalini, that potent form of Prana. The highest Chakra, the Sahasrara, distributes the Kundalini to the brain. The Sushumna is a great battery of psychic force and power, and each of its Chakras has its own special function in the generation or distribution of certain forms of Prana. In Pranayama, in the practice of Rhythmic Breathing, there is set into action and power the forces of the Sushumna, and its associated Chakras, in the direction of arousing, releasing and directing the Kundalini or Serpent Power which is stored in the lower Chakra, as I have told you. Thus by Rhythmic Breathing the Yogi
THE SCIENCE OF PRANAYAMA

arouses, releases and directs the potent Kundalini according to his will, and thus is enabled to perform the wonder-workings of Yogi Magic, of which you have heard so much in the accounts and reports of the travelers in India, and of which I have spoken in previous lessons.

To understand the mechanism of the action of the Kundalini, you must first note the fact that in the ordinary person the Sushumna channel is almost entirely closed. In the degree of the psychic or occult development of the individual, so is the degree of the opening of this psychic channel, and a corresponding degree of psychic or occult power attained by that individual. The rhythmic vibrations of the Psychic Breathing methods arouse, stir up, and set into activity the stored-up Kundalini at the base of the spine, and causes it to mount slowly the Sushumna channel in the spinal cord, where in its ascending course it arouses and energizes the several Chakras in the order of their respective positions, and thus sets into activity various phases and forms of the psychic powers of the individual, all of which arise from the presence and nature of Prana.

In order that you may have a description of this interesting psychic process in the actual words of a world-renowned Hindu sage and Yogi, rather than in my own simple, everyday speech, I shall now present for your consideration the following description of the process in the very words of Swami Viveka-
Oriental Wisdom

nanda, as given by that celebrated Yogi Teacher in one of his lectures given in London, England. The Swami said:

"In the Lotus of the Kundalini, there is the power of the Kundalini coiled up. When that Kundalini awakes, it tries to force a passage through that hollow canal running through the spinal cord called the Sushumna. As it ascends the Sushumna, the Kundalini rises step by step, and, as it were, layer after layer of the mind becomes open, and all the different Powers of the Yogis become manifested by them. When it reaches the brain the Yogi becomes the Master of mind and body. He finds himself free, and filled with Power.

"In Rhythmic Breathing comes a tendency of all the molecules of the body to have the same direction. When mind changes into Will, the currents change into a motion similar to that of electricity, because the nerves have been proved to show polarity under the action of electric currents. This shows that the Will evolves into the nerve currents, and changed into something like electricity. When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a gigantic battery of Will. This tremendous Will is exactly what the Yogi wants. This is, therefore, a physiological explanation of the breathing exercises of the Yogis. They bring about a rhythmic action in the body, and help us, through the respiratory centres, to control other centres. The aim
of Pranayama here is to arouse the coiled-up power in the Muladhara, which is called the Kundalini.

“All the sensations and motions of the body are being sent to the brain, and sent out of it, through the wires of the nerve-fibres. The column of sensory and motor fibres in the spinal cord are the Ida and Pingala of the Yogis. They are the main channels through which the afferent and efferent currents are traveling. But why should not the mind send the news without any wires? Taking the analogy of electricity, we find that man can send a current only along a wire; but nature requires no wires to send her tremendous currents. This proves only that the wire is not really necessary, but that only our inability to dispense with it compels us to use it. The Yogi says that if the mind can send the news without the wires of the nerve-fibres, then one has got rid of the bondage of matter.

“If you can make the current pass through the Sushumna, you have worked the problem. The mind has made the network of the nervous system, and has to break it, so that no wires will be required to work through. Then alone will all knowledge come to us—no more bondage of body; that is why it is so important to get control of the Sushumna. If you can send the mental current through that hollow canal, without any nerve-fibres to act as wires, the Yogi says you have solved the problem, and he also says that it can be done.

“The Sushumna is, in ordinary persons, closed
up at its lower extremity; no action comes through it. The Yogi proposes a practice by which it can be opened, and the nerve-currents made to travel through. The centre, where the residual sensations are, as it were, stored up, is called the Muladhara, the Root Receptacle; and the coiled-up energy of action is Kundalini, the 'coiled up.' It is very probable that the residual motor-energy is also stored up in the same centre. Now, if this coiled-up energy be roused and made active, and then consciously made to travel up the Sushumna canal, as it acts upon centre after centre, a tremendous reaction will set in. And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and the result is the full blaze of illumination.

"Whenever there is any manifestation of what is ordinarily called 'supernatural' power or wisdom, there must have been a little current of Kundalini which found its way into the Sushumna. Only, in the vast majority of such cases of 'supernaturalism,' they had ignorantly stumbled on to some practice which sets free a minute portion of the coiled-up energy of the Kundalini."

As I have pointed out to you in this lesson, the Muladhara Chakra is located at the base of the spine. In that Chakra, which is the Basic Chakra, lies the coiled-up Kundalini, or Serpent Power, to arouse which through the practice of Pranayama is the great aim of the Yogis. Thus aroused, the
Kundalini, or Serpent Power, ascends and mounts in spiral movement, like the wriggling of a snake, upward along the channel of the Sushumna. The Sleeping Serpent of the Kundalini remains coiled-up and inert. It is not dead, however, but merely sleeping or hibernating like a snake in winter-time. Static it remains, until aroused into a dynamic, active condition by the proper methods or stimuli. On either side of the Muladhara Chakra mount upward the channels of Ida and Pingala, negative and positive currents of Prana flowing through them.

The Kundalini is a powerfully concentrated and intensely potent form, phase or state of Prana. The Hindus always speak of it as “lying coiled-up” at the base of the spine. As I have told you, the Hindus also call it “the Secret Energy,” the “Serpent Power,” or “the Serpent Fire.” Everywhere there is the employment of the idea and name of the Serpent as a figurative or symbolical representation of the Kundalini. There are several reasons for this. In the first place, the “coiled-up” position of the Inactive Kundalini is akin to that of the serpent. Again, the “wriggling motion” of the Ascending Kundalini, in its spiral mount of the Sushumna, closely resembles that of the moving serpent. In its dormant, sleeping state, the Kundalini is sometimes represented by the familiar occult symbol of the serpent holding its tail in its mouth, or having swallowed its tail.

In this symbolic representation, however, the
Hindus have no intention of ascribing an evil character to the serpent. On the contrary, they employ the serpent as a symbol of wisdom and power. The Kudalini is held to be great arouser of wisdom, because it is the power active in certain high states of consciousness or superconsciousness, and in the mental states in which supernormal sensing becomes possible and practicable. This is the reason that the serpent has always been a symbol of wisdom and knowledge—"be ye as wise as serpents," etc.

The serpent has also always denoted power—and the Kundalini is a great source of Power. Mme. Blavatsky, in one of her occult manuals, said: "Kundalini is called the 'serpentine' or annular (i.e., ring-like) power, because of its spiral-like working or progress in the body of the Yogi developing the power in himself. It is an electric, fiery occult or Fohatic power, the great pristine force, which underlies all organic and inorganic matter."

In connection with this symbolic connection between the Kundalini and the Serpent, one's mind instinctively turns toward the Biblical symbolic story of "Adam and Eve in the Garden, with the Serpent hovering near," as the old verse puts it. Many writers have sought to identify the Serpent in the Garden with some forbidden employment of the Kundalini Power in connection with the sexual life of man and woman. I shall have nothing to say concerning this, on my own account. But I shall quote for your benefit certain expressions of opinion
THE SCIENCE OF PRANAYAMA

concerning this matter which I have come across in my studies and investigations of the general subject. Here are the quotations just mentioned.

A writer on the subject of Yoga, says: "A great deal has been said or written to prove that the mystical Tree of Life, spoken of in the Book of Genesis, is connected with the Kundalini—because, when it is awakened, you have then psychic powers—and it was the wrong awakening of the power of life—this extraordinary energy, and the knowledge that it brings—which was wrongly awakened by some being called Adam. That accounts for the Legend of the Serpent, which is the Serpent-Fire—Kundalini. The whole Genesis legend, according to the Oriental view, is merely a way of symbolizing the awakening of the Kundalini force."

In an ancient occult treatise, or manual of magical arts, I once found the following interesting and curious comments upon the allegorical meaning of the Legend of Eve and the Serpent. I pass it on to you, without special endorsement or support, merely for what it may seem to you to be worth. The comments, in parts, are as follows:

"The primordial electricity, or solar force, semilatent within the aura of every human being, was known to the Greeks as the Speirema, the serpent-coil; and in the Upanishads, the sacred writings of India, it is said to be coiled-up like a slumbering serpent. In the third chapter of the Book of Genesis it is symbolized as the Serpent, 'more subtle than
any beast in the field which the Lord God had made.’ Eve, when this force stirred within her, was tempted to its misapplication. Directed downward through the lower physical centres, unhallowed by a consciousness of responsibility to God and the incoming soul, the serpent force or fire brought knowledge of evil. Instead, directed upward through the brain for regeneration, the formation of the deathless solar body, it brought knowledge of God. Hence, the dual operation of the solar force is symbolized as the Tree of Knowledge of Good and Evil.

“The curse of the Lord upon the serpent makes reference to the fact that, during a certain period of human evolution, man shall remain in ignorance of the law governing the serpent (Solar Forces) which shall manifest in man’s lower or earthly vehicles misgoverned by the human mind. ‘And I shall put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise its heel.’ During the above mentioned cycle of evolution, in his ignorance of the Law governing the Serpent Fire, man shall continually direct it downward or bruise its head, while the Serpent Fire, thus misdirected, shall bruise man’s heel—heel being a euphonism for that part of man nearest the earth—that is to say, the body, lower emotions, and mortal mind.

“And the Lord God said: ‘Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of
THE SCIENCE OF PRANAYAMA

the Tree of Life, and eat and live forever. * * * *'
Here, the Tree of Life symbolizes the upward play
of the solar forces for the creation of the deathless
or Solar Body. Hence the meaning is that man
should learn the Law governing the Solar Force,
and, directing it upward, become immortal.”

The student of these subjects become impressed
with the conviction that the ancients were quite well
informed concerning those recently discovered facts
of science concerning the sexual glands, i. e., the
facts that in addition to serving the purposes of
reproduction and generation, the sexual glands of
both sexes also serve a regenerative or energizing
purpose in the vital processes of the individual. It
is now taught by our scientists that these glands
secrete chemical or vital substances which are taken
up in the circulation, and which undoubtedly serve
an important, though but little understood, purpose
and office in the creation and maintenance of
strength and vigor throughout the whole body of
the individual. Some such knowledge seems to be
indicated under the fanciful symbology of the an­
cient occultists of the Orient.

A writer upon the subject of Yoga says: “Now
this energy—this extraordinary fundamental energy
of the body, the Kundalini—is very closely connect­
ed with the creative energies, the sex-energies of
the body; the body is vivified by this energy, and is
utilized for certain purposes. You must either use
up the sex energies of the body in healthful exer-
cises and activities, or in their normal channels of expression, or through these psychic avenues; and if you do not expend them in any one of these three ways, then you have curious mental and physical troubles, perversions and abnormalities, and so forth. The mediaeval ascetics had a twisted view of the whole subject. There is, of course, a great deal of occult knowledge extant concerning the relations of psychic force and the sexual energies; but a pupil will acquire this as he advances."

Swami Vivekananda also contributes the following information concerning this phase of the subject: "Of all the energies that the human body comprises, the highest is that which the Yogis call 'Ojas.' This Ojas is stored in the brain, and the more Ojas there is in a man's head, the more powerful he is. This is the action of Ojas. Now in mankind there is more or less of this Ojas stored up. All the forces that are working in the body, in their highest form, become Ojas. It is all a matter of transformation. The same force that is working outside as electricity or magnetism, will become transformed into inner force; the same forces that are working as muscular energy, will become transformed into Ojas. That part of the human energy which is expressed as sex-energy, easily becomes transformed into Ojas; and as this lowest centre is the one that guides all these functions, the Yogi pays particular attention to that centre. He tries
to take up all this sexual energy and convert it into Ojas."

Another suggestive fact is noted by close students of the subject, namely: that the region of the Base of the Spine, which the Yogis hold to be the Seat of the Kundalini, is known by western scientists to be the precise location at which centre, and emerge from the spinal cord, the nerves supplying the nervous force and energy for the functions of the reproductive and general sexual organism. The modern school of osteopathy, and kindred schools of manual therapy, manipulate this region in their treatments for impotency, sexual weakness, etc.; and the ancient physicians are reported to have treated men for impotency, and women for barrenness, by whipping them with leather-thongs applied to the base of the spine and the general region of the lower back, the hips and thighs. There seems to be more than a mere chance coincidence here. The ancients seemed to know intuitively many things which it has taken our learned scientists many centuries to discover by their own methods.

Closely connected with the Yogi teachings concerning the Chakras, are those which deal with the Nadis, or nerve-channels through which the Prana, and its derivative energies and forces, are sent to all parts of the system, thereby imparting strength, vigor and energy to the entire body. The Hindu Teachings hold that there are over 700,000,000 of these tiny channels in the average human body. In
some of the Yogi teachings, it would seem that these Nadis are regarded as identical with the physical nerves known to western physiology. In other writings of the Hindus, however, it would seem that the Nadis are considered to be really astral counterparts of the physical nerves, invisible to the ordinary vision, but clearly perceived in psychic or astral visioning. At any rate, the authorities all agree upon the fact that the Nadis are "subtle channels or lines over and through which the life-forces, and the pranic-energies, proceed and work in human bodies." There are certain forms of Yogi Breathing designed to "cleanse the Nadis"; you shall be made acquainted with these later on in these lessons.

In the succeeding lesson, I shall make you acquainted with the general subject of the Hindu Rhythmic Breathing, or, as it is frequently known, the Yogi System of Breath. Before reaching that point, however, I ask you to consider carefully the following general statements made by eminent writers upon the subject of the Method of Awakening the Kundalini.

An English writer on the subject says: "The principle of all the Yogi methods is to get the Prana out of the Ida and the Pingala. When this is achieved these Nadis become as dead, because vitality has gone out of them. The Prana then enters Sushumna, and after piercing by the aid of the Kundalini the six Chakras of the Sushumna, becomes 'laya' or absorbed in the Sahasraha. The
means to this end, when operating from the Muladhara, seem to vary in detail, but embody a general principle,—namely, the forcing of the Prana downward, and the Apahana (i. e., a form of Prana concerned with the cleansing away of the waste products of the physical body) upwards (that is, a reverse of their natural directions) when the internal fire is increased. The position is thus similar to a hollow tube in which a piston is working at both ends without escape of the central air, which thus becomes heated. Then the serpent force, Kundalini, aroused by the heat thus generated, is awakened from her potential stated called 'sleep,' in which she lies coiled-up; she then hisses and straightens herself, and enters the Sushumna, when by further repeated efforts the Chakras in the Sushumna are pierced."

An American writer upon the subject of Yoga says: "The whole sum and substance of the Mudras (i. e., practices, methods, exercises, etc.) as a matter of fact, is simply this: That one, while sitting in Asana (i. e., Yoga seating position) and practicing Pranayama, must concentrate on the Chakras, one by one, in turn, beginning with the lowest and meditating upon that, and then on to the next, and then on to the next above that, and so on—until the entire seven have been concentrated upon and meditated upon. The first step is to 'feel' the position of the lotuses, or Chakras, in the body—to become as sensitive and receptive as possible, then to 'feel'
if possible where that centre is. As the centre of consciousness is shifted, you will begin to experience a stirring within. You should hold it there, meditate upon that spot, and then ‘will’ that that centre shall be aroused, by this particular energy which is being directed to that particular centre.

“The process of arousing the Kundalini, may, then, be summarized, thus: Physical and mental exercises of a specific character, arouse this power; and, the power once aroused, vivifies in turn the various Chakras. Sitting in the prescribed Asana (Yogi sitting position), the mind is steadied by a suitable Meditation, and Pranayama is begun. The air is inhaled and retained, being forced downward, in the body, against the lower Pranic currents, which are at the same time forced upwards by contractions of the anal muscles. Concentration, during this early period, has so far been upon Ajna, but is now shifted to the Heart centre, and the thought (image) of a flame is held in the mind, existing in this centre. This is now mentally projected downwards to the lower centre (Muladhara). Internal heat or ‘Fire’ is thereby generated, which arouses Kundalini. Thereupon she becomes active, pierces the opening into the Sushumna, and proceeds upwards to the second centre, which she vivifies—and so on, until all are finally aroused.

“Great care must be taken to guide the Kundalini safely back again, at the close of the Meditation, to its centre, whence it started. It has been said of
this: 'The return of Kundalini is the setting again of the Tivatma in the phenomenal world of the lowest plane of being, after it has been raised therefrom in a state of ecstasy.’ The Kundalini is therefore, as a rule, led back to Anahata (the Heart centre), retained there during a period of meditation, and then led down again to the lowest centre, whence it started. The ease with which this process is accomplished depends partly upon the will of the Yogi, and partly upon the purity of the Nadis.”

Now the foregoing general statements, while very interesting and instructive, are, in my own opinion, too technical, too complicated, for the use of the average western student of the subject. Moreover, the methods and practices referred to therein are designed principally for the attainment of proficiency in certain occult and mystic methods employed for the purpose of inducing or producing certain exalted, transcendental states or psychic conditions of consciousness—certain ecstacies, reveries, and similar supernormal (if not, indeed, actual, abnormal) states of consciousness or unconsciousness.

They have little or nothing to do with the practice of Pranayama for the purpose of acquiring power and strength capable of being applied and employed in everyday life by the average western person—they are too much “up in the air” to be of practical use. Therefore, I shall have nothing more to say concerning them. I am not trying to incubate
ORIENTAL WISDOM

Yogis, or dreamers; I want, rather, to bring forth practical, strong, capable, efficient men and women of the western world. And there are certain Oriental methods, carefully adapted to western life and uses, designed to do this, without leading you into the realms of Transcendental Dreams.

In the following lesson, I shall present for your consideration certain practical forms of the Oriental Rhythmic Breathing Methods, adapted to western use, which will be free from the objections above urged against the complicated, technical methods advocated by most writers upon the subject. My information has been drawn direct from the best Oriental Sources, and then filtered through the cloth of plain, everyday, western common-sense; in this way the adulterations and foreign matter have been eliminated, and the clear, clean, strong essence of the original teachings has been preserved and given you for your instruction. In this effort to make the teachings practical and efficient, I have had the approval and advice of certain authorities upon the Oriental Wisdom whose opinion and good wishes I highly respect and appreciate. Let us avoid and walk away from the Land of Vague Dreams, and keep in the middle of the road that leads direct to the Gates of Practical Achievement and Success, which open into the Land of Mastery.
QUESTIONNAIRE (LESSON V)

1. What is Pranayama?
2. What relation has Pranayama to the Breath?
3. Does Pranayama open the door to Power?
4. What is the testimony of the Sages concerning this?
5. Is the Pranayama Teaching dangerous, or otherwise?
6. Describe the Ocean and Inlets of Prana.
7. Describe the Infinite and the Finite Prana.
9. What and where is the Lotus Chamber of the Kundalini?
10. What is the Kundalini or Serpent Fire?
11. Describe the Ida and the Pingala.
12. Describe the Muladhara; the Svashisthana.
13. Describe the Manipura; the Anahata; the Visuddha; the Ajna; the Sahasraha.
14. Describe the Chakras; the Whirling Energies.
15. Describe the Psychic Centres; the Psychic Fireworks.
16. Describe Rhythmic Breathing and the Chakras.
17. Explain Rhythmic Breathing and the Kundalini.
18. Explain the Coiled-up Kundalini or Psychic Serpent.
19. Describe the Ascending Kundalini, or Awakened Serpent.
20. Describe the Activities of the Serpent Fire.
21. Describe the Positive and the Negative Sushumna Currents.
22. Describe the Human Psychic Battery.
23. What is the Root Receptacle of the Kundalini?
24. How is the Sleeping Serpent of the Kundalini aroused?
25. Explain the Symbolism of the Serpent.
26. What is the Occult Meaning of the Serpent in the Garden of Eden?
27. What is the relation between the Serpent and Sex?
28. What is the Tree of the Knowledge of Good and Evil? the Forbidden Fruit?
29. What is Ojas? the Nadis?
30. What is the Secret of Mastering the Serpent Fire?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON VI
Oriental Rhythmic Breathing

In the Hindu Practice of Pranayama, in which Prana is generated, directed, and applied in various ways by certain methods of breathing, it will be found that the idea of “rhythm” is present in all these methods, exercises, and practices. This is not because of any vague or irrational superstition on the part of the Hindu sages and teachers, but rather because of their recognition of the most important part played by Rhythm in the activities of the universe. Everything in the universe is in constant motion. The difference in things arises chiefly by reason of their varying rates of vibratory motion. And all motion proceeds according to a definite rhythm or measured beat. It has truly been said by eminent scientists that, “Everything beats time, in measured rhythm.”

A leading authority in physical science says: “Rhythm is a necessary characteristic of all motion. Given the coexistence everywhere of antagonistic forces—a postulate which is necessitated by our experience—and rhythm is a necessary corollary. All motion alternates—be it the motion of planets in their orbits, or ethereal corpuscles in their undulations—be it the cadence of speech, or the rise and fall of prices—it becomes manifest that this perpetual reversal of motion between limits is inevitable.”
ORIENTAL RHYTHMIC BREATHING

In Nature, on all sides, in all phenomena, we find the evidence of the universality of Rhythm. The atoms, and the electrons which constitute them, manifest a regular circular swing. The planets swing in measured rotation around the sun. The tides rise and fall in regular movement. Day is followed by night, and night by day, in rhythmic measure. Summer and winter succeed each other in measured rhythm. Sleeping and waking states proceed in rhythmic sequence. Every pendulum swings backward and forward in measured time. Work and rest, in rhythmic beat, is manifested by all living things. Involution is followed by evolution, and evolution is succeeded by involution, in rhythmic order. All things physical, and all things mental, manifest their rising and falling tides. The pendulum of Nature is always swinging backward and forward, over and over again, according to the great Law of Rhythm.

The Hindu sages attach great importance to the maintenance of rhythm in their Pranayama Breathing. They hold that in this way they “get in tune” with certain great rhythmic vibrations of Nature, and are thus able to partake of her energies and strength. They hold that by “falling in with” certain established rhythms of Nature, the Yogi is able to manifest power and strength which otherwise would not be at his disposal. Accordingly, by mastering the inner rhythm of certain manifes-
tions of Prana, the Yogi is able to master, control, and direct the energies and forces of Prana according to his desires and will. In the Rhythmic Breathing in Pranayama, the Hindus seek to establish a rhythmic motion of the Prana, and thus awaken, arouse, and direct the action of the Kudalini, or to direct the forces of Prana in any desired course.

Yogi Ramacharaka, in his consideration of this phase of the subject, says: "The body you occupy is like a small inlet running into the land from the sea. Although apparently subject only to its own laws, it is really subject to the ebb and flow of the tides of the ocean. The great sea of life is swelling and receding, rising and falling, and we are responding to its vibrations and rhythm. In a normal condition we receive the vibrations and rhythm of the great ocean of life, and respond to them. But at times the mouth of the inlet seems to be choked up with debris, and we fail to receive the impulse from Mother Ocean, and, as a consequence, inharmony manifests within us. You have heard how a note on a violin, if sounded repeatedly and in measured, regular rhythm, will start into motion certain vibrations which, in time, will destroy the bridge. The same result occurs when a regiment of soldiers cross a bridge, the order always being to "break step" on such an occasion,
ORIENTAL RHYTHMIC BREATHING

lest the vibration bring down both bridge and regiment.

"These manifestations of the effect of rhythmic motion will give you an idea of the effect on the body of Rhythmic Breathing. The whole system catches the vibration and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and while in such complete harmony will respond readily to orders from the will. With the body thus attuned, the Yogi finds no difficulty in increasing the circulation in any part of his body by an order of the will; and in the same way he can direct an increased current of nerve force to any part or organ, strengthening and stimulating it. In the same way, the Yogi, by Rhythmic Breathing, 'catches the swing,' as it were, and is able to absorb and control a greatly increased amount of Prana, which is then at the disposal of his will."

The Hindu Teachings concerning Rhythmic Breathing hold that while the element of Rhythm is an all-important feature of the Pranayama Breathing Exercises, it is equally true that there can be no fixed, universal and invariable rate of Rhythm to be observed alike by all persons practicing Pranayama. On the contrary, they hold, each person has his or her own individual Rhythm, and this must be ascertained and then followed in the practice of Rhythmic Breathing in Pranayama.
This individual rhythmic rate is ascertained by learning the pulse-beat rhythm of the individual; this, when learned, is to be regarded as the rhythmic measure of that person, to be adhered to in all his or her practice of Rhythmic Breathing.

The pulse-beat, of course, is due to the rhythmical expansions of the arteries caused by the repeated currents of blood sent through them by the “beat” of the heart. These rhythmical expansions, or currents, are plainly discernible to anyone who places his finger upon an artery. There are several points of the body in which this motion in the arteries may be plainly detected. Perhaps the best place for the observation, however, is that point on “the thumb-side of the wrist,” which is used by physicians for “taking the pulse” of the patient. At that point the artery is near the surface, and is easily pressed back against the wrist-bone, thus making it easy to “take the pulse.”

The following statements regarding the normal pulse-beats of the human being are taken from a descriptive article in an authoritative reference work:

“The pulse varies greatly in health, according to age, temperament, exercise or rest, emotional states, temperature, time of day, posture, atmospheric pressure, and personal idiosyncrasy. Before birth, the average number of pulsations each minute is 150; in the newly born, from 140 to 130;
ORIENTAL RHYTHMIC BREATHING
during the first year of life, 130 to 115; during the
second year, 115 to 100; about the seventh year,
90 to 85; about the fourteenth year, 85 to 80; in
adult life, 80 to 70; in old age, 70 to 60; in de­
crepitude, 75 to 65. In the female and in persons
of a sanguine temperament, the pulse rate is more
rapid by several beats in the minute than in males
and individuals of a phlegmatic type. The rate
is also higher after a meal and during exercise.
The pulse is more rapid in the evening than in
the morning, and in the standing than in the sit­
ting or recumbent posture. High temperatures also
accelerate it. During sleep the pulse is usually
slower than in the waking state. Forty is not an
uncommon rate, and instances have been known in
which the pulsations were only 30, or more rarely,
20, to the minute. In disease, the pulse presents
wide variations in rate, regularity, volume and
tension."
The ancient Hindu Teachings held that there is
a special circulation in the brain which, instead
of following the regular pulse-beat manifested in
the arteries of the rest of the body, has a special
rhythmic "beat" of its own; this special "beat," it
was claimed, does not throb in unison with the
beating of the heart, but, instead, is measured by
the rate of breathing in the individual at that par­
ticular time.
This claim, whenever it came to the attention of
western physiologists, met with derision and general denial, although there evidently was no attempt to test the matter by experiment. Notwithstanding this derisive and contemptious treatment, however, the Hindu teachers adhered to the ancient theory concerning the subject, and calmly stated, "notwithstanding, this is the true teaching."

Here and there, however, in the western world, there seems to have been some who agreed with the Hindu teaching on this subject. For example, the following statement made by an American writer, which touches upon the matter in question:

Here and there, however, in the western world, little known—in fact, I have rarely spoken to a doctor who knew it—though it seems to bear out very strikingly the Eastern Philosophies. If you put your hand on the wrist, you can feel the pulsation—or in the upper arm, or in the ankle, or wherever there is a pulse. It simply shows the rate of the heart beat. The pulse varies from seventy to eighty to the minute, or more, according to the degree of excitement, exercise, and so forth. That pulse-rate is the same all over the body—in the neck, the head, even the coverings of the brain. But the circulation of the brain itself is synchronous with—or correspondent to—not the heart pulsation, but the breathing rate—that is, twelve or fourteen to the minute! This is a very striking fact, and seems to show us that there is—in the circulation
ORIENTAL RHYTHMIC BREATHING

of the brain itself—a pulsation which is synchronous with, or correspondent to, the breathing-rate. This has been demonstrated by a series of very fine anatomical experiments made by an English surgeon, and certainly seems to bear out the Hindu contention that there is a definite connection between consciousness and the breathing rhythm."

The Hindus, however, have gone even further in this direction. They have discovered that there is a positive relation between the pulse-beats and this special "beat" in the circulation of the brain—that is to say, so many pulse-beats to so many brain-beats. By ascertaining this, they have been able to work out a system of Rhythmic Breathing in which just so many pulse-beats are taken as the unit for certain inhalations and exhalations of the breath. I will show you just how this works out, as we proceed with this lesson. I am now merely showing you how the Hindus "worked out" the problem—and the general principles involved in the problem itself. Their method is no "hit or miss" one—it is worked out logically and mathematically.

The Rules of Hindu Rhythmic Breathing

Here follow the Rules of Hindu Rhythmic Breathing, as laid down by their best authorities. Read them carefully, before practicing any of the methods of Rhythmic Breathing which will be presented to you later on in this lesson.

Rule I. Ascertain the rate of your normal pulse-
beat. [I will give you full instructions for this as we proceed.]

**Rule II.** Employ the rate of your normal pulse-beat as your unit of Rhythmic Breathing. Each beat counts as 1. When you are told to "count 6" or to "count 3," it means that you are to count 6, or 3, pulse-beats. When you are told to "inhale 6 units," it means that you are to inhale your breath while counting six units, i. e., six pulse-beats of time. You will not need actually to count your pulse-beats by placing your finger on the pulse, if you have acquired the mental measure of your normal rhythm. [You will be told how to do this as we proceed.]

**Rule III.** The time for each "**inhala­tion**" (breathing-in) is **6 units**, in each and every case, for each and every individual. The time for each "**exhalation**" (breathing-out) also is **6 units**, in each and every case, for each and every individual. Thus, you see "**inhala­tion and exhalation measure alike**." The time for each "**retention**" (holding-in) of the breath, is but **3 units**, in each and every case, for each and every individual. Thus, you see, "**retention measures only one-half of inhalation or exhalation.**" Thus, each exercise proceeds as follows: **Inhale 6 units; retain 3 units; exhale 6 units; then repeat in like measure.** You may commit this measure to memory as follows: "**6-3-6; 6-3-6; 6-3-6; etc.**"

**Rule IV.** Do not hurry through the exercises. Take your time. Proceed leisurely. Never practice the exercises when you are hurried, or rushed.
ORIENTAL RHYTHMIC BREATHING

Rule V. Do not tire yourself in the exercises. The exercises are intended to rest you, not to tire you. Do not "overdo" the exercises. If you feel a slight dizziness, stop at once, for that time. The best effects are often obtained with but a few moments exercise. Over-exercise defeats its own object.

Rule VI. Avoid anything like over-straining or over-exertion in the exercises. They are designed to give you certain psychic strength and exercise—not to have to try to see how much air you can pump into your lungs. Never breathe in more air than your lungs can hold without the slightest feeling of strain, or over-pressure, or over-effort. Moderation in all things" is a good rule to follow in all cases.

Rule VII. Above all: do not try to retain or "hold in" the breath beyond the stated unit-measure of time given above, i. e., "3 units," or "3 pulse beats." There is no virtue in the "retained breath" or "held-in breath"—indeed, there is much harm in it, as many have found to their sorrow.

You are warned against any method of Breathing Exercises, whether they are styled "Hindu," "Oriental," "Yogi," or anything else, in which you are told to "hold-in" your breath for a long time. Harmful results have arisen from the practice of such wrong methods. The lungs have been strained in this way; and the body has been poisoned by the undue accumulation of foul carbonic-acid gas arising from the combustion of the waste-matter of the
system, which should be expelled from the system in the normal time. Wrong teaching of this kind has served to bring “Yogi Breathing” and similar teachings into disrepute in many quarters. In true “Yogi Breathing” there is nothing abnormal, unnatural, or harmful. [Rules V, VI, and VII, are important—they should be noted and observed by all students.]

**Acquiring the Rhythmic Unit**

In Rule I, as above given, you are told to “ascertain the rate of your normal pulse-beat.” I shall now give you some simple, practical suggestions for ascertaining this rate. In the first place, you should forget all about minutes, seconds or the time occupied in the pulse-beats. Do not try to discover “how many beats to the minute” as the physicians do. Instead, place your fingers on your pulse, after obtaining a quiet state of mind and body, and then mentally count the beats, thus: “one, two; one two; one two;” letting your mind “catch up” the rhythm of the beats just as it does when listening to an old-fashioned clock, with its “tick-tock, tick-tock,” which impresses itself clearly and strongly upon your mind. “Catch the time” just as you would in a piece of music; the beating of a drum; the measure of dance-music; the cadence of the steps of soldiers; or the noise of the train as its wheels strike the rails in regular time.

The Hindus aid the mind in this process by repeating certain Hindu verses or rhymes, even mem-
ORIENTAL RHYTHMIC BREATHING

orized sacred verses or mystic mantrams, in a "sing song" manner. But there is no virtue in the words of such verses, etc., and they are employed solely to enable the mind to "pick up" or to "catch" the measure or "time" of the rhythmic pulse-beat. Instead, you would do better to repeat the words "one, two; one, two;" etc., as previously instructed. Or, if you prefer, you may count as follows: "one, two, three, four, five, six," as the count for inhalation and exhalation is always "six units." Practice this often, and you will soon find that you will instinctively "catch the time." Your subconscious mind will soon take over the task for you, and you will become like the musician who is able to "count time" without a conscious effort. However, you must persevere until you can mentally "count by units" without effort—almost automatically and unconsciously, so to speak.

Having acquired this proficiency in counting the time of the pulse-beats, you are prepared to proceed with the Rhythmic Breathing Exercises, always remembering the "6-3-6" count: that is, you inhale during the time of 6 units; you retain the breath during only 3 units; and, finally, you exhale the breath during 6 units. Or, 6 in, 3 hold, 6 out." This will mean rather slow breathing-in and breathing-out, and an ordinary pause or holding-in of the breath. You will soon acquire this regular rhythm by means of a little practice. Once acquired, it will be manifested by you with scarcely more than a
general thought—it will become “natural” to you the moment you sit down to practice the exercises. At other times, it is not necessary to breathe rhythmically.

Alternate-Nostril Breathing

In all instruction along the lines of Oriental Rhythmic Breathing is to be found a positive emphasis upon the value and efficacy of “alternate-nostril breathing,” i. e., the use of first one nostril, and then the other, in the act of breathing, one nostril being “shut off” by the pressure of the finger to its side while the other one performs its function. To the average western person who casually notes the reference to this form of breathing, the process seems to be fanciful, fantastic, and without valid or practical importance. It is only when the Hindu teachings concerning the two currents of Pranic Energy, the Ida and the Pingala, are understood, that one begins to get an inkling of the reason for the practice of this method, the principle involved in the process. Let us consider this principle for a few moments.

I have shown you in a preceding lesson that the Pingala, or right-hand channel of the Sushumna, carries the \textbf{positive} currents of Pranic Energy; and the Ida, or left-hand channel of the Sushumna, carries the \textbf{negative} currents of Pranic Energy.

The Yogis teach that if one is tired, fatigued, and exhausted, and feels the need of renewed energy and strength by reason thereof, he may obtain the
desired relief by breathing through the Pingala (right-hand) **positive** nostril, for a few moments, shutting off the left-hand nostril by the pressure of the forefinger tip to the side of the nostril. In this way one obtains the benefit of the **positive currents** alone.

On the other hand, if one feels too much excited, agitated, perplexed, "nervous," worried, or otherwise distressed, and by reason thereof feels the need of rest, calmness, poise, and harmony, he may obtain the desired relief by breathing through the Ida (left-hand) **negative** nostril, holding the other nostril shut as previously mentioned. In this way he obtains the benefit of the **negative currents** alone.

Before passing on to other phases of the lesson, I wish to call your attention to the important principle and law involved in the statements contained in the above paragraph concerning the "single nostril" breathing. In its lines is contained, in a nutshell, the essence of a very important method of securing strength and energy, or poise, rest, and harmony, in times of need. I might, indeed, devote an entire lesson profitably to an elaboration of this simple, effective principle and method; but I think that if you will read my statement carefully, you will be able to "catch the idea" fully, and to fix it in your mind for future use and employment. It is a "big idea"—do not let it get away from you!
ORIENTAL WISDOM

The Hindus also teach that Nature provides for a mental, physical, and emotional balance in the individual, by an involuntary shifting of the breath from one nostril to the other, in alternate measure, depending upon the hour of day or night. They claim that at certain hours of the daily twenty-four a person is found to be breathing chiefly through one particular nostril, the use of the other being comparatively slight. Later on, at a succeeding hour, the process is found to be reversed, and the other nostril is now the active one. I shall not enter into a technical consideration of this fact; but merely call your attention to it as a matter of general interest and importance.

Now, the Hindus have discovered that there are certain advantages to be gained by a voluntary practice of alternate breathing—first one nostril and then the other, the unused nostril being shut-off as before mentioned. In this way, they claim there is established a coordination and correlative combined rhythmic movement and activity; by means of it there is an alternate play of action and reaction between the positive and negative Pranic Energy, or the currents thereof. This once established, there arises and is maintained a state of mental, physical, and emotional balance, harmony, poise, and equilibrium, accompanied by a state of mental, physical, and emotional strength, energy, and power. You will see how reasonable all this
is, by giving it a moment's careful thought. In addition to this result, however, there are certain deeper phases of manifestation of which I shall now let a celebrated Hindu sage tell you in his own words.

Swami Vivekananda says: "By the process of alternate breathing, we can control all the various currents of the body, and the various nerve currents that are running through the body. First, we begin by recognizing them, and then we slowly get control of them. The Yogis consider that there are three main currents of Prana in the human body. One they call Ida, another Pingala, and the third Sushumna. Pingala, according to them, is on the right side of the spinal column, and the Ida is on the left side, and in the middle of this spinal column is the Sushumna, a vacant channel. Ida and Pingala, according to them, are the currents working in every man, and through these currents we are performing all the functions of life. Sushumna is present in all, as a possibility; but it works only in the Yogi. You must remember that the Yogi changes his body; as you go on practicing, your body changes; it is not the same body that you had before the practice.

"After you have practiced breathing in a harmonious, rhythmical manner for a few days, you may take up the process of alternate breathing. Fill slowly the lungs through the Ida, the left
nostril, and at the same time concentrate the mind on the nerve current. You are, as it were, sending the nerve current down the spinal column, and striking violently on the last plexus, the basic plexus, which is triangular in form, the seat of the Kundalini. Then hold the current there for a short time. Imagine that you are slowly drawing that nerve current with the breath through the other side, then slowly throw it out through the right nostril. You will find this a little difficult to practice. The easiest way is to stop the right nostril with the thumb, and then slowly draw in the breath through the left; then close both nostrils with thumb and forefinger, and imagine that you are sending the current down and striking the base of the Sushumna; then take the thumb off; and let the breath out through the right nostril. Next inhale slowly through that nostril, keeping the other closed by the forefinger; then close both, as before.”

[I will give you a simpler method presently, which I think is better adapted to western uses and conditions.]

A writer upon the subject of Hindu Rhythmic Breathing, says: “Hindu physiology begins its surprises by teaching us that with every inhalation through the right nostril, a positive current flows down the right side of the spine; and with every inhalation through the left nostril, a negative current flows down the left side. The lungs are
ORIENTAL RHYTHMIC BREATHING

correspondingly charged with positive (or solar) and negative (or lunar), currents of vital electricity. It is by means of the two currents that all the processes of life are performed, and it is an equally imperative condition of health that they be evenly balanced. Upon their rhythmic and harmonic flow, depends the measure of health and vitality in the human system.

"Alternate breathing renews and freshens the human battery, undoing the mischief created through having employed one current too long. It is nerve-calming and equalizing; for it restores the atoms to harmonious activity, when before they were all struggling for their individual 'breath of life.' This exercise for Pranayama (control of Prana) thus electrifies all the nerves of the body, and stimulates all the organic functions to their highest activity. I have made many proofs of its wonderful purifying, renewing, and invigorating power when practiced regularly and faithfully. Since we are human electric batteries, there is not the slightest doubt in my mind but that we can accomplish more for the regeneration of our bodies in this way—the force being infinitely finer—than can be done by the application of high-power currents from electric machines."

Simple Method for Alternate Rhythmic Breathing. The following is a simplified form and method of Alternate Rhythmic Breathing, adapted to the uses
of western people, omitting the more technical features employed by the Yogis for special purposes which are not considered by us in this lesson. It is simple, but it contains all that is required for the purpose of resting, balancing, harmonizing, and generally strengthening your mind, body, and emotional nature, in the course of your everyday life and work. It might easily be elaborated into an extended and complex system—but what would be the use? You have here the very essence and spirit of all the practical instruction on the subject of these methods—so take it and use it, without burdening yourself with the technicalities so often attached to instructions on this subject. Here is the method in question:

(1) Assume an easy Asana or Posture [see later instruction for details of same]; (2) Begin the exercise with a thorough breathing-out of the air in your lungs using both nostrils; then (3) press your extended forefinger against the side of your right nostril, thus shutting-off the inflow of air through it, and **inhale** deeply through your **left nostril**, counting 6 units during the inhalation; (4) retain the breath for 3 units; and then (5) **exhale** the breath through the **right nostril** (shutting off the other) for 6 units; then (6) **inhale** the breath through the **right nostril** (shutting off the other) for 6 units; then (7) **exhale** through the left and **inhale** through the same. **And so on, exhaling and**
ORIENTAL RHYTHMIC BREATHING

inhaling thorough one nostril, and then the other, alternately—always maintain the count of 6 units in exhalation, 3 units in retention, and 6 units in exhalation, as previously instructed. Continue the exercise for a few minutes, then stop for the time being: do not overdo it!

But all Hindu Rhythmic Breathing is not Alternate Breathing by any means. There are many other forms and phases of the former, in which both nostrils are employed in the ordinary way. However, even in some of these, it will be found to be advantageous to employ occasionally the alternate-nostril method, as a variation. There is no hard-and-fast rule laid down in the matter; one may safely employ ordinary common-sense and inclination in the case.

Asanas. The Yogis lay great stress upon the subject of “Asanas,” by which is meant the Right Postures or Physical Carriage when performing Pranayama or other forms of Oriental Magical or Mystic Practice. There has been much fantastical nonsense written about the Hindu Asanas, much of it by the Hindus themselves, or rather those of them who have been carried away with notions of technical details, and who have forgotten the essentials underlying all physical performances. The fakirs, and ascetics, and certain half-insane fanatics wrongly posing as “Yogis” in India seem to specialize on these fantastic postures and positions of the body; but we shall have nothing to do with such here. I
shall hold fast the Yogi Aphorism which states that: "The Ideal of Asana is Relaxation, Ease, and Balance of Mind and Body."

Swami Vivekananda shows discretion and common-sense in his comments on Asana; he avoids the extreme views of some of his countryman, and adheres rather to the conservative views of the subject, as may be seen by the following quotation from one of his lectures on Raja Yoga:

"The next step is Asana, or Postures; a series of exercises, physical and mental, which is to be gone through everyday, until certain states and conditions are realized. Therefore, it is quite necessary that we should find a posture in which we can remain long. That posture which is easiest for each one is the posture to use. For one man it may be very easy to think in a certain posture, but this may be very difficult for another. We find that there is a good deal of action going on in the body of the Yogi practicing his exercises. Nerve currents are displaced and given a new channel. New sorts of vibrations begin; the whole constitution is remodeled, as it were. But the main part of this action lies along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts of the body, i.e., the chest, the neck, and the head, in a straight line. Let the whole weight of the body be supported by the ribs, and then you have an easy, natural posture, with the spine straight. In
the exercises of Pranayama, you should sit erect, with the body kept straight. The spinal column, although it is inside the vertebral column, is not attached to it. If you sit crookedly, you disturb this spinal cord; it must be left free. Any time you sit crookedly and try to meditate, you are doing yourself an injury. The three parts of the body must be always kept straight—the chest, the neck, and the head, in one line. You will find by a little practice that this will soon come as easy to you as the act of breathing.”

The chief elements in the Yogi Posture or Asana which you should employ in your Pranayama methods are as follows: (1) upright position of the sitting body, with head, neck, and chest in as nearly as possible the position of a straight line; (2) shoulders thrown back, and chest not permitted to sag inward; (3) Hands in lap, palms upward, the back of one hand resting in the palm of the one beneath it, in any easy, comfortable position; (4) weight of body resting easily and evenly on the hips, thus being supported naturally; (5) abdomen slight drawn in, and never allowed to protrude.

The following is an ancient formula for assuming the “Stable-and-Easy” Asana or Posture of Patanjali, the ancient teacher of Yoga, who lived many centuries ago; it has been reduced to modern terms of expression, of course, in its translation into English. Here it is:

“Sitting erect, throw back your shoulders and
hold your chest in the natural, outcurved position, letting your trunk rest its weight on your hips. Then let your body sway backward and forward a few inches in either direction, until you discover the exact point of the centre of gravity; you will know when you have found this, by the feeling of perfect balance and poise which will be experienced by you. This once found, you have discovered the position in which you may sit for the longest time with the least feeling of fatigue or discomfort. There must be no bending forward, no craning forward of the neck, no protruding of the abdomen, no sagging in of the chest, in the Stable-and-Easy Asana. Neither must there be in it any leaning to one side or the other; your trunk must be supported by the spine and ribs, the weight resting evenly upon the two hips, and not upon only one hip or the other. Neither must there be a sinking-down of the body, with the resulting ‘sitting on the spine’ which is neither a true sitting nor yet a true lying-down, but rather a mixture of both, and an unworthy position for a Yogi.”

In the next following lesson of this volume, I shall instruct you in the various forms of the Oriental Rhythmic Breath, omitting all merely fanciful and often even fantastic methods and exercises found in some of the Hindu books, and in those of their western imitators, but confining myself to those forms and methods which have the element of practicability, from our western standpoint, involved
and present in them. I shall present these to you in as plain and simplified form as possible, for in their original form they are far too technical and complicated for the purposes of the western student. I have had the advice and suggestions of some of the best Hindu authorities on Yoga in this work of simplification; so you may rest assured that you are getting the very cream and essence of the instruction of the Oriental Teachers, and that nothing “worth while” has been left out or held back from you in this presentation.

In the succeeding lessons, also, you will be shown the important part played by the Rhythmic Breath in the production and direction of Prana in the various manifestations of Psychic Power or Magic. In fact, you will see that the efficient use of Prana in this way multiplies by many times the effectiveness of any of the methods of using Mental Power and Psychic Forces common to practitioners of the same in the western world. The Power of the Mind is immeasurably increased in its effectiveness when the Pranic Energy is added to it in the process of Projection. And this Pranic Energy is aroused and made available by means of the practice of the Oriental Methods of the Rhythmic Breath, as you shall see for yourself as we proceed with these lessons.
QUESTIONNAIRE
(LESSON VI)

1. What is Rhythm in Pranayama?
3. Describe Measured Rythm in Pranayama Breathing.
4. Describe the Pulse-Beat Rhythm.
5. Explain the Pulse-Beat Rhythm in Pranayama.
6. State the Scientific Knowledge of the Pulse-Beats.
7. Explain the Special Pulse of the Brain.
8. State the Ancient Hindu Teachings concerning this.
9. State the Rule of Rhythm in Yogi Breathing.
10. How is the Rhythm in Yogi Breathing established?
11. How is the Individual Breath-Rhythm ascertained?
12. State the Rule of Inhalation; for Retention; for Exhalation.
15. How is the Rhythmic Unit acquired?
17. Describe the effect of the Pingala, Positive Breathing.
19. How may each of these be employed with benefit?
22. What are the Occult Teachings concerning it?
23. What is the Esoteric Knowledge concerning it?
24. What Scientific Elements are in it?
25. What is said of the Human Pranic Battery and Alternate-Breathing?
27. What are the Hindu Teachings concerning Āsanas?
28. What is the Scientific Explanation of Āsanas?
29. What is the Stable-and-Easy Yogi Posture?
30. Give the Rules for Effective Postures.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON VII
The Power of Prana

By means of arousing into activity the Power of Prana by the method of Rhythmic Breathing, the Hindu Yogis and their followers are able to direct the aroused Pranic Energy, by means of Thought and Will, into the various parts and organs of their bodies, thus strengthening and invigorating them to a marked degree. By similar methods, they are able to vitalize and invigorate the bodies of others. Those who have studied carefully the advanced Yogi Teaching know positively that the addition of the direction of Pranic Energy in various forms of Mental Healing, etc., immeasurably increases the efficacy of such methods. They also know that the very essence and spirit of the so-called Magnetic Healing methods are found to consist of the direction of Prana into the affected physical parts and organs, though the “magnetic healer” may not understand the real nature of the principles employed by him unconsciously.

Again, students of the subject are aware that the conscious and deliberate use of Pranic Energy in various forms of Psychic Phenomena, such as Telepathy, Thought Transferance, Mental Influence, etc., greatly increases the efficacy and effect of the thought-currents, thought-waves, thought-vibrations, etc., which are employed in such phenomena. This being the case, it is seen that all students and practitioners of any and all forms and phases of
Psychic Manifestation would greatly add to the efficacy and efficiency of their methods if they could combine with them the methods of the arousing and projection of Pranic Power or Energy, in which the practice of Rhythmic Breathing plays an important part.

I shall now point out to you the fundamental principles and methods of the employment of Pranic Power or Energy along the lines just indicated. I will give you the very essence of such instruction, in condensed, intensive form, without burdening you with technical and complicated non-essential discussions and arguments.

**Nadi Breathing Exercises.** In a preceding lesson, you were given the Hindu teachings concerning the Nadis, or Psychic Nerve Channels, which extend to all parts of the body, in countless number and variety, and which serve to carry the Prana to all parts of the body, to every organ and part thereof. The Yogis teach that these channels of the Nadis must be kept open and free, so as to allow an uninterrupted flow of the Prana through them. They have designed numerous exercises for this purpose, but many of these are very complicated and difficult of performance. I have omitted reference to all of such kind, and have adopted only three exercises for use in this lesson; these selected exercises, however, contain the full fundamental principles of all the Yogi methods, retaining all the essential features, and discarding merely the non-
THE POWER OF PRANA

essential and fanciful additions which have been added to the original methods employed by the ancient teachers of the subject. These three exercises are known, respectively, as "The Nadi-Purifier," "The Nadi-Stimulator," and "The Nadi-Vibrator," each of which terms indicates the character of the exercise to which it is attached.

The Nadi-Purifier. The Nadi-Purifying Exercise should be used at the beginning of any practice of Rhythmic Breathing for any purpose whatsoever, as it clears and cleanses, purifies and renders free the channels of the Nadis, and thus allows of a perfect flow of Prana through the system. It is performed as follows:

(1) Assume the Stable-and-Easy Asana or Posture; (2) Inhale a deep breath, using both nostrils, during the count of 6 units; (3) Retain the breath for 3 units; (4) Shape your lips as if you intended to whistle, and then silently "whistle" out the breath through your puckered lips, using considerable vigor and propelling force in doing so, during the count of 6 units. Repeat the process seven times, without haste or over-exertion. Then rest a few minutes before undertaking any other breathing exercise.

In addition to its employment as a preliminary to further Rhythmic Breathing, this Nadi-Purifier exercise will be found very satisfactory and helpful if used when you are tired, "worn out," or fatigued in any way; in which case it will be well to follow
it with the Nadi-Stimulator exercise which I shall now give you.

The Nadi-Stimulator. The Nadi-Stimulator Exercise should be used at the conclusion of any practice of Rhythmic Breathing for any purpose whatsoever, as it invigorates and stimulates the Nadis, and thus energizes and stimulates the entire nervous system, and the body in general. It is a powerful "tonic" or "bracer" for the whole nervous system, as you will discover for yourself when you practice it. It is performed as follows:

(1) Stand erect, with head, neck, and back held straight, shoulders thrown back, abdomen slightly drawn in, and legs and knees held stiff; (2) inhale fully for 6 units; (3) Retain the breath for 3 units, performing the Muscle Movement given below during that period; (4) Exhale the breath for 6 units. Repeat the exercise seven times, without over-exertion or over-haste. Then rest for a few moments.

The "Muscle Movement" above mentioned, which is to be performed during the count of 3 units in which the breath is held retained, is as follows: (a) Extend both arms straight out in front of you, on a line with the shoulders, fists clenched—not stiffly, but in an easy, though straight, position; (b) Slowly draw your clenched fists slowly back to your shoulders, contracting the arm-muscles as you do so, so that when the fists reach the shoulders the arms will be stiff and taut. The breath is
then exhaled, as stated in the "4" motion of the above exercise.

In addition to its use as a concluding exercise in general Rhythmic Breathing practice, this exercise may be used, in conjunction with the Nadi-Purifier, as a method of relieving fatigue and general "worn out" feelings. A little practice is necessary in order to acquire the "knack' of the peculiar "snap" of the Muscle Movement. Its bracing, tonic effect is marked.

The Nadi-Vibrator. The Nadi-Vibrating Exercise is employed when you feel a general sluggishness, inertia, or apathetic condition of mind or body, or both. This exercise tends to "shake up" and "vibrate" the whole system, and thus the circulation of the blood and of the nerve-forces are changed and equalized, and all stagnation removed. It is simple, but quite effective. It is performed as follows:

(1) Assume the Stable-and-Easy Asana or Posture; (2) Inhale, during the count of 6 units, but instead of drawing in the breath in the regular manner (i.e., in a steady, continuous inhalation), you should inhale it in a series of short, vigorous "sniffs," just as if you were "sniffing" at a bottle of aromatic salts, or similar pungent substance; (3) Retain the breath for 3 units; (4) Exhale the breath in a long, deliberate, restful "sighing" breath, for a count of 6 units. Repeat seven times; then rest for a few minutes.
The peculiar “vibrating” effect of this exercise will suggest its employment at odd times when you are feeling “sluggish” or “heavy.”

The Mantram-Pathfinder. The Yogis, and other Hindu Teachers, make a practice of repeating frequently their sacred sayings, texts, aphorisms, etc., and their Mantrams in general. They take great pride in enunciating and sounding these Mantrams clearly, vibrantly, and with resonant quality; in fact, they consider this to be a religious duty. Accordingly, they carefully practice methods which have been found efficacious in the direction of developing beautiful voices.

Swami Vivekananda said: “By right practice, a beautiful voice will come to you. I have never seen a Yogi with a croaking, rasping, or unpleasant voice.” Ramacharaka says: “The Yogis are noted for their wonderful voices, which are strong, smooth and clear, and have a wonderful trumpet-like carrying power. They have by practice acquired the possession of beautiful, soft, and flexible voices, having an indescribable, peculiar, floating quality, and which produce vibrant, resonant, clear and beautiful tones.”

Among the numerous Breathing Exercises employed by the Hindus for developing the desired quality of breath, the method known as “The Mantram-Pathfinder” is considered the best, simplest, and the most efficient; its name arises from its use in “making a clear path” for the sounding of the
THE POWER OF PRANA

Mantrams. I am not specially concerned with your sounding the Mantrams of the Hindu religions—and I do not think that you are any more so; but I feel, and I think that you will also feel, that any method that results in producing the beautiful tones of the Yogi Mantram Voice will be quite "worth while" to any western person, for his or her "every-day use." The "Mantram-Pathfinder" exercise, as practiced by the Yogis, is as follows:

(1) Assume the Stable-and-Easy Asana or Posture; (2) Inhale as usual for 6 units; (3) Retain the breath for 3 units; (4) Opening the mouth as in singing, exhale through the mouth so opened, for the usual 6 units, at the same time sounding the notes described below. Repeat seven times, avoiding haste and not over-tiring or over-exerting yourself. Then rest for a few minutes before practicing any other exercise.

The sounds or notes produced during the exhalation, as above noted in "4" of the exercise, consist of seven respective "droning" or "humming" sounds produced with the exhaled breath—one sound for each exhalation, you will note below. The "drone" or "hum" produced is like that of any whirring sound—a little practice will give you the "knack" of it. The concluding humming sound or sound of "m-m-m-m-m-m-m" must always be quite marked and persistent. The vowel sound of the "hum" is varied with each of the seven repetitions of the exercise, as follows: (1) sound "Hah" followed by
the "m-m-m-m-m" hum, so as to sound like "Hahm-m-m-m-m-m." (2) In the same way sound "Haw" followed by the "hum," as "Hawm-m-m-m-m." (3) In the same way sound "Hee" followed by the hum. (4) In the same way sound "High" followed by the hum. (5) In the same way sound "Hoe" followed by the hum. (6) In the same way sound "Hoo" followed by the hum. (7) In the same way sound "Hum" followed by the "m-m-m-m-m-m," thus making the full sound of "Hum-m-m-m-m-m-m." The droning or humming sound of "m-m-m-m-m-m" will easily follow the vowel sound when you close your lips after making the latter, and continue the "hum" with closed lips.

I might here call your attention to another and well-known Oriental Method of Clear Voice-Sounding which many western persons have practiced to advantage. It is very simple, though effective, and consists merely in puckering up the mouth as if about to whistle through it, or to say "Whew," and then (holding that position of the lips and face) singing naturally through the puckered lips, sounding the notes through them without disturbing their position. Try it and see what clear, resonant notes are produced; then practice it a little each day and see how your speaking voice improves.

The Grand Yoga Breath. A very popular form of Pranic Breathing in India and other Oriental lands, is that which is widely known as the "Grand Yoga Breath." The Hindu Yogis practice it in order to
THE POWER OF PRANA

call into activity the whole nervous system and centres of the body, and to distribute the Prana to the various centres and plexuses which serve as its natural reservoirs and storage batteries. In it the various Chakras are aroused into activity, and at the same time the Nadis are stimulated, invigorated and energized. In it, also, the Power of the Creative Mind is invoked and applied in an effective manner.

You should study carefully the details of this exercise, as given below, and analyze its various elements, so as to appreciate fully the all-inclusive nature and character of the entire method. The Grand Yoga Breath Exercise is performed as follows:

(I) Lie down flat on your back, in an easy position, but always keep the head, neck, back and legs in a straight line, and not twisted, curved or bent in any way—the position must be easy and natural, and not strained or uncomfortable in any respect.

(II) Perform the usual cycles of Rhythmic Breathing as previous directed, i.e., Inhalation for 6 units, Retention for 3 units, and Exhalation for 6 units—for seven times or cycles, with a few moments rest between each cycle—but accompanying each inhalation, in turn, with one of the following mental exercises, in the order given, the first with the first cycle, the second with the second cycle, and so on until the seven have been performed, one with each cycle:

(1) Visualize the breath as entering the body
through the bones of the legs, and then exhaled through them. Try to “feel” as strongly as possible that this is really occurring.

(2) Visualize the breath as entering the body through the bones of the arms, and then exhaled through them, accompanying this with the “feeling” as above advised.

(3) Visualize the breath as entering the body through the top of the skull, and then exhaled through it; accompanying this with the appropriate “feeling.”

(4) Visualize the breath as entering the body through the stomach, and then exhaled through it; accompanying this with the appropriate “feeling.”

(5) Visualize the breath as entering the body through the reproductive organism, and then exhaled through it; accompanying this with the appropriate “feeling.”

(6) Visualize the breath as entering the body through the base of the spinal column, and then exhaled through it; accompanying this with the appropriate “feeling.”

(7) Visualize the breath as entering the body through every pore of the skin all over the whole body, from head to foot; accompanying this with the appropriate “feeling.”

Then practice the Second Stage of the Grand Yoga Breath Exercise, as follows, after having rested a few moments after performing the First Stage as above given:
THE POWER OF PRANA

I. Lie on the back in the same position, and with the same care, as in the First Stage of the Exercise.

II. Then, perform **seven more cycles** of Rhythmic Breathing, following the same rhythm, i.e., Inhalation 6 units, Retention 3 units, Exhaltation 6 units. During each inhalation you perform the Visualization (and accompanying “feeling”) of **sending the Pranic Current to each of the below-stated Chakras**, in turn, one with each exhalation, in the order named; and at the same time using the Will to “will” that the current will go where it is directed, i.e., where it is visualized as going, and “felt” as going. By this procedure, each Chakra is energized, vitalized, strengthened, stimulated, and aroused by the inflowing Prana thus directed to it. Here follows the list of Chakras to be reached in the way just stated, in the order in which they are to be “treated” in the exercise:

1. The Muladhara Chakra, situated at the base of the spinal column;
2. The Svadisthana Chakra, situated at the base of the reproductive organism;
3. The Manipura Chakra, situated in the centre of the trunk, just back of the Solar Plexus—directly back of the “pit of the stomach,” where the ribs begin to separate in front;
4. The Anahata Chakra, situated in the region of the heart;
5. The Vishuddha Chakra, situated in the region of the throat or neck;
(6) The Ajna Chakra, situated in the brain, just back of the centre of the eyebrows;

(7) The Sahasraha Chakra, situated on the top of the head, at its centre.

III. The Grand Yoga Breath Exercise should be concluded by Visualizing, “feeling,” and “willing” a great current of Prana to sweep over the entire body, reaching every outer and inner part, bathing every organ, centre and region with a great flow of Pranic Power and Energy, and thus vitalizing, animating, stimulating, invigorating, and energizing the whole physical system, from head to foot, inner and outer, great and small, alike and fully with the Great Vital Pranic Power of Nature.

The Living Battery of Prana. The Yogis and other Oriental Mystics or Magicians, engaged as they frequently are in manifesting Psychic or Magic Phenomena requiring the employment of Prana in connection with Creative Mind and Will, have found it advisable to keep their bodies well charged with Prana and Vital Energy. In other words, they regard their bodies as Living Batteries of Prana, and see that these batteries are kept well charged. They employ numerous and various exercises intended and designed to accomplish this purpose. The following exercise and method is regarded as one of the very best and most effective, for it embodies all the fundamental principles and its method is easily applied and brings about almost
immediate results. The exercise is performed as follows:

(1) Assume the Stable-and-Easy Asana or Posture, with the following variation, i.e., place your feet close together, side-by-side, so as to close the circuit at that end; and also closing the circuit at the other extreme of the limbs, (i.e., the arms), by “locking” the fingers of each hand in the following manner, viz., by placing the palm of one hand over and facing the other palm, the tips of the fingers of each hand pointing in an opposite direction; then closing the fingers so as to form a “hook,” the two such “hooks” then being “hooked together” or “hooked up” one with the other, the tips of the fingers of each hand resting hooked into the closed fingers of the other hand—the thumb of each hand touching the “chopping edge” of the other hand, just below the little finger of that hand. The position is really quite simple, though somewhat difficult to describe without the use of many words. Try it now, and you will get the position at once firmly fixed in your mind and memory.

(2) Retaining this position, practice Rhythmic Breathing in the regular cycles, i.e., Inhalation 6 units, Retention 3 units, Exhalation 6 units; breathing easily and naturally, and without unusual effort or exertion.

(3) While performing this Rhythmic Breathing, you should Visualize, “feel” and “will” that the Prana you are absorbing with each breath is being
distributed to your closed circuit of the Living Battery of Prana in your body, and is being absorbed by all the Pranic Centres and Plexuses, as well as by the Psychic Chakras and Nadis.

The Yogis and Oriental Magicians frequently sit in this attitude for hours at a time when they are giving their "treatments" and performing their Magical Psychic Manifestations. You will do well to acquire perfectly this position and procedure, if you intend to perform "treatments" of this kind. Remember, by "treatments" are meant not only treatments for disease, but also treatments for improved conditions, circumstances, environment, happenings, etc., etc. When not holding the Crystal Ball in their hands, the Oriental Magicians nearly always assume the position above given, or one closely resembling it. In Persia, it is known as "The Seat of the Magicians." The Orientals, it is true, usually touch the soles of their feet together in this position; but the touching of the feet together, side-by-side accomplishes the same and is much easier for the western person to perform.

The Protective Aura Method. The orientals have found that by Rhythmic Breathing, accompanied by Visualization and Will, they are able to create a Psychic Aura of Thought mingled with Prana, which serves as a protection against the Psychic Power of other persons directed toward them. This Protective Aura acts as an armor, from which the psychic arrows of other persons glance off, and from
THE POWER OF PRANA

which attacks of this kind slip off like the proverbial “water off the duck’s back.” In fact, in many cases it also serves automatically to cause the attacking thought to fly back to the sender, like a boomerang—thus making their “curses come back to roost.” This protective method is highly esteemed by those who have felt the need of it, and who have used it upon such occasions. It is performed as follows:

(1) Assume the Stable-and-Easy Asana or Posture;

(2) Perform a cycle of Rhythmic Breathing, in the “6-3-6” measure as usual, repeating it seven times;

(3) During the cycles of Rhythmic Breathing you should employ Visualization, “feeling” and “willing” in the following direction, viz., you should “see,” “feel,” and “will” the creation of a Great Psychic Wall or Aura surrounding you on all sides, composed of Etheric Substance (Prakriti), Prana, and Thought-Forms, extending several feet from your body; this serving as a protective shield or armor through which the thought-forces of others cannot penetrate, and from which they are repelled, frequently flying back to their senders like dangerous boomerangs. So effective is this Protective Aura, that often, in times of psychic attacks, you will actually be conscious of its protective quality and of the futile attacks underway on its outer surface.
The Emotional Mastery Method. The orientals also employ these general principles for the purpose of mastering and controlling undesirable and harmful emotions. The method consists simply of practicing the Rhythmic Breathing as previously described, with its proper Asana and Posture, and its characteristic “6-3-6” units of rhythm. During the process, however, you should Visualize, “feel” and “will” yourself as experiencing the “opposite” emotion to that which you desire to master. For instance, if you wish to overcome Fear or Dread, you must Visualize, “feel” and “will” the emotion of Courage as existing in yourself. See yourself as Courageous, “feel” yourself to be Courageous, and “will” yourself to be Courageous.

All undesirable and harmful emotions are “negative” in character; and the way to kill out “negatives” is to concentrate upon the opposing “positives.” That is the Secret of Emotional Mastery. By concentrating on the “positives” there is no emotional, mental, or physical nourishment of the “negatives,” and the latter wither, fade way, and finally die altogether. The Concentration is greatly aided by the Rhythmic Breathing, and its consequent arousing and direction of Prana to the “positive” emotional state and condition.

Imparting Pranic Energy to Others. The Hindus practice several forms of methods devised for the purpose of imparting Pranic Energy to other persons. The following two methods have been sel-
lected by me from the number with which I am
familiar, for the reason that they contain the essen-
tial principles and fundamental elements of all the
others, without the fanciful and fantastic non-essen-
tials which are present in many of the latter.

The first method above mentioned is as follows:
(1) Have the other person seated before you, with
toes touching yours, and hands clasped in yours;
(2) The other person and yourself must practice
Rhythmic Breathing in harmonious unison, observ-
ing the same rhythmic unit and thus "breathing in
time" with each other—you setting the time
measure according to your own pulse-unit; (3) At
the same time, you must Visualize, "feel," and
"will" the flow of Prana from yourself to the other
person, picturing, feeling and willing it to flow
through your hands into his or hers.

The second method above mentioned is as fol-
lows: (1) The other person is to be seated "back to
back" with you—the two spinal columns touching
each other—each person to assume the Asana or
Posture previously given in the method entitled
"The Living Battery of Prana," i.e., with feet held
together and fingers "hooked"; (2) Then breathe
"in unison," as above instructed in the First
Method; (3) At the same time, project the Prana
into the other person by Visualization, "feeling,"
and "willing" it to flow from one spinal column to
the other—from yours to that of the other person.

Either of the above stated methods may be em-
ployed, as they are by the Hindus, in “treating” the other person by any Psychic Methods for physical ailments, or for improvement in general conditions, circumstances, etc. In such case, the “thought” of the desired improved condition is projected with the flow of Prana, by Visualization, “feeling” and “willing.”

**Prana-izing Water.** The Hindu Yogis practice several methods of charging water with Prana, the water afterward being drunk by sick persons or persons desiring an increase of Pranic Energy. The following method is the simplest, and at the same time the most effective:

1. Hold a glass or cup of water in the **left** hand, letting the bottom of the glass or cup rest in the hollowed palm of that hand;  
2. Breathe Rhythmically, as previously instructed;  
3. Hold your **right** hand over the glass or cup, and gather your fingers—tips toegther over the water, then shaking them gently toward the water as if you were trying to throw from your finger-tips little drops of water that gathered on them;  
4. After a few moments of “shaking” the finger-tips as above described, you should open your hand and pass the palm slowly around the top of the glass or cup, about six inches above it, in a circular motion, **seven times**;  
5. During the previous motions of the finger-tips and the hand, you should Visualize, “feel,” and “will” the flow of Prana into the water.
THE POWER OF PRANA

I should caution you here against the improper use of this method which is sometimes employed by the Hindus and others knowing the secret; that is to say, by projecting into a glass of water or other drink, along with the Prana, the concentrated “thought” or “will” that the person drinking the water should do so-and-so, or this-and-that, according to your desire or will, and without their knowledge or consent that you are “treatting” them in this way. This is Black Magic, and like all other forms of that Black Art is to be avoided—it is wrong, and, besides, it reacts upon the person using it, according to well-known occult laws.

Pranic Healing Methods. In India, and other oriental countries, Pranic Healing is quite popular. Its general methods closely resemble the well-known Magnetic Healing so popular in our own lands twenty years ago, and which is still employed by many healers but without so much publicity and “trumpet blowing.” The western method, it should be noted, lacked the Rhythmic Breathing always employed in the Oriental Pranic Healing Methods. In the Orient, the Pranic Healing is applied in three general ways, viz., (1) by the use of the Eye; (2) by the use of the Breath; and (3) by the use of the Hands. I shall give you the simplest and most efficient of the Oriental Methods of these three classes:

Healing by the Eye. In the Pranic Treatment by the use of the Eye, the healer practices Rhyth-
mic Breathing, at the same time gazing fixedly into the eyes of the patient, and Visualizing, “feeling,” and “willing” that a powerful flow of Pranic Energy pours into the body of the patient, reaching the affected parts and restoring them to normal functioning and activity. It is better to accompany this by the thought and mental picture of the organ or part functioning and manifesting normally.

**Healing by the Breath.** In the Pranic Treatment by the use of the Breath, the healer practices Rhythmic Breathing, and in his exhalations he breathes directly upon the affected and ailing parts, or upon the surface of the skin directly above such. In some cases, the healer exhales his rhythmic breath upon a piece of flannel or cloth placed upon or over the affected and ailing part or region. This method produces a sensation of grateful warmth, and a general soothing effect upon the patient. During the process, the healer should Visualize, “feel,” and “will” the flow of Prana, together with the desired result.

Healing by the Pranic Breath is a very old form of healing. It was practiced in ancient Egypt, as is shown by carvings on the old temples. It has been practiced in India for thousands of years. In certain temples in India, the priests cure diseases by this method of breathing upon the patients; and thousands of cases are carried to the temples each year, often from points hundreds of miles distant.

**Healing by the Hands.** Pranic healing by the use
of the Hands is the most popular form of healing of this kind, both in India and in other lands. It is known in many lands as “the laying on of hands.” In many cases the treatment consists merely of “laying on the hands,” accompanied by Rhythmic Breathing and appropriate Visualization, etc., but there are several other forms of applying and directing the Pranic Force which I shall now mention and describe. In all of them, however, you must remember that the Rhythmic Breathing is to accompany the use of hands; and that the Visualization, “feeling” and “willing” mental processes must also accompany them, along the same lines already described to you.

The general method of making Healing Passes of the Hands in Pranic Healing is as follows: Extend and open the fingers of each hand, like the sticks of a folding fan. Hold the opened hands about one foot to two feet from the body of the patient. Then raise them above the patient’s head, and bring them down with a slow, sweeping motion from his head to his feet. When the pass is completed, move the hands side wise, making a motion as if you were “flicking” water from them. Then close the fingers together, and bring the hands up in a swinging movement along the sides of the patient’s body until they extend above his head. Then repeat the passes, and so on until you feel that the treatment has been continued sufficiently long. All downward movements of the extended hands are soothing; all up-
ward movements of the extended hands are invigorating and awakening. Sidewise passes of the extended hands have a "stirring up" or "loosening up" effect, helpful in cases of congestion, etc.

Sometimes a Rotary Pass is found stimulating and helpful; the hands being rotated in front of the body of the patient, in the direction of the moving hands of the clock. Sometimes a Boring Movement of the extended forefinger will stir up sluggish or congested parts. Letting the palms rest on the affected surface for a time, also produces a healing effect; many healers employ this method almost exclusively. Others gently "stroke" the body with the extended fingers; the stroking should always be in outward or downward direction, and never in an upward or inward one. Another popular form of Pranic Treatment consists of the familiar "Rubbing" methods. Another favorite form is the Vibration Method, in which the fingers are placed firmly over the affected part, and a trembling or vibrating movement then manifested by the hands; this method is very stimulating.

In India the healer often Prana-izes a handkerchief, using the method given above for Prana-izing a glass of water; the charged handkerchief (or other article of clothing) is worn by the patient, or applied to the affected part, with excellent results. Where the patient and the healer live at a distance from each other, this plan is frequently employed. The Prana-ized article should be freshly "charged"
THE POWER OF PRANA

with Pranic Energy from time to time, of course. Any object, of fabric or metal, or any other material, may be Prana-ized in this way, and employed in this form of healing.

(In a subsequent lesson of this volume, I shall give you fuller and more detailed methods of treatment by Prana for Physical troubles of yourself or others; this in connection with other forms of Oriental Psychic Healing.)

The Hindu Teaching holds that all forms of Mental or Psychic Healing, of any kind or character, no matter under what name applied, are really accomplished more or less by the projection of Thought and Will accompanied by Prana. Swami Vivekananda says: “We see sects in every country who have attempted the control of Prana. In this country there are Mind-Healers, Faith-Healers, Hypnotists, and many other kinds of healers, etc., and if we analyze these different groups we shall find that the background of each is this control of Prana, whether they know it or not. If you boil down their theories, the residuum will be the same. It is all the one and the same force they are using, only unknowingly. They have stumbled on the discovery of a force, and do not know its nature, but they are unconsciously using the same powers which the Yogi uses, and which comes from Prana. The Faith-Healer will cure because he will bring the strength of his mind to bear, and rouses,
through faith, the dormant Prana of the patient. It is by Prana that real curing comes."

In some of the succeeding lessons, also, I shall show you that Prana is quite active in the phenomena of Mental Influence, Thought-Projection, etc., and that the methods of applying and manifesting the powers may be rendered far more effective if one understands just how to energize his Thought with Prana—or color his Prana with Thought—either form of describing this is equally correct, for it is by the subtle blending of Thought and Prana that the Power is created and applied. In short, in all Psychic Phenomena we find the presence, influence and effect of Prana, whether the latter be applied consciously or unconsciously. The Master of Mental Magic must understand the use of Pranic Energy—and he does!

Swami Vivekananda says: “The gigantic will-powers of the world, the world-movers, can bring their Prana into a high state of vibration, and it is so great and powerful that it catches others in a moment, and thousands are drawn toward them, and half the world thinks as they do. Great prophets of the world have had the most wonderful control of Prana, which has given them power to sway the world. All manifestations of power arise from this control. Men do not know the secret, but this is the one explanation. These are among the various functions of Pranayama.”
THE POWER OF PRANA

Remember, always, that THOUGHT, WILL, and PRANA constitute the Threefold Power employed in all manifestations of Mental Magic, in all its forms, under all its names, and in all its phases of manifestation and employment. The Knowledge of this Triple-Key will enable you to open all of the many doors to Mental Mastery, Mental Magic, and Occult Power!
QUESTIONNAIRE

(LESSON VII)

1. Describe the Power of Prana in Psychic Healing.
2. Describe the Power of Prana in Mental Influence.
3. Describe the Nadi Breathing Exercises.
4. How may the Nadis be reached by Breathing Methods?
5. Give the Nadi Purifier Method.
6. Explain how it produces Rest after Fatigue.
7. Describe the Nadi-Stimulator Method.
8. Explain how it Produces Strength and Vigor.
10. Explain how it stirs up Sluggish Mind and Body.
12. Explain how it produces a Resonant, Vibrant Voice.
14. Describe the Grand Yoga Breath.
15. How may the Chakras and Nadis be Energized?
16. State the Method of Pranayama in a Nutshell.
17. Describe the Living Battery of Prana.
18. How may it be Charged and Re-Charged?
19. Describe the Magnetic Posture—the Seat of the Magician.
20. Describe the Protective Aura Method, and its Effects.
22. How may Positive Emotions be developed, and Negative Emotions restrained?
23. How do the Hindus impart Pranic Energy to others?
24. How do the Hindus Prana-ize Water?
25. How is Pranaized Water properly applied? how improperly?
27. Describe Pranic Healing by Eye, Breath, and Hands.
28. Describe Healing Passes; Laying on of Hands; Pranaized Handkerchiefs, etc.
29. Describe Prana in General Psychic Healing.
30. Describe Prana in General Psychic Phenomena.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON VIII
HINDU MENTAL CONTROL

In addition to Pranayama, the control of Prana through the Breathing, the Yogis have several other important classes of psychic methods. Among these are Yama, or Self-Control; Dharana, or Control of the Mind; and Dhyana, or Concentrated Meditation. Later on in these lessons I shall ask you to consider certain phases of Yama, or Self-Control. In the present lesson, and the one following it, I shall ask you to consider certain phases of the respective subjects of Dharana (Control of the Mind), and Dhyana (Concentrated Meditation).

Chitta, or Mind-Stuff

In order to understand the Yogi Teachings concerning Dharana (Control of the Mind), and Dhyana (Concentrated Meditation), it is necessary that you be made acquainted with the Hindu Teachings concerning Chitta, or Mind-Stuff. Without such understanding, you would not be able to grasp the significance of the methods of the Hindus employed by them in their practice of Mental Control and Concentrated Meditation; while, with such understanding, the whole principle of these methods becomes apparent and clear.

In the first place, the Hindus make a distinction between Spirit and Mind. I shall not undertake to explain their theories and teachings concerning Spirit, for such lies outside the field of the subject of our present consideration. I will say, however,
that their teaching includes the doctrine that the "I" or "Ego" is Pure Spirit, and is higher in the scale that Mind or Mind-Substance, the latter being but the instrument of the Spiritual Ego or "I."

The Mind-Substance, called "Chitta," is held to be a "substance" just as the Akasha or Prakriti is a "substance." The latter is a "physical substance," the former being a "mental substance." Both are regarded as being omnipresent in the universe, filling all space and abiding in everything. Wherever there is material substance, there also is there mental substance, say the Hindu teachers. The sum-total of both is fixed, say they, and cannot be added-to nor taken-away-from. Likewise, say these teachers, both substances are capable of taking on innumerable forms, and assuming manifold appearances and combinations.

The following quotations from writers upon the Hindu Yogi Philosophy will serve to give you the more technical features of the Hindu philosophical thought and teaching concerning the essential nature and character of the Chitta, or Mind-Substance, which the Hindu Teaching holds to be a universal principle.

Yogi Ramacharaka says: "Chitta is a refined and subtle principle, rather than a substance akin to Matter. But Chitta is a 'substance' in the sense of 'that which underlies or stands under'—for it is the underlying substance of 'stuff' or Mind. Chitta may be considered as a higher phase of Energy; for
it bears the same relation to Energy that Energy bears to Matter. Matter is the thing that the soul uses to clothe itself in; Energy is the thing that the soul uses in order to act; and Chitta, or Mind-substance, is the thing that the soul uses in order to think. Chitta is to Mind what the Ether is to Matter; or what Energy is to Force. Thought is a motion in Chitta, just as Matter is a motion in Akasha—both manifest themselves in vortex-form or whirlpools. Vritti, or "waves or vibrations of thought," are whirlpools or vortex-centres in and of Chitta."

Swami Vivekananda said: "Chitta is the Mind-Stuff, and the Vrittis are the waves and ripples rising in it when external causes impinge on it. All thought is but various processes in the Mind-Stuff called Chitta. The waves of thought in the Chitta are called Vrittis (i.e., literally "the whirlpools"). What is Thought? Thought is a force, as is gravitation and repulsion. It is absorbed from the infinite storehouse of Force in Nature. The instrument called Chitta takes hold of that force, and when it passes out at the other end it is called Thought.

"Memory and dreams are classes of Vrittis. You hear a word; that word is like a stone thrown into the lake of Chitta. It causes a ripple, and that ripple rouses a series of ripples; this is memory. When the peculiar kind of ripple called sleep throws the Chitta into a ripple of memory, it is called a dream."
Dream is another form of the ripple which in the waking state is called memory. The bottom of that lake is our true Self; the lake is the Chitta; and the waves are the Vrittis. The bottom of the lake we cannot see, because its surface is covered with ripples. It is only when the ripples have subsided, and the water is calm, that we can catch a glimpse at the bottom. If the water is muddy, the bottom will not be seen; if the water is agitated all the time, the bottom will not be seen. If the water is clear, and there are no waves, we shall see the bottom.

Patanjali, the ancient original founder of the Hindu Yoga Philosophy, devotes great attention to the subject of Chitta and the Vrittis. In fact, his Yogi Aphorisms, the basis of his Teaching, are found to be made up principally of references to Chitta and directions for regulating the Vrittis. His First Aphorism deals with the subject of Chitta and the Vrittis; and his Introduction says: “Now is the exposition of Yoga to be made; Yoga is the regulation of the fluctuations of Chitta, or Mind-Stuff.” Patanjali was a great ancient Hindu philosopher and teacher; he lived about 300 B.C., and established the Hindu Yoga Philosophy, which continues even unto this day, having millions of followers in India and in other lands.

Western philosophers have sometimes come very near to the Mind-Stuff theories and teachings of Patanjali, though they have always “missed it by a
HINDU MENTAL CONTROL

few inches,” as a writer has said. This, because the western philosophers have usually sought to reduce both Matter and Mind to the form of “atoms,” while the Yogis hold that both are “atomless,” extended substance, their manifold forms being caused by “whirlpools” or “vortex-centres” in that substance. In order, however, that you may clearly understand the western philosophical teaching along these lines, I shall now give you briefly certain statements of western writers and teachers concerning the same.

The Mind-Stuff Theory, in western philosophy, was originally advanced by W. K. Clifford, a leading scientific philosopher. His theory sought to explain the relation of Matter and Mind by assuming the existence of a fundamental “stuff” in which both material and mental elements coexisted. This fundamental “stuff” he called “Mind-Stuff.” The following statement of Clifford’s theory is quoted from a leading, standard reference work:

“The atoms of Mind-Stuff, in the theory expounded by W. K. Clifford, are held to be of a nature between physical atoms and psychical monads, representing an indivisible element as the former, but being qualitatively rather than quantitatively determined, as the latter. Mind and Matter, according to this theory, are but forms of composition of the atoms of Mind-Stuff; only under the most rarely favorable conditions does this composition result in intelligence, as in the higher animals; but,
at the same time, no Matter is to be regarded as 'dead' Matter, since it is built up of elements whose essential character is psychical. Mind-Stuff, seen from the inside, constitutes what is called Mind; seen from the outside, it is what is called Matter.

Haeckel, the eminent German scientist and philosopher laid down as a basic proposition the principle: "(1) No Matter without Force and without Sensation; (2) No Force without Matter and without Sensation; (3) No Sensation without Matter and without Force. These three fundamental attributes are found inseparably united throughout the whole universe, in every atom and in every molecule. All Matter is ensouled, that is to say, is endowed with feeling and motion, akin to sensation and will."

Here, you see, western science comes very near to the Hindu conception of Chitta, Prakriti, and Prana! Paul Carus, another western philosopher says: "We must not forget that there are no thoughts which are not at the same time brain-motions; when a man thinks, the atoms of his brain move." So, you see, the western thought is gradually meeting the Oriental thought "half-way"—sometimes even more than that!

A western writer on Psychical Phenomena, in his consideration of the Yoga Teaching on this subject, says: "There is a theory held among psychologists which is called the 'Mind-Stuff Theory'; it corresponds very closely to the Hindus' conception of
Chitta, which is "Mind-Stuff." The idea of Mind-Stuff is simply this: that, attached to each particle of Matter, as it were, there is a little particle of Mind—in much the same way that the fog out of doors is caused by a little moisture attaching itself to each of the dust particles in the air. In the same way, they say, a little particle of Mind-Stuff is attached to every atom in the universe, so that every atom has its own particular atom-consciousness. When these atoms are bound together in the form, we shall say, of a star-fish, then you will have the star-fish consciousness. Or, if bound together in the form of a jelly-fish, you will have a jelly-fish consciousness. Or, in the form of a man, you will have a man-consciousness. Or, in the form of a woman, you will have a woman-consciousness.

"According to the Hindu teachings, when an object is presented to the mind and perceived, the latter is formed into the shape of the object perceived. They hold that these particles of Mind-Stuff are agglomerated, thus forming different units of consciousness. They also hold that Concentration consists in getting more of these particles into one place—this Chitta, this Mind-Stuff. If you can condense them at a point, as it were, then you will have absolute unity of consciousness at that point—because you have concentrated the material of the Mind-Stuff—these units—and, just as a burning-glass will focus the sun's rays at a point, so these mind-bits are bound together at a point. Then you
will have Absolute Concentration. That is the theory of the Hindus.”

**Dharana and Dhyana**

Having made you familiar with the Hindu Teaching concerning Chitta, and the Vrittis, I shall now lead you along the Path of Dharana (Mental Control) and Dhyana (Concentrated Meditation). I shall pass over the subtle distinctions, and hair-splitting differentiations of the Hindus when they divide the subjects of these two classes of Yoga, for they are too technical for the average western student, and then again, there is no practical end to be gained by such distinctions and differentiations.

So, for that reason, I shall consider both Dharana and Dhyana as but different phases of the same general subject—as they really are; and I shall consider them together at the same time. Indeed, in my consideration I shall even include certain features of a third Hindu classification, i.e., that of Pratyahara, or the Control of the Senses. For, from a practical point of view, the Control of the Senses, the Control of the Mind, and Concentrated Meditation are really but phases or forms of the same, one identical teaching or method.

Before proceeding, however, I wish to make perfectly plain to you the fact that I am not teaching you these Hindu theories and methods simply because I want you to realize that I know them; nor for the purpose of filling your minds with a lot of
HINDU MENTAL CONTROL

theoretical technicalities; nor to make learned metaphysicians out of you; or anything of that sort. Instead, I am teaching you these things because these very principles of the Hindu Teachings are the bases and foundations upon which is built a very practical, usable, important structure of actual, available practice and method, which you may apply to your advantage in your business of everyday life—social, commercial, and working life.

These Hindu theories are not nearly so much “up in the air” as they may appear to be at first sight. And their manifestations and applications are not “up in the air” at all, but have their feet on the good solid earth” of everyday practical experience—in the western world as well as in the Orient. You will see this for yourself as we proceed with these lessons. I am calling your attention to this fact, at this place, merely that you may know “just why” I am taking such pains to explain these Hindu Principles; and that you may not “skip over” them under any erroneous notion concerning their value and intent. With this explanation, let us now go on with the lesson.

The Preliminary Stage of Pratyahara. In the Yogi Teachings the stage of Mental Control known as Pratyahara, or Control of the Senses, is regarded as a preparatory stage of Dharana, or Control of the Mind in general. The senses furnish the “raw materials of thought,” and it follows that control of sensations is the first step in the work of Mental
Control in general. In Pratyahara, the senses are mastered by the Will, and the Mind is thus made free for Concentrated Meditation upon some chosen subject or object. Before the Mind obtains that Peace and Power enabling it to perform the offices of Concentration and Visualization, its senses must be so controlled that the reports from the outside world are shut out temporarily by the methods of Pratyahara.

The Control of the Senses in Pratyahara is accomplished by the exercise of Attention; and Attention is distinctly an action of the Will. Therefore, Sense-Control, or Pratyahara, is an office and activity of the Will. But it is that office or function, that power or activity, of the Will which is concerned not with holding a sensation "in" mind, but rather with holding a sensation "out" of mind—keeping it from entering into consciousness. Every person who, in his desire to attend closely to some subject or object before him, "shuts out of consciousness" the noises, sounds, sights and smells beating upon his senses from all sides, is really practicing that which the Hindus call Pratyahara.

A western psychologist has said: "The sensations of which we are conscious depend upon the attention which we bestow upon them. We may raise the intensity of a sensation to the highest point by increasing the degree or intensity of the Attention we devote to it. Or we may decrease the intensity of a sensation to its lowest point—even
HINDU MENTAL CONTROL

to the point of absolute inhibition in consciousness—by decreasing the degree or intensity of the Attention we devote to it, or by withdrawing completely the Attention from it.” In this statement there is contained the essence of the teaching concerning Pratyahara.

The Hindu Yogis manifest the method of Pratyahara to a wonderful degree—a degree almost inconceivable to the average western person. By the use of the Attention in inhibiting, or “shutting out” sense reports and sensations, they are able to devote their absolute thought to the consideration of the subject or object of their Meditation. They are able to “shut out” the most intense pain, simply by turning the Attention away from it. Attention really means, “the stretching-out or reaching-out of the mind.” So, the Yogis simply refuse to allow their mind to “reach out” or to “stretch out” to outside sensations, when they Meditate. They use the Power of Will in controlling and employing the Attention in this way.

Swami Vivekananda says: “The next step is called Pratyahara. What is Pratyahara? You know how sensations arise. You know how perception comes. First of all, there are the external instruments; then the internal organs; acting in the body through the brain-centres. And, then there is Mind. When these come together, and attach themselves to some external thing, then we perceive that thing. At the same time it is a very dif-
difficult thing to concentrate the mind and attach it to certain centres; the mind is a slave. All actions, internal and external, occur when the mind joins itself to certain centres. Willingly or unwillingly the mind is drawn to join itself to the centres, and that is why people do foolish deeds and feel misery, which, if the mind were under control, they would not do.

“What would be the result of controlling the mind? It then would not join itself to the centres of sensations and perceptions, and, naturally, feeling and willing would be under control. It is perfectly possible to do this. The Yogis do this. He who has succeeded in attaching or detaching his mind to or from the centres, at will, has succeeded in Pratyahara, which means ‘gathering towards,’ checking the outgoing powers of the mind, freeing it from the thraldom of the senses. This controlling of the mind, and not allowing it to join itself to its centres, this is Pratyahara. How is this practiced? It is not to be done in a day. It requires a long, patient, continuous struggle for its attainment.”

The western student sometimes jumps to the conclusion that this “shutting out” of consciousness of the outside sensations and impressions, above explained, is a “negative” process. But this is all wrong; the process is quite positive, and not nega-
HINDU MENTAL CONTROL

tive at all. Many leading psychologists, western as well as oriental, hold that the hardest part of the work of Positive Concentration is that very same "shutting out" of the outside disturbing sense-reports. They rightly claim that when this outside, disturbing material is kept out of the mind, the latter finds it very much easier to apply the Attention to the work of "keeping in mind" the particular subject or object of Concentration.

The Hindu methods of Pratyahara are very simple, when the technical terms are taken away from them. Boiling them down, it is found that they consist merely of two simple (but very important) elements, viz., (1) Concentrating upon some object of importance and interest, throwing intense and continuous Attention into the task; and (2) Refusing to allow the Attention to "take hold of" or to "go out toward" any outside sight, sound, smell, taste or touch—to any outside sensation of any kind whatsoever. I shall not give you any exercises of this kind, for you will find sufficient exercise in Pratyahara in those given for Dharana and Dhyana. Any good exercise in Concentration serves as a good exercise in Pratyahara—for in securing Concentrated Attention, or Undivided Attention, you must first "shut out" the outside disturbing sensations, as well as other mental elements which you will learn about as we proceed.

Dharana, or Control of the Mind. In Dharana, or Control of the Mind, that important phase of the
Hindu Yogi Teaching, there is sought (1) the positive control of the Attention and its direction upon the selected subject or object; and (2) the control of the Attention in the direction of preventing its "going out" toward outside sensations (see the preceding statements concerning Pratyahara), or toward the Vrittis, or whirlpools of Thought—the disturbing thoughts which seek to interfere with the Concentration.

In Dharana, the Attention is intensely active in the work of "holding in consciousness" the desired subject or idea; and also in the work of "holding out of consciousness" all non-essential and needless sensations, thoughts, or ideas. In it there is not merely a voluntary holding in consciousness by Attention, but also a voluntary withdrawing or withholding of Attention. In it the Attention is held "one pointed," as the Hindus term it—held to one point, and one point alone, all other points being shut out and kept out of consciousness.

Swami Vivekananda says: "Dharana is holding the mind to certain points. What is meant by this? Forcing the mind to be conscious of certain things, to the exclusion of others. When the Chitta, or Mind-Stuff, is confined and limited to a certain point or points, this is called Dharana. How hard it is to control the mind. Well has the mind been compared to the maddened monkey. Once there was a monkey, restless by its own nature, as all monkeys are. As if that were not enough, some one
made the monkey drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion, he jumps about for a whole day. So the poor monkey found his condition worse than ever. To complete his misery, a demon entered into him. What language can describe the uncontrollable restlessness of that monkey?

"The human mind is like that monkey; incessantly active by its own nature. Then it becomes drunk by the wine of Desire, thus increasing its turbulence. After Desire takes possession, there comes the sting of the scorpion of Jealousy of others whose desires meet with greater fulfillment. Last of all, the demon of Pride takes possession of the mind, making it think itself of all importance. How hard to control such a mind? Yet it is the task of Dharana to control that restless, drunk, scorpion-bitten, demon-possessed, Mind, and to make it do certain things, attend to certain things, while refraining from doing other things and attending to distracting things. It is hard. But it can be done. The Yogis do it."

An English writer, visiting a prominent Hindu several years ago, and then returning to his own land where he reported what he had learned from the Gnani, or Yogi Master, says:

"It is one of the most prominent doctrines of the Gnanas that the power of expelling thoughts must be attained. Naturally, the art requires practice,
but, like other arts, when once required there is no mystery or difficulty about it. And it is well worth practice. It may indeed be fairly said that life begins only when this art has been acquired. For, obviously, when instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list, life becomes a thing so vast and grand, compared with what it was before, that its former condition may well appear almost antenatal.

"If you can expel and inhibit a thought—thus practically killing it dead for the time being—you can do anything else with it that you please. And, therefore, it is that this power is so valuable. It not only frees a man from mental torment (which is nine-tenths of the torments of life) but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two things are co-relative to each other. As already said, this is one of the principles of Gnanam."

A western writer upon the subject of Psychic Phenomena and Yogi Psychology says: "We are all slaves to the five senses, and the object of Pratyahara is to prove this by meditation, and to overcome it. The convulsions of the mind are like an enormous sea-serpent, all the time twisting and squirming about, You have got to 'pour oil on the troubled water,' by the introspective method—metaphorically pouring oil on the mind. All kinds
of stimuli come from within and without—associations, images, thoughts, ideas, scents, visions, physical disturbances, pains in the body—everything that interferes with the flow of consciousness is an interruption, or what we call a 'break'—a break in consciousness.

“When you turn your attention upon your own body, in the relaxation exercises and in the postures, you find that the body is like a turbulent sea, in constant turmoil; and when you turn your attention to the mind, you find it is more turbulent still—like a choppy sea breaking on the rocks. Every little sound, sensation, impression from the senses, disturbs consciousness. You should now observe the action of the mind. You will see how the mind is absolutely a slave to the senses, in the ordinary way that the mind runs along. The object of Yoga is to enable the mind to do way with all these thoughts which you do not want—to pick out and choose what you do not want, and ultimately to hold only the one that you do want for an hour, or a day, without a break.

“Pratyahara means simply meditation, the object of which is to wipe the mind clean, like a blackboard or slate, so that the impressions during concentration can be impressed or written on it later, when concentration begins. Dharana is the Hindu equivalent for Concentration. After the mind has been left blank, we begin to do something with it. When you begin to practice Concentration, you
will find that all the things which you have done heretofore will be useful. Apparently useless at the time, their influence will now again be felt—that is to say, the several positions, breathing and relaxation exercises, the chanting, and the meditation or emptying of the mind. Any impingement on the mind, during concentration, will be an infringement on the unity of thought. Concentration is simply fixing the mind upon one thing, one thought; and that may be a physical thing, or a mental, or a spiritual thing, according to the object of concentration."

Western psychologists, working along lines independent of the oriental psychologists, have arrived at the same general conclusions concerning the value of Concentrated Attention; although, of course, they have described it in far different terms from those employed by the oriental teachers. But Mind is Mind, and those who carefully investigate and study its processes and activities cannot fail to arrive at the same general conclusions; to find the same general principles operative; and to draw the same general deductions and inductions therefrom. The person familiar with the ancient Oriental Psychology is often startled, and then amused, to find announced as "the latest discovery in psychology" in western magazines and textbooks, the principles and often the details of certain mental activities which were discovered and announced thousands of years ago by some old oriental sage, and
which have formed part of the oriental teachings ever since that time!

The oldest known oriental psychological teachings positively announce that which modern western psychology so strongly insists upon, namely that "Attention is the focusing of consciousness by an act of will." They also taught that "The force with which anything strikes the mind is in proportion to the degree of Attention given to it." They taught, many centuries ago, that the mental act of concentrated Attention is akin to the physical act of concentration or contracting which is manifested when the pupil of the eye is contracted in order to focus the physical vision.

This last mentioned thought is emphasized in the statements by western modern psychologists that, "Attention is to consciousness what the contraction of the pupil of the eye is to sight, or to the eye of the mind what the microscope or telescope is to the bodily eye. Such an act of concentration is as necessary to every act of consciousness, as a similar contraction of the pupil of the eye is necessary to every exertion of vision." Thus does the history of psychology repeat itself. Many similar instances of this kind could be brought forward to illustrate this fact; but "what's the use?"

Western psychology, moreover, is fast coming around to the ancient oriental contention that Will itself, that kingly mental power, is really by a highly concentrated and intensified form or phase of
ORIENTAL WISDOM

Thought. This may seem startling, when first considered; but the old oriental teachers has long insisted that it is so, and have for centuries brought forward arguments and illustrations designed to prove the fact. Western psychologists are now considering carefully the notion that the most prominent, elemental and fundamental element of Will is a high degree of Voluntary Attention—a strong, positive "stretching out" of the mind toward a "fixed and clear idea."

Some have gone so far as to say that about all that can be done in the way of voluntary effort is done when the mind has been filled with a positive, strong idea, and the latter is kept firmly fixed in the mind until action results as a natural consequence. A leading western psychologist, indeed, has said that, "The motor force of a dominant idea lies at the foundation of every higher act of the Will." So you see, the old Yogis were not so very far away from the truth when they announced the close relation existing between Concentrated Thought and Will! I have no desire nor intention to press this point here, however; I have mentioned it merely in order that you may note it and then become interested in the idea which you will find brought out in these lessons as we proceed.

Dhyana, or Concentrated Meditation. Dhyana, or Concentrated Meditation, is closely allied to both Dharana, or Control of the Mind, and Pratyahara, or Control of the Senses: in fact, all these
HINDU MENTAL CONTROL

represent merely different modes, phases or stages of the same principle of Mental Control by Concentration. In the next following lesson, under the title of "Hindu Concentration," I shall ask you to consider the practical methods, and general working principles of Oriental Concentration, including and embracing the phases and degrees known as Pratyahara, Dharana, and Dhyana, respectively.

Before doing so, however, I wish to have you consider some of the more metaphysical, or semi-religious, aspects of Dhyana, as taught by the Hindu Yogis in general. I wish to "get this out of our systems," before proceeding to the next lesson—for I have little intent, and far less desire, to ask you to become proficient in the more metaphysical or semi-religious aspects of the Hindu Teaching. So, then, let us now hasten and "get through with" the latter phases.

There are two phases of Yogi Dhyana, viz., (1) Concentrated Meditation upon some definite, concrete subject or object—this is called Concrete Dhyana; and (2) Concentrated Meditation upon some indefinite, abstract subject or object, perhaps upon even some transcendental subject or object—this is called Abstract Dhyana. Concrete Dhyana is closely linked to Dharana, or Control of the Mind, the stage immediately below it on the Yogi Scale of Methods. Abstract Dhyana, on the other hand, is closely linked to Samadhi, or Mystic Con-
ORIENTAL WISDOM

templation, the stage immediately above it on the Yogi Scale of Methods.

Concrete Dhyana is practical, and intended for every life and affairs. Abstract Dhyana, on the contrary, is mystical, metaphysical, semi-religious, and intended for religious or mystical life and affairs. In the succeeding lesson I shall deal with Concrete Dhyana, in connection with Concentration. In the concluding pages of the present lesson, I shall ask you to take a hasty, passing glance at the Abstract Dhyana which is so closely allied with Samadhi, or Mystic Contemplation—the latter being something with which we have no concern in these lessons, for obvious reasons.

In Abstract Dhyana, the Yogi enters into a state of Concentration—but not Concentration upon concrete, physical or mental things of everyday life. Instead he here concentrates upon transcendental things, noumenal things, “things in themselves,” things considered apart from their forms and manifestations by means of which things are known to us through the senses and in thought—metaphysical things, in short. He seeks therein to acquire a transcendental knowledge of the “abstract meaning” of things—of the “meaning” hidden from sense knowledge—of the inner nature of things considered apart from sense knowledge—of that inner nature of things which would persist if there were no mental faculties to perceive them and no human minds to know them.
HINDU MENTAL CONTROL

All such knowledge, if indeed it exists at all for man, you must see clearly is and must be absolutely transcendental in character, for the ordinary mind has "nothing to know it with." I think that you will agree with me that it is wise to leave this and similar phases of the Hindu Teachings for the Hindu metaphysicians themselves, or for the metaphysicians of our own land. Such studies and discussions may be "all right in their way," but there seems to be little place for them in our busy, practical everyday western life and thought.

Solely for the purpose of identification and definition, I shall give you a quotation from Vivekananda concerning the real nature of this Abstract Dhyana. The Swami says:

"The meditative state is the highest state of existence. So long as there is desire, no real happiness can come. It is only the contemplative, witness-like study of things that brings to us real enjoyment and happiness. The animal has happiness in the senses; the man has happiness in the intellect; the gods have happiness in spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world really becomes beautiful. To him who desires nothing, and does not mix himself up with them, the manifold changes of nature are one panorama of beauty and sublimity. These ideas have to be understood in Dhyana, or Meditation. When the power of Dhyana has become so much intensified
as to be able to reject the external part of perception, and remain meditating only on the internal part, the 'meaning,' that state is called Samadhi. There is that which is called Savitarka, or 'meditations with reasoning'; but when the memory, which is the receptacle of all impressions, becomes purified, and we are able to distinguish clearly, then comes Nirvitarka, or 'concentration without reasoning.'

So, you see, this phase of Dhyana called Abstract Dhyana, and its still higher stage of Samadhi, or Mystic Contemplation, are clearly outside of the scope and proper field of the present consideration. Although many works on the subject of Yoga feature strongly these transcendental theories and teaching, I shall pass it by with the above explanation and description. It belongs to the religious and metaphysical phases of the Hindu Thought, with which we have no concern in these lessons.

In passing from the consideration of Abstract Dhyana to the more comfortable and satisfying ground of Practical Oriental Wisdom, I echo the words of a French writer who once said: "It is cold up here on these mountain peaks of thought. I am shivering. Let us now descend into the less elevated regions where we will be nearer the plainly practical but comfortably warm everyday life of humanity."
QUESTIONNAIRE
(LESSON VIII)

1. Name the principal methods of Hindu Mental Control.
2. Describe Chitta or Mind-Stuff.
3. Describe the Relation of Chitta to Prana and Prakriti.
4. Describe the Vrittis or Whirlpools of Thought.
5. State the relation of the Vrittis to Thought.
6. State the relation of Memory and Dreams to the Vrittis.
7. Who and what was Patanjali? when and where did he live?
9. State Haeckel's Basic Proposition.
10. Describe Chitta in Concentration.
11. Define Pratyahara; Dharana; Dhyana.
12. What is the Relation of Pratyahara to Concentration?
13. What has Pratyahara to do with Sense-Control?
14. What are the Inhibitory Offices of Pratyahara?
15. What of the Will in Pratyahara?
16. What are the Gathering-Together Offices of Pratyahara?
17. Is Pratyahara Positive, or Negative?
18. Describe the Dual-Action of Attention in Pratyahara.
19. What is the Relation between Dharana and Control of Attention?
20. How is the Chitta Confined in Dharana?
21. Relate the Hindu Allegory of the Mental Monkey.
22. Describe the Art of Expelling Thoughts.
23. How do the Yogis obtain Freedom from the Senses?
24. How do the Yogis Still the Stormy Mental Seas?
25. What is the Relation between Concentration and Meditation?
26. Does Western Psychology Corroborate Ancient Oriental Psychology?
27. Describe the Focus of Attention.
29. What is Dhyana? What its Relation to Concentrated Meditation?
30. Differentiate between Abstract and Concrete Dhyana.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON IX

Hindu Concentration

As might be expected by anyone at all familiar with the extraordinary keenness of the oriental mind concerning inquiry and investigation into the workings of the human psychological organism and faculties, the orientals for thousands of years have been familiar with that wonderful power of the mind developed and manifested in the act or process of Concentration, and have devised methods and means of applying that power most effectively. In fact, the one word "Concentration" fully expresses the fundamental working principle of Oriental Magic or Psychic Powers.

The Hindu Teaching is that only by and through Concentration are possible the manifestations of the Creative Mind Principle—the creation of the Mental Image or Ideal so clearly, strongly, and powerfully that the materialization thereof follows in an efficient manner and degree. The teaching is that Thought-Power, like any other kind of power, manifests intensively and with the greatest possible force only when its field is circumscribed and narrowed, and its energies focused to as fine a point as possible. The teachers employ the familiar illustrations of the concentrated force of explosives, the concentrated rays of the sun, the concentrated stream of water, etc., in order to impress this fundamental fact upon the minds of their pupils and followers.
HINDU CONCENTRATION

The Hindu Sages, and even the lesser lights of Hindu Occultism—even the humble wonder workers and magicians which I have described to you—all are found to have mastered the Science of Concentration. This they have done through the careful study, and diligent practice, of the methods of Pratyahara, (or Control of the Senses), the methods of Dharana (or Control of the Mind), and the methods of Dhyana (or Concentrated Meditation), all of which have been explained to you in the preceding lesson. They have acquired the Art of Perfect Concentration, and they manifest to perfection its two cardinal principles, viz., (1) the focusing or bringing to “one pointedness” of the Attention, and holding this upon the selected subject or object; and (2) the inhibiting or “shutting out” of all outside sensations or irrelevant thoughts from the field of consciousness.

The trained Hindu Occultist has acquired the art of concentrating intensively upon any given subject or object, shutting out from his conscious thought all other subjects or objects, and holding the Attention firmly and determinedly fixed upon this one subject or object, to the exclusion of all else. He has also acquired the equally valuable and important art of closing the doors of Attention and Thought upon any subject or object, after he has completed his concentrated consideration thereof, and thus completely detaching his mind from such thing.
ORIENTAL WISDOM

Thus, he keeps his mind free and unhampered at all times, so that he may give his full and undivided attention to anything demanding it. His Attention is like the great electric searchlight, which is applied with great power to any object upon which it is turned, but which is easily detached and turned away from that object when the purpose of the application of its light has been accomplished. Again, he is able to detach his mind from any and all subjects, at will—thus giving his mind perfect rest and relaxation when such are needed. This last is something that the active thinkers of our western world sadly need—they are able to think, but not to “not think,” at will.

In the present lesson I shall make you acquainted with the most efficient of the Hindu Yogi Science of Mental Control. You will find all these methods helpful and suggestive—not alone in the matter of their detail, but in their fundamental principles. The principle is the main thing—the details are secondary, and may be varied or adapted to fit the requirements of your own particular personal case. There is much food for thought and careful consideration in this phase of the instruction, and you will do well to devote care, time, and attention to the study thereof. Endeavor to get the fundamental essentials clear in your understanding, and fixed in your memory; make the principle a part of your accepted thought, and habit will do the rest for you.
But, right here at this point, I wish to call to your attention a certain important fact concerning the Hindu Methods of Concentration—please give me your full attention at this point. I allude to the fact that in most of the popular published treatises upon Hindu Concentration there are but very indirect and vague references to one of the most important elements of the Concentrated Meditation of the Hindus, namely the use of the Crystal Ball as a "focusing point" in Concentration.

This omission is due to two general reasons, viz., (1) the average Western writer on the subject is not informed of the real Hindu practice in the matter, or else regards it as merely incidental—in either case he has little or nothing to say concerning it; and (2) the Hindu writers on the subject have been taught that this is a part of that "dangerous knowledge" which they are forbidden to make public, and, consequently, they refer to it only in a guarded manner and in an indirect way.

The Hindu reticence in this matter is due to the fact that their ancient teachers feared that persons becoming acquainted with the power of this important method of Concentration might possibly employ it for worthy, selfish, or even evil purposes. They preferred to have their followers give out this instruction only to those whom they deemed worthy to receive it. This has been the custom of ages with the Hindus, and the influence of the old tradition still persists.
But, "times have changed," and at the present time I find that those who seek this knowledge for selfish purposes are generally able to obtain it in some way, from some "bootleg" occult source; and that the result of the imperfect occult prohibition at the present time is merely that of keeping this important knowledge away from the worthy seekers, while the unworthy ones have it. So, in these lessons, I shall tell "the truth, the whole truth" as I know it, concerning this matter.

The truth about Hindu Concentration is this: The teachers fully inform their pupils of the advantages and benefits to be derived from the use of the Crystal Ball, or similar shining or glistening object, as a focal centre of Concentration. Their long-continued practice of the methods of Concentration is practically always accompanied by the use of the Crystal in this way. And their most important and difficult feats and manifestations of Magic are performed by Concentrated Visualization, aided by the use of the Crystal Ball, or similar object, as a focal centre. I shall explain the details of these wonderful manifestations as we proceed with these lessons; at the present time I wish merely to indicate the use of the Crystal Ball in the work of developing, training and perfecting your powers of Concentration.

I might say here, in passing, that the use of crystals, bits of shining metal, and similar glittering objects, for the purpose of obtaining Concentrated
HINDU CONCENTRATION

Mental Power, has been common to the human race in all time; all history mentions it, and it is believed to have been known and taught even before the days of recorded history. All over the world, today, are found magicians, occultists, and wonder-workers, using this or similar objects in focusing the minds and wills so as to obtain psychic power. In many cases they undoubtedly think that there is some peculiar virtue in the crystal or shining object—but there isn’t: the entire value of the crystal or shining object is to afford an efficient mechanical aid to focusing or concentrating the mental powers! There is nothing supernatural about it—it is purely natural.

The general rule observed by the Hindu Yogis in their use of the Crystal Ball, as imparted to me by Yogis regarded by me as in a position to know and to tell the truth in the case, is as follows: (1) Place the Crystal either in the palm of the hand, or else on a table or stand in front of you; (2) “throw the mind blank” by inhibiting sensations and outside thoughts, so that “the lake of the Chitta is free from the ripples of the Vrittis; (3) gaze intently (but not in a strained manner) into the crystal, at the same time fixing and keeping the mind firmly concentrated upon some particular subject, object, or mental-picture.

That is all there is to it. I shall tell you about some particular additional features, when we reach the lessons on Visualization; but the above is suf-
ficient for the general purposes of the training, development, and perfecting of the powers of Concentration.

In the following references to auxiliary methods of Concentration, under the Hindu systems of Pratyahara, Dharana, and Dhyana, I will call your attention, from time to time, to the above-indicated use of the Crystal for I do not wish you to forget this important point of the methods. But even when and where I may fail to mention or refer to it, I ask that you read into the other instruction the words, “using the Crystal Ball for the purpose of focusing the Attention and Thought, etc.” Let the Crystal Ball be the pivot around which the wheels of the other instruction revolve—for it is, indeed, the real pivotal point of all the efficient Hindu “working methods” (though a point usually carefully kept concealed from the gaze of all but “the faithful.”)

The main point and purpose in Concentration, according to the Hindu theories and teachings, is to get the Chitta, or Mind-Stuff, closely focused, concentrated, or gathered together in or at one particular point in consciousness. In order to do this the Vrittas, or thought-disturbances, must be quelled or suppressed, and the bosom of the mental lake of Chitta must be kept placid and still, except at the one, tiny concentrated point at which the Attention and Thought are focused by means of the aid of the Crystal. In this way there is ob-
HINDU CONCENTRATION

tained that “unity of consciousness,” that “one-pointedness of mind,” of which we hear so much in the Hindu Teachings. Using a familiar figure, we may say that in such concentration the Crystal serves as the “burning-glass” which brings to a focal centre the rays of the mental light, and holds them there “one-pointedly” and in “unity.”

Patanjali, the founder of the Yoga Philosophy, in his ancient Yoga Aphorisms, says: “Binding and holding the Mind-Stuff to a place is Fixed Attention, or Dharana. But Fixed-Attention is not possible without something upon which it may be fixed. Binding of the Mind-Stuff, only so far as it is a fluctuation, to the navel, or to the heart-lotus, or to the light within the head, or to the tip of the nose, or to the tip of the tongue, or to other places of the same kind, or to an external object—this is Fixed Attention, or Dharana.”

Vivekananda, commenting on the above Aphorism, says: “Dharana is holding the mind on to some particular object. Dharana (Concentration) is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.”

Statements like that of Patanjali, above quoted, while perfectly clear to the understanding of the educated Hindus, and to that of the advanced western students of Hindu Psychology, are, nevertheless, frequently misleading to the average western student. They tend to lead the latter into improper
and undesirable psychic practices, particularly when these are advised by some western so-called "teacher" of the Oriental Wisdom who has merely acquired a superficial knowledge of the subject, and does not know the real truth that lies beneath the surface. The Orientals have always followed the practice of freely giving out the "exoteric" phase of the teachings, while carefully withholding the "esoteric" or inner teachings for the few whom they deem worthy to receive them. And, here we find a striking example of this practice, custom, and habit of the oriental mind.

The average western student, and some of their so-called teachers, interpret the passages from the Hindu Teachings, such as the above, literally instead of figuratively; and, as a consequence, begin to practice concentrating on the navel, the tip of the nose, etc., thus giving a grotesque imitation of certain low-degree Hindu fakirs, miscalled "Yogis." In many cases the real teaching means merely that one should concentrate upon some outside object—any object at all, just so as it held firmly in attention. In other cases, they indicate concentration upon certain astral or psychic centres in the nervous system concerned with certain psychic powers, and not upon the physical counterparts at all.

Doctor Besant, the well-known Theosophist, says of this common error: "One difficulty is that the Tantras, and the works based on them, often use the name of a bodily centre to represent an
HINDU CONCENTRATION

astral or mental centre. There is some reason in that, because all the centres are connected with each other from lower body to higher bodies, but no reliable teacher would set his pupil to work on the bodily organs until he had some control of the higher centres, and had carefully purified the physical body. Knowing the one helps you to know the other, and the teacher who has been through it all can place his pupil on the right path; but if you take up these words, which are all physical, and do not know to what the physical word is applied, then you will only become confused.

“For instance, in one of the Sutras it says that if you meditate upon a certain part of the tongue you will obtain astral sight. That means if you meditate upon the pituitary body, just over this part of the tongue, astral sight will be opened. The particular word employed to refer to a centre has a correspondence in the physical body, and the word is often applied to the physical organs when the other is meant. This is what is called a 'blind,' and it is intended to keep the people away from dangerous practices, in the books that are published. People may meditate on that part of their tongues all their lives without anything coming of it; but if they think upon the corresponding centre in the body, a good deal—much harm—may come of it.

“It is also said, ‘Meditate on the navel.’ This means the solar plexus, for there is a close con-
nection between the two. But to meditate on that is to incur a danger of a serious nervous disorder. All who know how many people in India suffer through these practices, ill understood, recognize that it is not wise to plunge into them without some one to tell you what they mean, and what may be safely practiced and what not. In the Sutras of Patanjali, the Sutras are merely headings; there is a good deal of commentary in Sanscrit, only partially translated: and even the commentaries have this peculiarity, that all the most difficult words are merely repeated, not explained, so that the student is not much enlightened.”

I quote the above with approval, and with the purpose of warning my students against attempting to practice any of the similar forms of meditation-practice so loosely and often ignorantly given in works devoted to Yoga and other Hindu Psychic Methods. In many cases, much harm has arisen by reason of indiscriminate and ill-advised “meditation” upon the tip of the tongue, the navel, the palate, the root of the tongue, the solar plexus, the heart, etc. So far from being good practice it is a very bad practice, and is not advised at all by the educated and well-informed Hindu Teachers, no matter what their more or less ignorant and ill-prepared imitators may say. To use a somewhat slangly western phrase, I say to you: “Don’t monkey with your nerve-centres by ill-advised so-called Yogi Meditations.”
HINDU CONCENTRATION

There is nothing metaphysical, mystical, or "religious" about Concentrated Meditation followed for the purpose of the development, training and perfection of the Will and Thought for the purpose of Concentrated Visualization—the real, true practical purpose, be it noted. There is required merely the "knack" of fixing and holding in mind the subject, object, idea, or mental-image connected with the purpose in question. There is no need of navel-gazing or of meditation upon organs of the body, or upon psychic centres in the body. Any good subject, object, idea, thought, or mental picture will serve the purpose of such training and development.

Those practical western writers who advise their pupils to concentrate upon some familiar, everyday objects around and about them, are nearer to the real spirit of the best Hindu Teaching than are those would-be western "Yogis" who seem to think that there is some mysterious virtue in concentrating upon one's navel, "and sich." Use a little common-sense in the matter; that's all. I am taking considerable trouble in order to prevent you from falling into these ditches which run along the sides of the Main Road of the Oriental Wisdom—so pay heed what I am saying to you concerning these points. This means YOU!

A leading teacher of Hindu Yoga, in a lecture given in India several years ago, said: "Let us consider Yoga Concentration. You ask a man if
he can concentrate. He at once says: ‘Oh! that is very difficult. I have often tried and failed.’ But put the same question in another way, and ask him: ‘Can you pay Attention to a thing?’ He will at once say: ‘Yes, I can do that.’ Yoga Concentration is Attention. The fixed attitude of Attention, that is Yoga Concentration. If you pay Attention to what you do, your mind will be Concentrated. Many sit down for Yoga Concentration, and wonder why they do not succeed. How can you suppose that a half-hour of Yoga Meditation, and twenty-three-and-a-half-hours of scattering of thought through the day and night, will enable you to concentrate during the half-hour? Practice practical, concrete Concentration every hour of your active life, instead of scattering your thoughts for many hours. No wonder you did not succeed; the wonder would be if you did.

“You must pay attention every day to everything you do. That is, no doubt, hard to do; you may make it easier in the first stages by choosing out of your day’s work a portion only, and doing that portion with perfect, unflagging Attention. Do not let your mind wander from the thing before you. It does not matter what the thing is. It may be the adding up of a column of figures, or the reading of a book. Anything will do. It is the Attention of the mind that is important, and not the object before it. This is the only way of learning Yoga Concentration. Fix your mind rigidly on the work
before you for the time being, and when you have
done with it, drop it. Practice steadily in this way
for a few months, and you will be surprised to find
how easy it becomes to concentrate the mind.
Moreover, the body will soon learn to do many
things automatically. It will force you to do it
regularly; it will begin to do it, after a time, of its
own accord. It is also possible to train your mind
in the same way. The mind, also, the mental body,
can be so trained as to do things automatically.

"Or, suppose you are a strong-minded and in-
telligent man, fond of Reasoning. Suppose that
connected links of thought and argument have been
to you the only exercise of your mind. Utilize that
past training. Do not imagine that you can make
your mind still by a single effort. Follow a logical
chain of Reasoning, step by step, link after link; do
not allow the mind to swerve a hair's breath from
it. Do not allow the mind to go aside to other lines
of thought. Keep it rigidly along a single line, and
steadiness will gradually result. Then, when you
have worked up to your highest point of Reason-
ing, and reached the last link of your chain of argu-
ment, and your mind will carry you no further, and
beyond which you can see nothing—then stop. Hold
fast to that last link of the chain, and keep
the mind poised, in steadiness and strenuous quiet,
waiting for what may come.

"Or, if you are one in whom Imagination is
stronger than the Reasoning faculty, then Creative
Imagination, rather than Reasoning, is your method. Call Imagination to your help. Picture some scene, in which the object of your ideal forms the central figure, building it up, bit by bit, as a painter builds a picture putting in it gradually all the elements of the scene. Work at it as a painter works on his canvas, line by line, your brush being the brush of Imagination. At first, the process will be very slow, but the picture soon begins to present itself at call. Over and over again, you should picture the scene, dwelling less and less on the surrounding objects, and more and more on the central ideal figure. The drawing of the picture to a point, in this way, brings it under control and steadies it, and thus gradually, by the use of the Imagination, you bring the mind under command.

"These are practical lessons in Yoga. Practice of this sort builds up the qualities you want, and you become stronger and better, and fit to go on with the definite study of Yogi!"

Now, remember, the above statements were made in a public lecture—where? Not in London, not in Paris, not in New York, not in Los Angeles—not in the western world at all. The lecture was given in a great philosophic centre in India—that land of Yoga—before a large and representative audience composed of real Yogis, educated and cultured Hindus, and educated and cultured Europeans and Americans dwelling in India and well-informed on the Hindu Teachings. The audience manifested its
HINDU CONCENTRATION

approval of the scientific, common-sense, and yet thoroughly occult oriental statements just quoted.

So, you see, even in India, among the Hindu Masters, there is a great body of teaching concerning Concentration and Meditation which is practical and common-sense even from our western viewpoint; and which deals with concrete things, not with abstractions; and which employs practical psychological objects and methods, and not those of “navel-gazing,” “tip-of-the-tongue” or “tip of the nose” so-called Meditation. What a relief it is to turn from the fantastic and often repulsive teachings and methods to those of the kind illustrated in the above quotations. And what a satisfaction it is to find such statements and instruction bearing the label, “Made in India.”

If the lecturer, above quoted, had included in his formulas the employment of the Crystal Ball as a Focusing Point or Thought-Centre, he would have given his hearers the very cream of the Hindu Concentration Methods. Of course, though, many of his hearers took this “for granted,” owing to their previous knowledge of the subject. Every formula in those statements will work far better, many times better in fact, if it is practiced with the aid of the Crystal Ball. Fix the gaze upon the Crystal Ball; “throw the mind blank”; and then apply the Concentrated Attention upon the object of the Meditation or Thought—the Reasoning or the Imagination, as the case may be. Do you see
the point? Do you get the idea? Do you see how it works out? Do you see how the Crystal Ball perfects every rational, common-sense, practical Method of Concentration? Think over this a little, until you get the full significance of the idea!

And, now, before proceeding further, let me get your mind straightened out concerning this matter of the preliminary "throwing of the mind blank" in Yoga Concentration Methods. This condition of "blank mindedness," first of all, is not that of mere "empty mindedness." It is, rather, a mental condition of "confident expectation" of the coming of something which is to fill the "blank space" of the mind. The mind is really not "empty"—rather it is "stilled."

The surface of the lake has been rendered quiet, placid and calm; no longer the waves, ripples and tiny whirlpools of the Vrittis disturb it. As a student and teacher of Yoga has said, "It is the emptiness of alert expectation, not the emptiness of impending sleep. You can wisely aim at emptiness, only when you have so disciplined the mind that it can hold for a considerable time to a single point, and remain alert when that point is reached."

Another writer on the subject of Yoga says of this state of the mind—the preparatory stage of the actual Yoga Concentration or Meditation, known as Dharana, that: "It is gained by holding the mind perfectly blank, allowing no thought to enter into consciousness, and permitting the senses
HINDU CONCENTRATION

to perform none of their functions. This is a most
difficult object to attain, for the mind must not
even be conscious of its prohibition to itself. It
must be maintained perfectly blank. When this
difficult task is learned, the Attention must be
fixed, without swerving, upon some object or point.
Yogis are careful to distinguish, however, between
meditation without an object, and mere empty-
mindedness. The latter is a purely negative con-
dition; while in the former the mind is kept active
and alert—ready to spring, as it were, upon the
next succeeding stage."

Perhaps you will understand better this idea of
“holding the mind blank,” if you will think of it as
analogous to the physical act of “holding one’s
breath.” You will remember that in both physical
condition and mental state there is a state of quiet-
ness and stillness, a cessation of active effort, but
at the same time a state of intense expectancy and
readiness to spring into action. They may be said
to be a states or conditions resembling a coiled-up
steel spring, the moment before its release. Or,
again, they may be thought of as a states or con-
ditions somewhat resembling the mental and phy-
sical state or condition of the crouching panther, a
moment before it springs into space in the direction
do its prey. A little thought in the light of these
suggestions, and a little actual practice of the mani-
festation of this special mental state or condition,
will give you "knack" of it; and further practice will make you perfect in it.

The succeeding stage, namely, that of "holding in mind," which follows the "holding the mind blank" stage, appears simple to the student at first thought. It seems to him to be merely a matter of "holding the thought" about some subject, object, or mental-picture—and so it is, to him. But as he advances in the understanding and practice of Yoga Concentration, he begins to see that "there is more to it than I thought." He then begins to understand the inner meaning of the Yogi stage of Dhyana—Concrete Dhyana, I mean, of course. He gradually comes to realize that peculiar "union of subject and object" of which the Yogi teachers speak and write. Let me give you a few quotations serving to bring out this idea from various angles and viewpoints, in addition to my own.

Swami Vivekananda says: "In Dhyana, there comes to the mind the power of, as it were, flowing in an unbroken current toward that point." Swami Ramavedananda says: "In Dhyana you bring the contemplated or meditated-upon object up to your own mental plane of consciousness, and, so to speak, make it actually a form in your mind. Your Chitta-stuff thus assumes the actual form of the contemplated object, and has an actual (though but temporary) existence in your Chitta or Mind-Stuff. Thus it becomes unified with you, for the time being, and thus are able to consider it imme-
HINDU CONCENTRATION

diately and directly, instead of through the medium of the senses and accordingly indirectly.

Along the same general lines, a western writer on the subject of Hindu Yoga says: "Being able to hold the object in consciousness (in Dharana), you can then outpour your mind upon the object, and become, as it were, one with it—i.e., hold it in the mind, and identify yourself with it: this last state is that of Dhyana. Dhyana consists essentially in a unification of an outpouring of the mind on the object held in view. If the object be a mental or a physical thing you reach the state of Dhyana. [If it be an abstract or a spiritual thing, you ultimately attain the final stage, which is Samadhi, the goal of attainment of the Hindus.] The object of the exercise of Dhyana is to attempt to unify the mind with an object—to induce unification with the object. Holding the object clearly in mind, it must be concentrated upon. Then an attempt must be made to unify that thing with the mind, so that a sort of 'click' takes places in the mind—an extraordinary experience is undergone, and the 'thing' takes place in the mind—an extraordinary experience is undergone, and the 'thing' joins itself to 'you' by a curious internal phenomenon. You then feel 'one' with it. The sense of duality between you and it has vanished, and you have this sense of unification."

This curious relation between your mind and its object, above alluded to, which is a feature of highly developed and highly intensified Dhyana, is not
experienced in anything like the same degree by the ordinary person practicing the Hindu Yoga Concentration or Meditation Methods. Still, in every case there is a trace of it—just enough to let you know that it is there and doing its work. Do not seek to over-develop it—let it develop naturally and without forcing. You can do good work in Yoga Concentration with but a faint trace of it.

I should add, perhaps, that this sense of “oneness” between your thought and its object disappears when the Concentration or Meditation is terminated. Then the Chitta becomes once more stilled; then again takes up other waves, ripples, or other forms of the motion of the Vrittis or Thoughts.

**Obstacles to Yogi Concentration.** Patanjali, the ancient founder of the Hindu Yoga Philosophy, gave his followers certain statements concerning the “Obstacles to Yoga.” The following is a somewhat condensed form of his ancient statement, following the same general lines, and filled with the essential spirit of the original instruction given by him:

“These are the Obstacles to Yoga: First, **Disease**; if you are diseased you cannot practice Yoga efficiently, for it demands sound health, and the physical strain is sometimes great. Then, **Apathy or Lethargy of Mind**; you must be alert, active, energetic, and vigorous and animated in your thought. Then, **Doubt or Disbelief**; you must have faith and decision or will, must believe in your powers and be able to make up your mind firmly.
HINDU CONCENTRATION

Then, Carelessness; this for many beginners is the great difficulty—they read and study carelessly, and perform the exercises inaccurately and inattentively. Then, Sloth or Laziness; a lazy man cannot be a true Yogi, for if one lacks the ambition and will to exert himself, how may he make the exertions required in Yoga? Then, Worldly-Mindedness and Frivolity; for how may the chaser-after-shadows grasp the reality? Then, Mistaken-Ideas or Erroneous Views; for mistaken ideas and wrong thinking lead one from the right path. Lastly, Instability and Fickleness of Purpose; for the purpose, aim, and end of the Yogi must be stable, fixed, constant, persistent, preserving—the unstable fickle shifting-purpose man cannot be a true Yogi.”

The “Seven Hindrances” to Meditation. The ancient Yoga Teaching mentions frequently the “Seven Hindrances,” or as the familiar term runs, the “Seven Little Devils Besetting the Yogi.” These are as follows, in condensed statement and form.

I. Physical Sensations. The annoying little disturbing itchings, fatigues, tiredness, etc., which distract the attention of the Yogi from his Concentration or Meditation. He must learn to refuse them his Attention.

II. Sense Reports. The sights, sounds, smells, tastes, and touch sense-reports coming from the outside world, and disturbing the concentrated thought
ORIENTAL WISDOM

of the Yogi. He must learn to inhibit them, and
"shut them out" by denying them his Attention.

III. Memories. The memory, recollection, or
remembrances of past experiences, which disturb
the peace and distract the Attention of the Yogi.
He must learn to deny them his Attention.

IV. Reveries. The "day dreamings" which in­
trude upon the restful mind, and distract its Atten­
tion. The Yogi must divert these by refusing them
Attention.

V. Thought-Analysis. The subtle analysis of
one's own mental states which tend to come in
Contemplation and Meditation, and which divert
the Attention from its proper object of Concen tra­
tion. Of this particular "little devil," an old Yogi
teacher once said: "Think only about the object
of your Concentration—not about your thoughts
concerning it or the manner of its performance;
think of that thing, and not of 'your thoughts or
your thinking about that thing'."

VI. Thought-Influences. The thought-waves or
influences coming from other minds. These are
subtle "little devils," which the Yogi must over­
come by resolutely denying them his Attention.

VII. Dimmed Consciousness. The dreamy,
sleepy, drowsy feelings in which the consciousness
becomes dim, hazy, or clouded. Concentration,
Contemplation, and Meditation are "wide awake"
stages of consciousness—not half-asleep or sleepy
ones. One must either go to sleep, or else stay

244
HINDU CONCENTRATION

wide-awake; but not try to combine the two states, or to experience both at the same time.

Your attention once directed to the “Seven Little Devils” of the Yogi, you will soon learn to keep them at a distance, and out of the field of consciousness. Practice makes perfect; and “if at first you don’t succeed, try, try again,” as the old saying goes.

When you have mastered the Art and Science of Pratyahars, Dharana, and Dhyana—the Method of Yoga Mental Control, then you will experience that state and power of which the ancient Yoga-teacher said: “Then will that which you hold in thought be as the strong, steady flame of the Light of the Temple. Gone will be all flickerings, all waverings, all sputtering. The winds which once disturbed it will have died down and finally ceased; and no longer will the insects plunge into its flame and disturb its steadiness. Then will the Lamp be worthy of its Flame; and the Flame worthy of its Lamp; and both worthy of the High Priest of the Temple which is your Real Self.”
QUESTIONNAIRE
(LESSON IX)

1. What Part has Concentration in Hindu Magic?
2. Describe briefly the Hindu Science of Concentration.
3. Describe Focusing in Hindu Concentration; also Inhibition.
4. What is the Ideal of Yoga Concentration?
5. What is the Inner Secret of Hindu Concentration?
6. Explain the Use of the Crystal Ball in Hindu Concentration.
7. What is the so-called Dangerous Information about Hindu Magic?
8. What is the Explanation of the Hindu Secrecy about the Crystal Ball?
9. Describe the Hindu Method of Using the Crystal.
10. Explain the Burning-Glass of the mind.
11. Explain Yogi One-Pointedness of Mind.
12. How do the Yogis Bind the Mind-Stuff in Concentration?
13. What is said of the Misinterpreted Yogi Teachings?
14. What is the Explanation thereof?
15. What of the “Blinds” used by the Ancient Teachers?
16. What of the Physical and Astral Counterparts?
17. What of the Danger of Half-Knowledge of Yoga?
18. What is the Relation of Attention to Yoga Concentration?
19. What is said of the Art of Habitual Attention?
20. Give the Principles of Concentrated Reasoning.
22. Give the Principles of Practical Yoga Concentration.
23. What is said of Common-Sense Yogi Methods vs. Fantastic Teachings?
24. What is the Effect of the Addition of the Crystal Ball to Yoga Methods?
25. Differentiate between Empty-Mindedness and Blank-Mindedness.
26. Describe the Emptiness of Active Expectation.
27. Describe the Unbroken Current of the Mind.
28. Describe the Unification of Thinker, Thought and Object in Dhyana.
29. State the Obstacles to Yoga Meditation.
30. Describe the Seven Hindrances.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON X

Hindu Visualization and Projection

In several of the earlier lessons of this volume I called your attention to the fact that in the general Magic of the ancient and modern peoples of the race, in all lands and in all times, there is to be found the well-established custom and habit of the magician first forming a mental picture of the thing or event he wished to be materialized into physical reality—this being held to cause, in some occult and mysterious manner, the happening or materialization of the desired thing or event.

In some of the lessons I also called your attention especially to the fact that in Hindu Magic, at least in certain phases and forms of it, there is to be found an intensified manifestation and exhibition of this same fundamental principle, i.e., the visualization in the mind of the magician of the picture of that which he desires to appear as real and actual to the minds of the spectators of his feats. You will remember that some of the Hindu magicians were described as performing wonderful feats of Mental Magic in just this way. It is not too much to say that without this power of Visualization the most startling feats of Oriental Magic would be impossible of performance.

In view of these facts, you will readily see the importance of your becoming acquainted with the fundamental principles underlying this Magic Visualization, and with the practical and effective
methods by means of which those principles may
be manifested and demonstrated. Such informa-
tion, I am glad to say, is readily supplied, for I
have thoroughly informed myself regarding the
same during my many years of diligent and un-
ceasing study, experiment, investigation, and mani-
stestation and demonstration along these lines.
Moreover, I am most happy to be able to say,
truthfully, that such explanation carries with it no
color or hue of "supernaturalism,"—instead, it is
based upon strictly natural laws and principles, and
is capable of expression in the terms of scientific
knowledge.

The Hindu Teachings, as I have previously stat-
ed to you, hold that there are Three Universal
Principles, namely: (1) Prakriti, or Akasha, the
Ethereal Material Principle; (2) Prana, the Subtle
Principle of Energy; and (3) Creative Mind Prin-
ciple, the Principle of Creative Idealization. The
Hindu Teachings hold that the entire universe, as
well as everything, large or small, within it, is the
product of the action and reaction, combination
and correlation of these Three Principles; above
which abides Pure Spirit, which in the human being
is represented by the Ego, "I," or Real Self.

As I have also told you, the Hindu Teaching
informs us that all Magical Creations and Occult
Performance, of any and every kind, form, and
character, are first created by and in the Creative
Mind of the magician; and that the clearer and
stronger are the Visualizations or Mental-Pictures in that Creative Mind, the stronger and clearer will be the effects produced in the form or activity reproduced in the material and physical world of things. Accordingly, as might be expected, investigation shows that the training and instruction of the Hindu magicians are largely along the lines of the cultivation of effective Visualization or Mental-Picturing, and the Projection of the Mental Pictures by means of the Will. As I have also said, the Crystal Ball is almost universally employed in such training and development.

Intensified Imagination, coupled with Intensive Will, then, is seen to be the twin-instrument of Hindu Magic Power. The Intensified Imagination first creates the Mental Picture, or Visualization, which the Intensive Will then holds in a firm and strong state, and finally projects in the desired direction. This projected Mental Picture then materializes in one or both of the following two general ways, viz., (1) it creates in the Chitta of another, or other persons, a tiny reproduction of its own form, thus making the other person or persons “think” and “see” the things so Visualized and Projected; (2) it creates in the Prakriti or Akasha, the Ethereal Material Principle or Medium, an “astral” or “psychic” picture which reproduces the original Visualized Mental Picture, and thus makes the latter appear to be “real” to the minds of other persons.
ORIENTAL WISDOM

In the first of these forms of manifestation, i.e., the reproduction of the Visualization in the Chitta or Mind-Stuff of other persons, is to be found the scientific explanation of those forms of Magical or Psychic Phenomena known as ordinary Hypnotism, Mesmerism, Personal Magnetism, Fascination, Mental Influence, etc. In these phenomena the Chitta or Mind-Stuff of the other persons is made to reproduce or reflect the visualized and projected mental image of the person manifesting the Magic or Psychic Power. The Vrittis in the Chitta take on the shape, form, and semblance of the Visualized Thought or Idea of the magician or other person manifesting this power of visualization and projection. This scientific explanation covers a very great field of Magic or Psychic Phenomena, and will be found to include many various and diverse forms of such phenomena.

In the second of these forms of manifestation, i.e., the reproduction of the Visualization in the Prakriti or Akasha, the Ethereal Material Principle or Medium, there is to be found the scientific explanation of a certain very important phase or class of Magic or Psychic Phenomena. I have given you illustrations and examples of this form of phenomena in my previous description of the Illusion or Maya produced by certain Hindu magicians, in which large numbers of spectators seemed actually to “see” certain events and happenings which had no real existence outside of the mind of the magi-
HINDU VISUALIZATION AND PROJECTION

cian, but which were reflected or reproduced on and by the subtle ethereal substance or medium of the Akasha or Prakriti, to which the Mental Picture had been projected by the Thought and Will of the magician.

In many forms of Magic, or Psychic Phenomena, however, it should be remembered that there is really a combination, correlation, and co-ordination of these two forms of manifestation. The same effort of the magician's mind produces both forms, and both effects, so that it is not necessary (except for purely scientific interest) to attempt to analyze or dissect further the two forms of manifestation. In fact, instead of these being two distinct forms, they may be said to be more truly the "major" and the "minor" phases, respectively, of the same fundamental and essential thing.

The magician projecting a strong mental picture to a number of persons, often, more or less unconsciously also actually sets up an "astral picture" or "thought form" in the Ethereal Substance of the Prakriti or Akasha, which then reflects itself upon the Chitta or Mind-Stuff of many other persons. Likewise, the magician projecting a strong Visualization with the purpose of setting up a powerful "thought-form" or "astral picture" in the Prakriti or Akasha, often, without any additional effort, also causes that picture or thought-form to be reflected into the Chitta of many other persons. So, you see, there is a constant action and reaction—a
constant co-ordination, combination, and correlation—between these two great general forms of manifestation.

All the previously described Yoga Methods, i. e., the methods of Prānayāna, or Rhythmic Breathing; the methods of Pratyahara, Dharana, and Dhyāna—Control of the Senses, Control of the Mind, and Mastery of Concentration—all these have as their chief end and purpose the cultivation, development, and training of the Power of Visualization and Projection—those Twin-Elements of Magic and Psychic Power. If you wish to attain a high degree of proficiency in Magic and Psychic Power, you must possess a high degree of power of Visualization and Projection; and in order to possess this last mentioned high degree of power, you must first have mastered the Yoga Methods of Mental Control. All this, however, if you wish to become a Master of Magic and Psychic Power—an Adept of High Degree, so to speak. But do not let this frighten you off—read what follows!

However, in order to manifest an ordinary—yes, even a comparatively high degree—of Magic or Psychic Power, you do not need to have perfected yourselves along the lines above indicated; although, of course, you will do well to develop and perfect yourself as much as possible along these lines, from time to time—and, indeed, you will probably do so, because you will find your desire for greater power increasing in proportion to your suc-
HINDU VISUALIZATION AND PROJECTION

cessful manifestations of the power in lesser degree. You need not wait for this, however; you may start in at once, and begin to manifest and demonstrate your increasing power as you proceed. And, you should be able to get a certain amount of quite satisfactory results and effects, even from the start—provided that you proceed properly and intelligently, with perseverance and persistency.

I shall now proceed to give you the Hindu Teaching concerning the Visualization and Projection which constitute the twin-elements of all Magic or Psychic Phenomena Methods of Manifestation. I shall present this information and instruction in a condensed, concise form, without undue elaboration or extension. So, you should read and re-read very carefully all that I shall now have to say to you concerning the general principles of these important Methods of Manifestation.

You are not reading a high-school composition, nor a "Family Story Paper" love-story, remember, in which you can skim over the lines easily, rapidly, and carelessly, without risk of missing something important. Instead, you are reading an important presentation of scientific facts of the greatest practical value and importance to yourself and others. Therefore, read and study carefully; if you fail to understand any part of it, go back and re-read and re-study it, and do not leave it until you have mastered it. This will not only give you the full information contained in the lines, but will also
giving you some good mental exercise in addition, which you probably need.

**Preliminary Stages.** Before attempting to “sit” for Visualization and Projection, in your course of training, development and practice, I advise that you should first prepare yourself for the subsequent mental exertion by a few preliminary observations. For instance, you will do well first to rest yourself, mentally and physically, for a little time before beginning your Visualization and Projection work. I advise that you first relax yourself thoroughly, taking the tension off your body, and the strain off your mind. Try to “Let Go” for a few moments, until you feel that sense of Poise and Power which will come to you from such Relaxation.

You will do well also to practice some of the refreshing and invigorating exercises in Rhythmic Breathing which I have presented to you in previous lessons of this volume. Select those certain exercises of this kind which you have found to bring you a satisfactory sense and feeling of Restful Power. I might suggest several well adapted for that purpose, from the list I have given you; but I prefer to let you do your own selecting, choosing those which you, personally, have found best adapted to your own particular requirements. Practice these until you feel that you have, indeed and truly, attained Poise and Power.
Using the Crystal. First of all, you must rid your mind of all beliefs that there is some supernatural or miraculous power inherent in the crystal, or similar shining object employed by the magicians in Visualization. There is no such power or quality inherent in it. It is merely a most efficient instrument or device serving as a focal centre in which to focus and concentrate your mental forces in the process of Visualization—that’s all. There is no more “magic” in the Crystal Ball than there is in the lens of the microscope or the telescope. It is just as “natural” as they are. Its work is akin to that of the “burning glass” which focuses the rays of the sun; for the Crystal Ball focuses the currents of the Mental Energy in a similar manner.

In the second place, there is no need for any fantastic rites, ceremonies, or any other “mumbo-jumbo” performances in connection with the crystal or the process of Visualization. It is true that the Hindus, and other Oriental Magicians, frequently employ the droning music of pipes, drums, and cymbals; the burning of fragrant incense; the chanting of human voices; the recital of mantrams or “holy words”; and other auxiliaries which many believe to be essential and necessary parts of the magical processes. But such auxiliaries are merely employed for the purpose of producing the helpful psychological atmosphere in the audience, or else to quiet and still the senses and mind of the magician. There is a decided psychological value to
such things, of course, but they are not essential or necessary adjuncts to the main process of Visualization or manifestation of Magic.

However, there does seem to be a certain “polarization” of the molecules or particles of the crystalline substance of which the crystal is composed: this arising from some purely natural, though but little understood, law or process. This “polarization” seems to take its character from some property or predominant quality inherent in the mind of the person habitually using it. It is said by some scientific observers that steel tools, scientific instruments, razors, knives, and delicate pieces of machinery, seem to undergo a similar process, and to take on a certain character derived from their habitual users.

In such cases, it is found that these tools or instruments, etc., will do better work for their habitual user or operator than for any other person—in fact, use by others seems to hurt them. The same fact is observed to be manifested in the case of the Crystal Ball: it works better, and does better service for its owner than for any other person—and use by others seems to impair its efficiency. For this reason, many good occultists refuse to permit other persons to use their favorite crystals; they reserve them for their own exclusive use. I do not insist upon this point, but I think it well worth attention and consideration by you.
HINDU VISUALIZATION AND PROJECTION

Any crystal ball or Metal Gazing Globe may be employed effectively in Visualization; those which have been especially prepared and manufactured for this purpose, however, will be better, for these will have been made of carefully selected material and prepared with extraordinary care by the makers. But such differences are entirely due to the quality of the materials used, and the skill and care displayed in their manufacture, and not to any magic or supernatural elements imparted to them. The Metal Gazing Globes are of course best. They are not beyond the means of any person; are composed of the best quality of materials, and will be found to be the most satisfactory for all ordinary, practical purposes.

Besides the crystal, magicians have employed many other shining or brilliant objects for this purpose. All these, however, possessed the fundamental character of the “speculum,” i.e., a glass or metal mirror or reflecting medium. Various forms of natural crystals, bits of quartz, glass, shining metals, reflecting fluids, etc., have been employed in magical processes. In some cases, a burning flame is used; in other cases a drop of blood. Again, deep pools of water, saucers of ink, polished black stones, gourds of water, etc., have been employed.

All over the world in Europe, Asia, Africa, Australia, North America, Central America, South America some of the many forms of Crystal-Gazing
are found to be practiced, by the use of some one or more of the "speculums" above mentioned. And this is found to have been true even from the earliest times; to be true of the present time; and probably will be found to be even more true of future times, for the scientific value of the process is now becoming to be more widely recognized.

The following general rules for the use of the Crystal Ball will be found to be adapted to the requirements of most persons. They are the same rules adopted by the Oriental Magicians, slightly modified and adapted to the use of students and practitioners of Mental Magic in the western world.

**Rules for Using the Crystal**

I. If possible, have the room intended for the purpose of using the Crystal or Gazing Ball quiet and free from disturbing outside sights and sounds, or other sense-reports. It is well to have it free from over-furnishing, too many ornaments, pictures, etc., and particularly too many mirrors. In fact, it is well to place a towel or other covering over any mirrors which may be in the room when you practice using the Crystal. Too bright and glaring colors are also detrimental to the efficient use of the Crystal, for they tend to distract the attention through the sense of sight. The room should be comfortable in temperature, if possible; do the best you can under the circumstances concerning this. A dim, dull light is best for the purpose of the practice. Too dark a room is not good,
neither is one too brilliantly lighted; a happy me-
dium is desirable. If there is a fire in the room, or
should the room be lighted by artificial light, it will
be well to place the Crystal so that the rays of
light shall not reach it directly, nor be reflected in
or from it.

II. The Crystal may either rest on its stand, or
unsupported on the table placed in front of you; or
you may, if you prefer, follow the Oriental custom
of holding it in the palm of your hand. Many oc-
cultists prefer to have the Crystal rest on a black
velvet cushion, or else to have its immediate sur-
roundings to be black, i. e., composed of some
black material—but this is not absolutely essential
for success. The light should always be behind
your back, and never in front of you.

III. In gazing at the Crystal, you should never
strain or over-tire your eyes. Instead, you should
maintain a calm, restful gaze. Remember, you are
to “gaze” at the Crystal—not to “stare” at it. Do
not try to avoid winking your eyes—be natural,
above all else. Do not become impatient, excited,
or over-anxious in your practice. You must ob-
serve the ancient adage of the occultists, “Patience,
more patience, still more patience,” in all your oc-
cult performances and practice. Neither should you
make a game, sport, or pastime of the practice, or
try to be “funny” over it. It is not at all a “funny”
subject or practice, I assure you. Be calm, dignified,
and serious. If you find it more satisfactory, you
may make two funnels of your hands, gazing through them at the crystal as you would through a pair of opera glasses.

III. So far as possible you should practice with the Crystal alone, with no one else in the room. At any rate, never admit to your sitting any person not in mental harmony and sympathy with yourself in the subject; never have any inharmonious mental vibrations in the room in which you are practicing. Even when the most harmonious persons are admitted by you, they should be made to sit as far as possible from you, and compelled to maintain silence during the sitting.

IV. It will be well for you to acquire proficiency in Crystal Gazing gradually, and by degrees, instead of attempting to "jump right into it" at the start. I would not advise sittings of longer than ten minutes each, at the start. After a time, this period may be increased to fifteen minutes. Later on, the period may be lengthened to thirty minutes, and so on. But, when the period-time of one hour is reached, you should impose the final time-limit at that point. I do not advise sittings of over one hour each for persons in the western world. In India, it is true, the yogis and other magicians sit for almost indefinite periods; but this practice is not advisable for the ordinary person, particularly in the mental atmosphere of our western lands, for reasons well known to all
advanced students of this subject, but which need not be gone into here at this time.

V. Your success in Crystal Gazing does not depend, in any way, upon your ability to see pictures “in” the Crystal. In some cases of intensive application of the imagination, the mental image seems to be “in” the Crystal, it is true, but this is merely incidental and not essential to the success of the process or practice. Always bear in mind the fact that in Visualization the purpose is that of creating a clear, strong Mental Picture in the focused and concentrated “mind”—not in the Crystal. The Mental Picture is to be seen “in the mind’s eye,” and not by the physical eye as a reflection from the Crystal. The Visualization is in “that inner eye which is the bliss of solitude.” Visualization is difficult to some persons, while easy to others. This, because there is a certain “knack” about the process; but this “knack” may be acquired by practice and gradual development.

VI. If you have difficulty in Visualizing at first, you will do well to begin systematically to develop the power of seeing “in the mind’s eye,” accompanying this by the use of the Crystal, of course. You should, in such case, begin by trying to “see” in imagination, in this way, some simple object—take a chair, table, or some other simple and familiar object, to begin with. Then proceed to more complex and difficult objects.

You will find it easier to Visualize objects, even
the most complex ones, in the following way, viz., instead of trying to create the object directly in the mind, you may proceed by “imagining” that you are looking at a painted or printed picture of that object. In case of complex objects, you may “imagine” that you are seeing it on the screen of an imaginary moving-picture. This indirect form of Visualization is just as effective as is the direct way; in fact, it is merely one form of the direct process, at the last.

In cases in which you find it practically impossible to see “in the mind’s eye” at first, you may proceed to manifest the same general psychological principle by the practice of “holding the thought” of that thing, object, or condition, as clearly and strongly as possible. In this way, you really create in your Chitta or Mind-Stuff the picture and form of the thing, object, or condition which you desire to have materialized in objective, physical form. Some of the most successful practitioners of Mental Magic in the western world, and even some of the most proficient Hindu Magicians, manifest the powers in just this way.

The visualized Mental Picture is apt to be more definite and clear than the unvisualized thought or idea, it is true; but where the person finds it difficult to employ the imaginative visualizing faculties in this way, he may overcome the obstacle by developing and training his powers of “ideation” to such an extent that the dynamic idea will be
HINDU VISUALIZATION AND PROJECTION

represented by a "picture" in the Chitta, produced subconsciously by his mind. At the last, a Mental Picture is but "A Thought made visible." The western New Thought teaching of "holding the thought," is thus seen to have a sound psychological as well as an occult foundation. The use of the Crystal Ball in all practices of "holding the thought" for a definite purpose is found to increase greatly, and intensify strongly, the Creative Power of the Mind in the case.

VII. Finally, in all practices of Crystal Gazing you should observe the Hindu rule of "throwing the mind blank" before proceeding to Visualize. The mental slate must be wiped off and cleaned, before any new drawing is placed upon it. The mental lake must be stilled, before new ripples or waves of the Vrittis are created in it. The mental metal must be rendered fluid, before it is poured into new molds. The old buildings must be torn down, and the ground cleared, before new buildings may be erected on the same area. This fundamental rule of Hindu Magic or Psychic Power must never be lost sight of. You will find the principle dwelt upon in further detail in the preceding lessons in Pratyahara, Dharana, and Dhyana, the Hindu Science of Mental Control. It is mentioned here, at this place, as a reminder of the importance of its observance in the practice of Visualization.

The Objects of Visualization. The object of Visualization, to the magician or occultist, is always
this: That which he desires to become materialized, objectified, and actualized in physical form and action in the world of the physical plane. Under that general classification come things, qualities, powers, persons, events, happenings, conditions, circumstances, and environment—everything, in fact, that can be desired and wished for, on the one hand, or else dreaded and avoided, on the other hand.

Dread, fear, dislike, and aversion, you must always remember, are but negative forms and phases of Desire; and like the positive forms of Desire, their objects are subject to the Laws of Visualization and Materialization. That "the things I have feared, have come upon me," is quite as true as that "as a man thinketh, so is he": in both cases the Visualization accompanied the Thought, and thus set into operation the Natural Laws of Mental Materialization. Beware of Visualizing the things you Fear, Dread or Desire to Avoid!

In my various writings and teaching upon the subject of Visualization, I have frequently given my students my "Bird's-Eye View" of the possible Objects of Concentrated Visualization. I shall repeat it here for your benefit and use. It is in perfect agreement with the Hindu Teachings on the subject. Here it is:

By Concentrated Visualization, you proceed to visualize the following things which you desire to
HINDU VISUALIZATION AND PROJECTION

become materialized in objective, physical, and actual form, condition, state, and activity, viz.

(1) You visualize the desired things, events, happenings, circumstances, conditions, and actions, just as you wish them to be and become, always seeing them "in your mind's eye" as if they were present in actual form "right here and now."

(2) Thus, in like manner, visualize yourself as you wish to be or to do.

(3) Thus, in like manner, visualize others as you wish them to be or to do.

(4) Thus, in like manner, visualize happenings and events as you wish them to occur.

(5) Thus, in like manner, visualize conditions and circumstances as you wish them to be or become.

(6) Thus, in like manner, visualize your environment and surroundings as you wish them to be or become.

(7) Finally, thus and in like manner, always visualize yourself as possessing and manifesting powers, ability, and strength which you desire and wish to possess and manifest.

By carefully considering and analyzing this list given above, you will discover that it includes practically anything and everything that you might wish or desire to be materialized, objectified, and actualized in the physical world of forms and activities. Everything that you can possibly desire to become "real" will be found to fall under
one or more of the above headings. So, all this means, that anything and everything that you desire and wish to become "real," may be made to become so by Mental Magic and Psychic Force—provided that you master the principles thereof, and apply them efficiently!

This, then, is the principle of Visualization employed by the occultists and magicians of all lands, and all times, in order to produce effects and results on the physical plane of the world's phenomena and activities. This is what the magicians and occultists do when they "make magic" or "work magic," as the terms go.

The two great elements of all Mental Magic and Occult Power are (1) Visualization, or Mental Picturing; and (2) Projection by the Will. The rest is merely an elaboration of these two elements, and a combination of their two forces in varying arrangements and grouping of details. The two principles once grasped, you have the Key of Mental Magic and Psychic Power in your own hands. The rest is but a matter of practice, practice, practice; manifestation, manifestation, manifestation; demonstration, demonstration, demonstration.

In the succeeding lessons of this volume, I shall give you many forms and methods of applying this great principle of Visualization. In each of them, however, you will always find the essential element to be that of the creation of the strong, clear,
definite, positive Mental Picture of that which you wish and desire to become materialized, objectified, and actualized on the physical plane of life and activity. This is the "Big Idea" in all Mental Magic or Psychic Power—never forget this! Under all the various methods, under all the various disguises, under all the various forms of theory, dogma, and belief, will always be found this Fundamental Working Principle of Visualization!

Such is the Hindu Teaching. And such is the conclusion reached by the practical occultists of all lands and times. Moreover, such is the practical worldly wisdom discovered for themselves, by themselves, by many of the most practical and successful men of affairs in our western world. The latter, as well as the occultists, have discovered from experience that in order to obtain desired results they must first of all create strong, definite, positive ideas and ideals of that which they wanted—to see them as clearly as possible "in the mind's eye"—before they could hope to materialize them in actuality and to demonstrate and manifest them in reality. First of all, they discovered, there must be the Mental Vision: then there must be the work of "making the vision come real" in material form. The most practical men and the so-called "dreamy mystic" both know this basic truth and fact!

Projection. The second element in Mental Magic and Psychic Power, you will remember, is that of "Projection." By Projection is meant the
propelling impulse of the Will by means of which
the Visualized Mental Picture is sent forth, dis­
charged, or projected into the outer world from
the mind of the thinker. The projection may be
(1) toward the mind of some particular person or
persons; (2) toward the general minds of the pub­
lic or masses of people; or (3) toward the Prakriti
or Akasha, with the purpose of materializing upon
its screen the psychic picture reproducing or repre­
senting the original Visualization.

Projection is, essentially, a process of the Will—
an act of Will. Yet in many cases Projection is
seen to proceed even when there is no apparent in­
tent or action of Will on the part of the projector,
as, for instance, the cases of persons manifesting
mental influence without a knowledge of its prin­
ciples. This is explained by the fact that, as I have
previously pointed out to you, there is a strong ele­
ment of Will in any Thought held positively and
firmly in consciousness by Attention. Concen­
trated Attention, itself, is really a form of Will.
So, you see, there is present in every firmly and
strongly held Thought a strong element of Will—
sufficient Will, in fact to serve to project the
Visualized Thought in many cases.

But the trained occultist or magician does not
depend alone on this inherent power of Will pres­
ent in all strong positive Thought. Instead, he
adds to this inherent power by a distinct, deliberate
effort and action of the Will. This effort and
action is difficult to describe, but it is very simple and easily performed when once you have the “knack of it.” This knack consists in “simply and coolly making up your mind” to project the Thought, and then “willing to will” its projection. It is a mental act similar to that which you manifest when you “will” to take a step, to raise your hand, to strike a blow, or to perform any other kind of physical act; or when you “will” to fix and hold your attention upon anything, or to withhold such attention.

In all such mental acts you “will” in the way of “pulling the trigger of the will” or “releasing the spring of action.” The action is really a “release” or “letting go” of the confined, restrained, tense energy. The blow of the fist, the projected bullet from the rifle, the word which “pops out” even when you did not wish it to do so—all these are illustrations of this released energy. In Projection following Visualization you make the little “extra push” of Will, and thus “shoot out” the Thought from your brain like the bullet from the rifle. Many send it out in currents of force flowing from the eyes; others project it like the projection of film-picture on the screen. The better you can mentally “see” and “feel” the out-going flow of the Projection, the better and more effective will be the Projection.

The Hindus greatly strengthen the power of Projection by deliberately energizing the Thought.
ORIENTAL WISDOM

with Prana, and sending it forth in Projection by adding a charge of Prana to the Will-effort. This energizing and charging with Prana is purely a mental act, and requires simply (1) the conscious or subconscious realization that a supply of Prana is available to you for the purpose, and (2) the thought or idea that your Visualization is being energized by Prana, and that your Will-Projection is charged with Prana. The mere realization and thought of the process is sufficient to effect the energization and charging in question. Prana is extremely susceptible to the action of the mind in this way, and responds readily to the force of combined belief and thought.

The ability to use Prana in this way may be cultivated and developed by the practice of visualizing such action on the part of Prana—this, of course, at times when you are not actually practicing regular or other Visualization and Projection. In such development exercises, you make a ready and familiar “mental path” over which the subconscious mind will travel at times of actual Visualization, without any conscious effort on your part. In such exercises, you always “see” and “feel” the inflow of Prana and its outflow in Projection. See the energizing and charging, and “feel” its action. In this way you establish the habit and “beaten track” for the mind; and in time your subconscious mind will “do the rest” for you, when you “press the button” of the Will—that
HINDU VISUALIZATION AND PROJECTION

“rest” will be the absorption and discharging of the Prana along the lines above indicated.

Now, read this whole section on “Projection” over again! I want you to understand it!
QUESTIONNAIRE
(LESSON X)
1. What Part in Magic is played by Mental Pictures?
2. Describe the Visualization of the Magicians.
3. Explain the Magical Creations by Visualization.
4. Explain the Offices of Projection in Visualization.
5. State the Two Ways of Manifestation.
6. Describe Reproductions in the Chitta.
7. Describe Reproductions in the Prakriti.
8. Give the Explanation of Hypnotism by Visualization.
9. Explain Thought-Forms and Astral Pictures.
10. Describe the Preliminary Stages of Practice of Visualization.
11. Describe the Purposes of the Crystal Ball in Visualization.
12. What is said of the Psychological Surroundings of the Crystal?
13. What is meant by the Polarization of the Crystal?
14. What is said concerning the Proper Kinds of Crystals?
15. What is meant by the Speculum of the Magicians?
16. State the Various Forms of Crystal Gazing.
17. What is the Desirable Environment for Crystal Gazing.
18. What is the Proper Lighting? the Proper Gaze?
19. What is the Proper Mental Attitude in Crystal Gazing?
20. What is meant by Seeing in the Mind's Eye?
21. What is the Science of Holding the Thought?
22. What is the Inherent Energy of Thought?
23. What are the General Objects of Visualization?
24. What of the Realization of Things, Conditions, Events, Environments?
25. State the Two Elements of Realization by Mental Creation.
26. What is the Essence of Mental Magic?
27. What is the Science of Projection? What the Forms of Projection?
28. What of the Will in Projection?
29. What of Prana in Projection?
30. How may Prana be Generated for Use in Projection?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XI
Mantra-Yoga

In the preceding lessons, you may remember that several times I have referred to the use of words, chants, repetitions of "sacred verses," etc., as non-essential to the virtue and efficacy of certain mental processes in which magic or psychic power was sought to be manifested. I made such references purposely, in order that you might not be misled into the belief that the processes in question were dependent upon the "charm" inherent in certain words or phrases.

I have wished to have you understand that the virtue and efficacy of the methods in question were not dependent upon any verbal "mumbo jumbo" whatsoever. Too often, in the processes of manifesting magic or psychic power, there has been a habit of descending to the purely superstitious use of words, verbal charms and incantations; and I have sought to prevent you from falling into this error. Hence, my several references to the subject of "magic words" in this way.

But I would be falling far short of my purpose to give you the essence and spirit of the Oriental Wisdom, without eliminating or omitting any important part thereof, if I failed to include in these lessons at least a general reference to that very important part of the Hindu Teaching which is
concerned with the use of words in magical and psychic manifestations, and which is known among the Hindus by the general term, "Mantra-Yoga," or the "Yoga of Mantrams."

In the best teachings of Mantra-Yoga there is found to be an elimination of the superficial, non-essential, and often more or less superstitious use of words and verses as "charms" calculated to work miracles. In them, on the other hand, is to be found a careful, scientific elaboration of the natural principles underlying the use of words and terms in this way, and a careful instruction in the efficient employment of such words and terms for the purpose of obtaining the best psychological results therefrom.

The term, "Mantra-Yoga," means "the Yoga of the Use of Mantrams." "Mantram" is defined as: "Any prayer, holy verse, sacred or mystic word, recited or contemplated during worship"; but this definition conveys only the Hindu religious conception of the term—not the Hindu scientific or occult conception. The following definitions, adapted from various Hindu teachings and writings, serve to bring out the inner occult or purely scientific conceptions alluded to, viz., "Any metrical word or verse having an essential rhythmic virtue." Or, "A definite succession of sounds, repeated over and over again in succession, which synchronize over and over again the Chitta, or Mind-
MANTRA-YOGA

"Stuff." Or, "A series of words uttered rhythmically for the purpose of Concentrated Meditation."

The student of Magic, especially religious Magic, will soon learn that throughout all the history of that form of Magic there will be found constant references to the use of "the spoken word" in certain ceremonies. These words are interpreted by the masses as being in the nature of "charms" or something of that kind; but the best authorities on the subject interpret them as being employed for purely psychological purposes, and as having been originally deliberately designed and taught for that purpose. In most cases, however, in time the original intent of the ancient teachers has been overlooked or forgotten, and the use of the words or verses has been then continued either formally or else in the way of superstitious observance.

Moreover, the student of the modern semi-occult cults and schools will notice the almost universal use of Mantrams under the form of "statements of truth," "affirmations," and similar styles and terms. In all of them there is found to be a basis of belief in the efficacy or power of "the spoken word." In certain of these cults or schools the Science of Affirmations has assumed a very important and intricate phase of the teachings. Elaborate "affirmations" are announced by the teachers, and great stress is placed upon the constant and continued employment thereof.

In but few cases, however, is there any attempt
made to explain the scientific psychological or other nature and character of the process, or of the results reached thereby. The affirmation or statement is usually left in the form of a rite or ceremony to be performed as an act of faith, or in obedience to authority, and which is promised to result in desired effects and occurrences. There is implied an occult relation of cause and effect between "the spoken word" and the realization of the desires or wishes, statements or affirmations, contained in the verbal expression or "the word." It is doubtful whether many of the teachers of these schools or cults really understand the underlying esoteric, scientific and psychological explanation of "the power of words."

Before entering into the more technical phases of the subject, as known and taught in the great occult schools of the ancient world, and their descendant schools and organizations of the present day, I ask you to consider the general conceptions of the Hindus concerning this subject. By viewing the matter from several angles of thought and teaching, or regarding it from several viewpoints of interpretation, you will be able to obtain a far more comprehensive and thoroughly understanding of the subject than would be possible for you were you to confine your thought on the subject to some one particular form of the general teaching.

The first hint of the scientific explanation of
Mantra-Yoga is found in the following statement of Swami Vivekananda, in which the relations between words and thoughts are hinted at, though in a rather vague way. The Swami says: “Here is the Chitta, the Mind-Stuff; and the vibrations, the words, the sounds, like a pulsation coming over it. You have within you the calm lake of the Chitta. Then you hear pronounced the word ‘cow,’ for instance. As soon as that sound of the word enters your ears, there is a corresponding wave of the Vrittis produced in your Chitta along with that sound of the word. That wave of Vrittis in the Chitta represents the idea of the ‘cow,’ the form or meaning as you know it. That apparent ‘cow’ that you know is really that wave in the Chitta or Mind-Stuff; and that comes as a reaction to the internal and external sound-vibrations, and with the sound the wave dies away.”

Another teacher of Yoga says: “Mantras are a series of words uttered rhythmically. These are certain formula, which have been worked out by the Hindus, mostly in Sanscrit, but later in the Pali dialect. The effect of these words on the body is to produce a certain result—which has been proved by actual experiment. The power of these words seems to create a sort of rhythm in the body—which is quite remarkable.” This writer evidently overlooks or else deliberately ignores the auto-suggestive effect that words undoubtedly
have upon the mental states; the aroused mental state then producing the decided effect upon the body. In many cases the virtue is found not to abide alone in the "spoken word," but rather in the mental state aroused by the latter.

Another teacher of the Hindu Yoga principles says: "I will draw your attention to one fact, which is of enormous help to the beginner. Your vehicles are restless. Every vibration in the vehicle produces a corresponding change in the consciousness. Is there any way to check these vibrations of the vehicles into unity with them? One method is the repeating of a Mantram. A Mantram is a mechanical way of checking vibration. Instead of using the powers of will and imagination, you save these for other purposes, and use the mechanical resources of a Mantram. A Mantram is a definite succession of sounds. Those sounds, repeated over and over again in succession, synchronize the vibrations of the vehicles into unity with themselves. Hence, a Mantram cannot be translated; translation alters the sounds."

The writer last quoted above emphasizes the element of Rhythm and cadence in the Mantrams, and seemingly ignores the element of suggestion and auto-suggestion arising from the meaning of the words, which, creating certain mental states, tends to set into operation the power of the Creative Mind along the lines which I had previously
indicated to you. The element of Rhythm, of course, is a highly important one, as we have seen in our consideration of the Rhythmic Breath, etc., and it is properly considered in the study of the scientific explanation of Mantrams. But, it seems to me, the element of the suggestive value of the words employed, and the consequent creation of dynamic mental states, should not be overlooked in one’s consideration of this important subject.

The writer last quoted also says along the same general lines: “Not only in Hinduism, but in Buddhism, in Roman Catholicism, in Islam, and among the Parsis, Mantras are found, and they are never translated, for when you have changed the succession and order of the sounds, the Mantram ceases to be a Mantram. Your translation may be beautifully inspired poetry, but it is not a living Mantram. It will no longer harmonize the vibrations of the surrounding sheaths, and thus enable the consciousness to become still. The poetry, the inspired prayer, these are mentally translatable; but a Mantram is unique and untranslatable. Poetry is a great thing; it even is often an inspirer of the soul; it gives gratification to the ear, and it may be sublime and beautiful, but it is not a Mantram.”

Here, once more, you find an extreme emphasis placed upon the form of the sound of the word—particularly upon its rhythm—rather than upon its meaning. There is, of course, a powerful emotional
ORIENTAL WISDOM

value in certain sounds and rhythms, as we know from actual experience with music and poetry. And it is extremely probable that there is a strong, and possibly even a peculiar occult power in the vibrations of certain Mantrams, or in the combinations of sounds composing them. I have no desire to under-emphasize this element of Mantra-Yoga; I seek merely to prevent you from overlooking, passing over, or else under-emphasizing the suggestive effect upon the mind produced by words and sounds. I am convinced that very much of the power of the Mantras is really the Mental Power aroused by the suggestive value of the words or sounds.

An English writer on the subject of Mantra-Yoga, says: "There is nothing necessarily 'holy' or prayerful about Mantra. Mantra is a Power which lends itself impartially to any use. A man may be injured or killed by Mantra. Scorpions have been killed, and fires have been kindled, by Mantras. Mantra, in short, is a Power which is thought-movement vehicled-by and expressed-in Speech. Mantras are in all cases manifestations of Kundalini, for she is in all words. Hence Mantras are used in arousing Kundalini. The substances of all Mantras is feeling-consciousness."

The above quoted writer identified the Mantram with Kundalini, or Prana, you will note. But he also identifies it with "a power which is thought-movement vehicled-by and expressed in Speech."
And he says that "the substance of all Mantras is feeling-consciousness." So, you see, at the last, he implies, or tacitly admits, that the Mantrams are a sort of "energized thoughts" or "vitalized ideas" expressed in words charged with power. I think that, at the last, it will be found that the essence of the power of the Mantras will be found to be in the energized and vitalized Thought or Idea inherent in the words; the words themselves being but the form.

The vibrations are in the thoughts and feelings, not alone in the sounds, or form of the words. The sounds, cadences and other forms of music undoubtedly arouse feeling and emotion in us—there can be no doubt of that. But, is it not equally true that these sounds and musical measures are, in themselves, but representations in outward form of feelings and emotions which were previously in the souls of the composers or the musicians? What do we mean when we say that a musician "puts soul" into his music; or that a composer has "expressed his soul" in his composition?

Do you see just what I am getting at? I am trying to show you that the original essence and spirit of the Mantrams, as of music, were in the mind, feelings, or soul of the human being; then he expressed this essence and spirit in verbal form, in words phrases, verses, Mantrams; then these words, phrases, verses, Mantrams, when repeated and heard by other persons, tend to arouse and
awaken similar and corresponding feelings, emotions, and mental states in them. Finally, all feelings, emotions, and other mental states have undoubtedly, and certainly, a magic or psychical power. This Magic or Psychic Power, aroused and directed by the Mantram, is that Power which some of the Yogis seek to attribute directly to the vibrations of the words. Is this not reasonable?

Swami Vivekananda says: “Repeating the Vedas, and other Mantrams, by which the Sattva material in the body is purified, is called study, Svadhyaya. There are three sorts of repetitions of these Mantrams. One is called the verbal; another, semi-verbal; the third, mental. The verbal or audible is the lowest; the inaudible is the highest of all. The repetition which is so loud that anybody can hear it, is the verbal. The next one is where the vocal organs only begin to vibrate, but no sound is heard; where another man sitting near cannot hear what is being said. That in which there is no sound, only the mental repetition of the Mantram, at the same time thinking of its meaning, is called the ‘mental muttering,’ and is the highest.”

Here, the good Swami seems to corroborate my view of the matter, at least to a great extent. You will note that he places the “audible Mantram” in the lowest class; whereas, if its virtue arose from sound-vibrations alone, it would be placed in the highest class. The “partially audible Mantram” is
placed in the intermediate class, where it would rightly belong under either theory. The "mentally muttered Mantram," in which there is merely a "mental repetition" and "no sound" at all, is placed in the highest class; whereas, under the sound-vibration theory, it should be in the lowest of all. Can you not see that the good Swami really knows and feels that the real virtue of the Mantras abides in the Thought, Feeling, and Idea, rather than in the mere verbal form or sound expressing them? To me, his meaning and intent are quite plain and unmistakable.

The highest, and, so it is claimed, the most efficacious of all the forms of the Hindu Mantrams, is found to be the form in which the highest religious or philosophical conception of the Hindus is expressed. This high conception is expressed in the syllable, "Oum," or "Om," the former being preferred by the best authorities. I shall have more to say to you concerning this Sacred Mantram in a few moments. Other Sacred Mantrams of the Hindus are as follows: "Om, Tat, Sat Om!" "O Thou Self-Existent One, O!" and "Tat Tvam Asi!" meaning "That Thou Art!"

The Buddhists, in like manner, and from like reasons, have their favorite Mantram in their familiar "Om, Mani, Padme, Hum!" meaning "O, Jewel of the Lotus Amen." The Mohammedans have their Sacred Mantram in their well-known "la Allah illah Allah!" or "Allah is the Only God!"
The Psalms, chanted in Church, or otherwise, are found to be pervaded with the essence and spirit of Mantra-Yoga. This is likewise true of the liturgy and chanting of the Roman Catholic Church and the Church of England, and also of the American Episcopal Church (particularly in its "high church" forms). The "Hail Mary! of the Catholics has a high value in the scale of Mantra-Yoga, and the same may be said of many other formal Christian prayers, and chants, litanies and creed-recitals.

The Sacred Syllable, "Aum" or "Om" is considered by the Hindus to be the Mantram of Mantra. To them it is the Highest of the High in Mantra-Yoga. They say that: "The Manifestating Word of the Supreme Purusha is Om!" A Yogi teacher says: "There is a Mantram termed the Gayatri. It is a holy verse from the Vedas. It reads: 'We meditate upon the glory of that Being who has produced this universe; may He enlighten our minds!' To this Gayatri, the syllable, 'Om!' is joined at the beginning and the end."

A celebrated Yogi teacher says: "In one Pranayama, repeat three Gayatris, beginning and ending with the syllable, 'Om!' In India, we use certain symbolical words, instead of counting 'one, two, three four, five, six' in Pranayama Breathing. That is why I advise you to join the mental repetition of the word 'Om' or other sacred word, to the Pranayama. Just think of 'Om,' and you can practice Pranayama even while you are sitting at your
work. When you have practiced Rhythmic Breathing for some time, you will do well to join the repetition of some word to it, as ‘Om,’ or any other sacred word. Let the Sacred Word, so chosen and used, flow in and out with the breath, rhythmically and harmoniously, and you will find that your whole body is becoming rhythmical.”

Swami Vivekananda says: “Around this word ‘Om!’ are centered all the different religious ideas in India. All the various religious ideas of the Vedas have gathered themselves around this word ‘Om!’ The word, ‘Om!’ has around it all the various significances. As such it should be accepted by everyone. ‘One moment of company with the Holy makes a ship to cross the Ocean of Life!’ So this repetition of ‘Om!’, and thinking of its meaning, is keeping good company in your own mind. Study, and then meditate; and meditate when you have studied. Thus Light will come to you, and the Self will become manifest. One must think of this ‘Om!’, and its meaning too. The first manifestation of this repetition, and thinking, of ‘Om!’ will be that the introspective power will be manifested more and more, and all the mental and physical obstacles will begin to vanish.”

Once more, I ask you to note that the learned Vivekananda emphasized the “thinking of the meaning” of the Mantram, in connection with the repetition thereof. All through the above-quoted passage there is found the inevitable combination
of "repetition and thinking." This all goes to prove the Swami not only thoroughly understood, but also wished to indicate to those who could 'read between the lines,' the true Inner Secret of the use of the Mantrams—the Essence of Mantra-Yoga. He wished to bring out the fact, and encourage the practice, based on the truth of the power of the Mental State aroused and brought into action by the suggestive power of the Mantram. Once this fact is indicated to you, you will see it "between the lines" of all of the Swami's utterances on this subject.

It is not to be wondered at that the Sacred Mantram of "Aum!" or "Om!" will have a most powerful psychological effect upon the minds of anyone understanding the significance of the thought expressed in those terms. Those terms voice and express the Hindu thought of the ONE SUPREME POWER in the Universe, which they hold to be mirrored in the soul of the individual just as the Sun is mirrored in the falling rain-drops, or the drops of dew gathered upon the leaf of the Lotus. They hold that Meditation upon this ONE will bring the light in the dew-drop in touch with the Light of the Sun!

This being understood, it is not to be wondered at that to the Hindus the "repetition and thought" of "Om!" in the Mantram of Mantras, will arouse mind, thought, emotion, feeling, and will to their highest stages of power, and possibility of expres-
sion and manifestation! In fact it would be a great wonder if such meditation and thought, feeling and idea, failed to bring about this result. It is calculated to bring out not merely "the second wind of the will," of which William James has so ably told us—but also the third, fourth, fifth, sixth, and even seventh "mental wind" latent within us, and which James has called "the Energies of Man." But, even so, the effect is purely natural and psychological—not supernatural or mystical!

Before passing on to the consideration of other phases of this interesting subject, let us take the time to consider what the Hindus think and do concerning the use of this Sacred Mantram, "Om!" or, to use the most approved spelling, and the invariable pronunciation, "Aum!" This usage is regarded as of the utmost importance by the Hindus, themselves; so we are justified in ascertaining just what are their ideas concerning this, whether or not we may decide to agree with them or to follow their practice in the matter. Ohashnuhara, the teacher of Yoga, writing concerning the correct pronunciation of the Sacred Mantram of Om, and its proper employment and application, says:

"Once the difficulty of the correct pronunciation of 'Om' is overcome, the effect will be found to be instantaneous and little short of magical. But in view of the extraordinary power of this Mantram, students should avoid carrying the practice to excess. It is principally the student himself in whom
this effect is keenest. The vibration arouses every atom in the body, setting the whole system atingle until the polarization of the body is entirely altered and reconstructed, and, of course, purification from an occult standpoint is achieved.

"The vibrations aroused are so powerful that they shut out all self-influence, attracting the finer and purer influences, sounds, 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 occurring from the practice of this Mantra is the acquirement of POWER, the Power to attract good from all things, and to find good in all things.

"It is very injurious to one who possesses an impure mind, or who pursues evil connections; therefore, when you attempt to pronounce the Sacred Word, be sure that your thoughts are pure and your desires are holy. I warn you that otherwise the results to yourself will be dire; whereas in a proper spirit the charm of Mantra is very powerful and good for success. Whoever obtains the proper instruction in this art will surely become great and powerful, succeeding in Yoga, and attaining wonderful faculties, powers, and possibilities. What the pronunciation of the Sacred Word, 'Om!' will accomplish, is already well known. But what most western-world students seek now is just how to pronounce it according to the most ap-
proved manner of the great Hindu Teachers of Yoga.”

Before proceeding to instruct you in the Hindu Method of expressing the Mantram of OM—and pronouncing and sounding it correctly, according to the approved Hindu methods, I wish to ask you to consider one more cautionary warning concerning the improper use of this or similar Hindu Mantrams. I feel that I am fully warranted and justified in imparting to you this Teaching concerning the OM Mantram—though many Hindus insist that it is a part of the Secret Doctrine which should not be made public in printed form or in public lectures. Still, I would not be wise nor just in making public this information without accompanying it with those warnings and cautions against its misuse and improper employment which the Hindu Teachers always attach to the teachings when, indeed, they even see fit to make them public at all. Therefore, in addition to the preceding paragraph in which there is contained such a warning and caution, I ask you to read carefully the following paragraph containing a similar cautionary warning. It is written by an advanced student and teacher of Yoga, and is as follows:

“All the religious ideas of India have been and are centred around this Sacred Word—AUM! So hallowed is it, that in many cults its public utterance has been condemned, or even actually forbidden in some cases. This ban, you should under-
ORIENTAL WISDOM

stand, arises from no mere superstition, but is based upon occult knowledge concerning the tremendous power invested in certain rhythmic sounds. I would caution you never to utter the word or to discuss its profound significance in hostile or flippant company. This, because, as a great teacher has said: "The sound that, working in the harmonious, builds, will, working in the inharmonious, tend to destroy. Everything that is pure is harmonious; while everything that is evil is inharmonious."

The correct pronunciation of the Hindu Sacred Mantram, is always "Aum," whether the word be printed in that way, or as "Om." The "Aum" sound consists of three sound-elements, each shading into the one following it, the last sound being a decreasing "hum." The "Ah" shades into the "Oo", and the latter dies away in the decreasing and long-drawn-out final "Mmmm" or humming sound proceeding from the closed lips. The combined sound is that of "Ah-oo-mm" or, rather, "Ahhh-oooo-mmmm." The Mantram is best sounded by the exhaling breath of a cycle of Rhythmic Breathing, as previously instructed—the breath, however, being exhaled through the mouth, instead of the nostrils, in this particular case.

The following quoted methods of other teachers may aid you in acquiring the proper pronunciation and method, by giving you the various angles or viewpoints in the case; in them, also, you will find
MANTRA-YOGA

certain symbolical references which will probably prove interesting.

Vivekananda says: 'OM (Aum) is the basis of all sounds. The first letter, A, (pronounced 'Ah') is the root sound, the key, pronounced without touching any part of the tongue or palate. The second letter, U, (pronounced 'Oo') rolls from the very root to the end of the sounding board of the mouth. The third and final letter, M, (pronounced "Mmm") represents the final sound of the series, being produced by closed lips. Thus OM (Aum) represents the whole phenomena of sound producing. As such, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made."

A western teacher of Yoga says: "In pronouncing the word Aum, the A should start in the throat; the U should be at the top of the palate; and the M should be at the lips. If you notice, that is the natural way of producing the sound; you begin at the back and bring it up to the lips. If you slightly close the lips, it will produce that sound. That is the basis of all Mantras. It is the Sacred Word, the Unity, the Divine Presence. Practically all Mantrams have that word in them."

Ohashnuhara says: "To correctly pronounce AUM, the Sacred Word, the student should utter it in such a manner that he dwells upon the final M, making it 'hum' or vibrate in the throat like the
hum of a bee, prolonging the sound as long as he is able to do so on the one exhalation. It takes a little time to get used to this.

“The three letters of the Sacred, AUM, signify the principles of the Creation: A signifies Preservation, U signifies Destruction, and M signifies Regeneration. Or, in Oriental phraseology, Brahma, Vishnue, and Shiva—the three Hindu gods: that is the symbolism. In the same way, the three syllables represent the three-fold elements throughout Nature, from the great unseen forces upon which the greatest scientists can only theorize, to the simple nature with which the simplest mind is acquainted. The word also represents three states of consciousness. As the vibrations of the Sacred Word speed faster, the Yogi is carried in spirit to the divine centres of his being. The power of vibrations pierces the material nature of man, and, by transition through his psychic or subjective mind, it reaches the eternal principle within his heart, and awakens it to life.”

So much for the Mantram of Mantras—the Sacred Word—the Mantram of OM—of the Hindus. I submit it for your consideration. I ask, however, that in considering it you never lose sight of the fact that the Inner Element of the Mantram is the Thought or Idea sought to be expressed in it; this is the “soul” or “spirit” of the Power generated by it, the Outer Element, or verbal form, being merely the “body” or “shell” contain the real
spirit or soul of the process. The Power so evoked is "Mental Power," and not merely the physical power of sound-vibrations. The effective vibrations are mental vibrations, not physical ones. In studying the above statements of the Hindu Teachings concerning this OM Mantram, always read into them the Inner Secret which I have just stated to you; otherwise, you will get "sidetracked," to use the familiar term.

Affirmations and Verbal Statements. The principle of the Mantrams, as above explained, may be applied to more familiar applications and manifestations of the Creative Power of the Mind, as taught in these lessons. As a writer has said: "Words are crystallized thoughts." And, the repetitions of certain suggestive words serves to strengthen and render positive and effective the Thought or Idea behind them. Thus, if you are employing Creative Thought in a certain direction (as in Visualization as taught in the preceding lesson), you may greatly increase the strength, power, and effectiveness of your Thought, Idea, or Mental Picture, by actually "saying" the thing that you are "thinking" or "mentally picturing." The verbal expression serves to crystalize the Thought or Visualization. It serves also to direct Pranic Energy or Force to the latter, thus energizing and animating it. So, then, you see the philosophy of Emerson’s advice to "Brace yourself with Affirmations."
ORIENTAL WISDOM

Not only in the phase of Visualization may the process of Creative Mind be intensified and strengthened by means of proper Affirmations or Verbal Statements of the desired thing, condition, or circumstances; the same method also may be applied with benefit and satisfaction to the phase of Projection in the same process. You will find, by actual experiment and practice, that there is a certain "projective" or "propulsive" force added to a Thought, Feeling, Idea, or Mental Picture, by a strong, vigorous verbal expression thereof—a powerful, positive, earnest expression of it in the form of words or statements.

Here, the effort and action of the Will manifesting itself in expression, tends to communicate itself to the propulsion or projection of the mental state into the outer world. Moreover, such an effort involuntarily and subconsciously "picks up" an additional amount of Prana, which serves to give power and energy to the projected mental state. So, you see, there is a good, valid, sound psychological principle involved in this manifestation of the "spoken word," outside of any special occult or mystical theory concerning it. In fact, if one looks close enough, he will be apt to find some perfectly natural principle of a similar kind in many manifestations of that which the masses of people prefer to regard as "supernatural" or "uncanny."

Particularly, when the Creative Mind forces are
employed and manifested in the form of "treatments" to oneself, or to others, this element of Affirmation or Verbal statement may be added with profit and efficiency. It will not only serve to make clearer, stronger, and more definite the Thought, Idea, and Mental Picture in the mind of the person giving the "treatment" in question, but will also tend to impart an additional projective or propulsive force and power which serves to carry the mental message and will-determination to the minds of those treated. Even in "treating" conditions in general, this rule will be found to work advantageously. So, whenever expedient, be sure to "crystallize your thought," and to add to it additional "pep," by accompanying it with the proper strong, vigorous, positive Affirmation or Verbal Statement.

In all occult treatises, and, in fact, in practically all the Scriptures of the various religions of the world, you will find suggestive expressions indicating the understanding of this projective, propulsive, and creative power of "the spoken word." The Creative Deity or Principle is almost always pictured as "saying" or making the verbal statement of the creative acts that follow. The Teaching always is that the Thought of the Creator is the efficient Creative Force; but that Thought is usually described as being expressed by "the spoken word."

For instance, in the Hebrew Scriptures, in
ORIENTAL WISDOM

Genesis, Jehovah is pictured as saying: "Let there be Light!" And the statement of the writer continues, as follows: "and there was Light!". Again; "And God said, 'Let there be a firmament, in the midst of the waters, and let it divide the waters from the waters.'" If you have access to a volume of Poe's works, turn to his story entitled "The Power of Words," and you will read it in a new light, in view of what I have said to you in this lesson.

In employing this principle of Affirmations or Verbal Statements, however, you will do well to bear in mind the statement of Vivekananda, quoted in this lesson, in which he reminds his pupils that the highest and most effective form of Mantra is that in which there is no utterance aloud by the person, but in which there is rather a "mental muttering" accompanied by "a thinking of the meaning." The loud vocal Mantram is too apt to dissipate its power in mere sound. The subtle mentally-uttered Mantram, on the other hand, conserves its power and energy, and employs it in the "mental projection" and "psychic propulsion." In the latter, the words are converted into bullets of Energy, saturated by Prana, instead of being a mess of "shot" composed of dead verbal material. Think over this a little, until you get the full meaning of this symbolic expression.
QUESTIONNAIRE
(LESSON XI)

1. What is the Truth and Error of Mantra-Yoga?
2. What is meant by Mantra-Yoga?
3. What is meant by the term Mantram?
4. What is the Vibration Theory of Mantram?
5. What is the Scientific Explanation of Mantra?
6. What is said of Chitta and Vrittis in Mantra?
7. What is the Element of Rhythm in Mantra?
8. What is the Element of Suggestion in Mantra?
9. What is said of Mantra in Hinduism, Buddhism, etc.?
10. What is said of Prana and Kundalini in Mantrams?
11. What is meant by Vitalized Thought in Mantrams?
12. State the Three Kinds of Mantrams.
13. Which Class of Mantra are the most Powerful?
15. What is the Mantram of Mantras?
16. What is the Sacred Syllable? What is the Gayatri?
17. What is the Sacred Word, Om?
18. What is the Psychological Value of the Om Mantram?
19. What is said of the Vibrations of the Om Mantram?
20. What is the Hindu Caution concerning it?
21. What is the Danger of the Improper Use of Mantrams?
22. What is the Occult Pronunciation of the Word, Om?
23. State the Three Great Elements of Aum.
24. What is the Undifferentiated Word?
25. What are the Three Letters of the Sacred Word, and their Meaning?
26. What is the Inner Element of the Mantram?
27. What is said of Affirmations and Verbal Statements in Magic?
28. What results from Affirmation in Visualization?
29. What results from Affirmation in Projection?
30. What is said of the Power of Words in Treatments?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XII
Oriental Psychic Influencing

The orientals are past-masters in the art and science of Psychic Influencing, or “Psychologizing,” as it is often called in this country. They have studied this art for hundreds of years, the experience being handed down from teacher to pupil, or parent to child, for many generations. Moreover, in India the individual practicing this art begins at an early age, and practices faithfully each day all the rest of his life. Accordingly, it is not to be wondered at that many of them become wonderfully efficient in practice, and are able to produce results which seem to be miraculous or supernatural to the persons unfamiliar with the natural laws and principles underlying the phenomena.

In the present lesson I shall present for your attention and study the principles and practice underlying a certain phase of Oriental Psychic Influencing, or “Psychologizing,” which is manifested in a direct psychic control of the Imagination and Will of other persons. In short, this phase may be described as “mesmerism” or “hypnotism” without sleep. Yet it is neither “mesmerism” nor “hypnotism” in the ordinary sense of these terms, but rather a principle of psychic influence which is employed by mesmerists and hypnotists in connection with their respective methods, but which is more fundamental and basic than the latter.

It is a direct and personal application of the prin-
ORIENTAL PSYCHIC INFLUENCING

ciple of Psychic Influence which is employed in a more indirect and impersonal way in the spectacular feats of Oriental Magic which I have described to you in preceding lessons. The orientals teach their students or young people the methods of this simple form of Psychic Influence as the first steps of their studies and practice leading to the more intricate and complex feats. When they attain proficiency in this stage or phase, the pupils are led to the more difficult ones. The general principles are the same in both the simple and the complex phenomena of this kind.

Before proceeding to the explanation of the principles and methods concerned with the particular phase or form of Oriental Psychic Influencing which I have just called to your attention, I wish to have you understand just how this form of psychic phenomena differs from that known as "mesmerism" and "hypnotism" respectively. The results obtained are somewhat similar to those resulting from the two latter methods, although the methods are different; so it will be well for you to get this matter straightened out in your understanding before we proceed further.

"Mesmerism" is a term employed to designate the teaching and methods of Anton Mesmer, who lived in Vienna in 1775. He threw people into a sleep-condition, and produced effects upon them by means of what he called "the universal fluid" which he claimed to flow from himself to the other people.
ORIENTAL WISDOM

This "universal fluid," he held, was something akin to "animal magnetism," and its phenomena closely resembled that of ordinary physical magnetism. He attracted great attention during his lifetime, and his teaching and practice is followed even in the present time by many practitioners in the western world.

"Hypnotism" is a term applied to designate the teachings and methods of James Braid, a surgeon of Manchester, England, who attracted great attention during the early part of the last century, and whose teachings and methods have been adopted by many practitioners since that time. He opposed Mesmer's theory of "universal fluid" or "animal magnetism," and claimed that the same result could be obtained by producing a peculiar psychological condition resulting from an abnormal physiological condition.

The abnormal physiological condition was that resulting from eye-strain resulting from the continued staring at some object held before the middle of the forehead, the two eyes being turned upward to a central point of fixation, thus producing a condition of strain. After tiring out the patient in this way, Braid put him to sleep by commands, and then, half-arousing him, caused him to perform certain actions; or else to accept certain commands or suggestions given him.

The celebrated French Schools of Hypnotic Suggestion followed the general practice of Braid, but
gradually became impressed with the idea that the real manifesting force and power in the phenomena consisted of the "suggestions" or "induced imagination" produced in or upon the patient by the statements and commands of the hypnotist. Even the "sleep condition" itself was finally seen to result from the "suggestions" given, rather than from any other force or power. The word, "hypnosis," is derived from the Greek word meaning, "to lull to sleep," so the idea of the "hypnotic sleep" is inseparable from Hypnosis.

The latest schools of this form of Psychology, or "Suggestion" as it is now popularly styled, have gradually worked away from the idea of the necessity of the "sleep condition," and now generally recognize and teach that the same general results may be obtained "without sleep" and by simple Suggestion. By "Suggestion" they mean the "impression of a thought, idea, or feeling upon the mind of another person, by means of command, hint, or other direct or indirect form of impression." They claim that in the "sleep condition" or "semi-sleep condition" the other person's mind becomes especially "suggestible"; and so they endeavor to soothe and lull, or else to tire out the attention and mind of the "subject," and then to place him in a hypnotic sleep, or semi-sleep, and then impress suggestions upon him.

Now, then, these western psychologists and hypnotists are really getting to a point which has been
known to and practiced by Oriental Magicians for many centuries—for thousands of years, in fact. The orientals base their practice upon the principle that "the Will follows the Imagination, and the Imagination is susceptible to Psychic Influence." You will perhaps note that Coue, the French psychologist who has attracted so much attention in Europe and America during the past few years, is really voicing a somewhat similar theory of hypothesis: he has evidently, either directly or indirectly, taken a leaf from the Oriental Wisdom!

The Oriental Magicians proceed with their work of direct Psychic Influencing as follows: (1) They first form in their own minds a clear, strong, positive Visualization, Mental Picture, Idea, or Thought, of what they intend the other person shall do—in this they have, of course, the benefit of previous practice and training in Concentration such as I have previously pointed out to you; (2) Then they employ "the spoken word" (which I have also explained to you) in the form of verbal commands, requests, hints, or "suggestions"—in this way they accomplish Projection! This is all that there is to it! But, this "all" is much—for it contains the essence of all that I have explained to you concerning Oriental Magic, in these lessons. Back of all this apparently simple procedure there is found the power acquired by years of training and development along the lines of Concentrated
Visualization, Projection, and Affirmation or Mantra-Power.

While, of course, the more startling phenomena along the lines of this form of Psychic Influencing requires a previous course of intensive practice and training in Concentrated Visualization, Projection and Affirmation, and except in very rare cases cannot be performed by one lacking such preliminary practice and training, yet, at the same time, there are many very wonderful manifestations of this kind possible to almost any person of strong mind and will, who is acquainted with the general principles as I have described them, and who will employ the methods which I shall now present to your attention. Moreover, by means of a little practice in such simple phenomena, one may acquire sufficient power and ability to enable him to proceed to the practice of the more difficult performances.

The first thing concerning this practice which you should impress upon your own mind is this: In Psychic Influencing of this kind the Imagination is to be appealed to, rather than the Will. The Will follows the Imagination naturally, and does not need to be driven in the first place. The Imagination may be "coaxed" or "led" gently, quietly, and subtly in the desired direction: this is much better than trying to "drive" the Will. The Imagination must be allured, coaxed, charmed, seduced, to accept the Mental Picture that you desire to
place within it so that it will be adopted as its own offspring.

The Suggestionist is like the cuckoo, which lays its egg in the nest of the other bird, and makes the later hatch it for her. In Psychic Influence, you use your Will, it is true—but you use it in influencing the Imagination of the other person, not his Will: his Imagination once given the desired direction, his Will will follow that path! That is what Coue meant when he said that the Imagination is stronger than the Will—this, indeed, is a centuries-old Hindu Teaching.

Psychological Environment. The psychological effect of the environment is important in all experiments along the lines of this form of Psychic Influencing; particularly at first, until you acquire perfect confidence in yourself and in your power. A general atmosphere of "calm" and "quiet"—of "peace" and "harmony"—is helpful, and the reverse thereof is hindering. Outside noises or sights serve to distract the mind of the "subject"—that being the name generally given to the persons upon whom the psychic experiments are made. A "dim light" is helpful. Finally, there must be a seriousness of mental attitude—the spirit of levity or "fun" is detrimental to the experiment.

The Test of Suggestibility. The degree of "suggestibility" of various persons may be determined in advance of the formal experiments by means of a simple experiment which embodies all the essen-
ORIENTAL PSYCHIC INFLUENCING

tial elements and principles of the more elaborate and complicated tests. It is an ancient Hindu test, and has proved efficacious in India for countless years of experiment and demonstration. The public or semi-public demonstrator or Psychic Influence who knows of and employs this “suggestibility-test” is placed at a great advantage by reason thereof. This because he is able to discard the non-suggestible or weakly-suggestible persons, and to concentrate his attention upon the highly-suggestible ones in the regular experiments—thus obtaining a high percentage of successes. The test experiment is performed as follows:

Have the person tested to stand in front of you, extending his left arm and hand in an easy, comfortable position. Have him then hold his palm downward, and then raise or elevate his “third (or ‘ring’) finger,” holding the other fingers down, and steady, on a level with his palm. [When I say “his,” I always mean “his or her.”] Then tell him that you will proceed to cause his raised finger to feel a tingling sensation, beginning at the tip of the finger, then including all the finger, and then gradually extending up his hand, and up his arm to the shoulder. Tell him that the “tingling” will be but faint at first, but will increase gradually until it becomes quite perceptible.

Then, standing before him, concentrate your Visualized Thought on that finger, “seeing” and “feeling” that it is actually tingling as described, and
say to yourself, mentally: "It is tingling, tingling, tingling, now; it is tingling more and more all the time; he feels it, he feels it now, he is feeling it now," etc. Manifest conviction and certainty in your thought, mental-picture, and verbal statement; be in earnest about it as you visualize, affirm, and project the Thought and Mental Picture into his finger! If you have practiced the Yoga Methods which I have previously described to you, you will be able to do this most effectively.

After a few moments of such practice, you should ask him whether he does not feel the tingling sensation, even though it be ever so faintly experienced. **But ask the question in the positive form—not the negative.** For instance: do not say, "Do you feel it?" in a doubting, uncertain manner—that is the negative way. Instead, confidently say, "You feel it tingling, now; don't you?—that is the positive way. Emphasize the "don't" sharply and forcibly, for that word is the keynote to what the lawyers call a "leading question," i. e., a question suggesting its own answer. There is the greatest difference between asking questions of this kind in the negative form and in the positive one; each is a suggestion, one a negative suggestion and the other a positive one. Make a note of this fact!

You will find that a decided tingling sensation is induced in a large number of cases in this way. Some will feel a decided tingling; others, only a faint one; and others still will feel none at all. The
latter you may discard, Smilingly telling them that they are “too antagonistic” in their thought toward the experiment. Praise the successful ones by complimenting them upon their “psychic perceptive power” or “harmonious mental attitude.” Always conclude the experiment by grasping the subject’s hand and telling him that “your hand is all right now—all right!” uttering the words firmly and positively, and with an air of confidence.

If you are testing merely one person, or a few persons, you will know at once, by this test experiment, just how receptive or unresponsive, suggestively, they are; and then govern yourself accordingly. You may in like manner test a roomful of possible subjects, then selecting only the “highly suggestible” ones for the further experiments. You will see at once just what an advantage this gives you in a public or semi-public demonstration. If you are wise, you will also recognize just what a tremendous advantage this gives you in dealing with individual persons whom you are desirous of influencing psychically; for it tells you plainly, in advance, just what degree of psychic response you may expect to obtain from them. Of course, a greater degree of psychic responsiveness may be developed in them in time by practice and experimentation, but this “advance information” is always very valuable.

Having selected or accepted for your experiment some person of fair or high degree of suggestibility,
you may proceed to conduct regular experiments upon him, proceeding from the simplest to the most complex, gradually and by degrees. It is well to prepare his mind in a general way for the experiments, thus securing a favorable and harmonious mental attitude on his part. You may say to him: “Now, in these experiments, you will give me your full attention—your complete attention—your entire attention. You will forget everything else, and will hear only my voice and feel my thoughts. Make yourself perfectly receptive and responsive to my words and thoughts. This is necessary for the success of the experiment. You will do your best for such success. You will cooperate with me. That’s right; now you are giving me your full attention, and are feeling my thought.” Use any form of words that you like, of course, but follow the general lines just indicated.

Securing Relaxation. Then secure perfect relaxation of the arm-muscles of the subject. Lift his hand, and have him let it “flop” back to his side. Let him get the idea of “limbering up” well fixed in his mind, for this physical condition is what you need for the simplest experiments. The words, “relax” and “limber” may be used frequently; the word “relax” has a very suggestive effect, by the way, as you will discover. Have the subject “limber” his hands at the wrists; his arms at the shoulders, etc., etc. This not only serves to induce the desirable physical condition for the experiment, but
also tends to put the subject at ease mentally, and to remove any feeling of antagonism or involuntary resistance which may have been present in his mind.

The Primary Test. Then you may proceed to the Primary Test, or the "First Stage," as the Hindus call it; this has also been called the "Falling Forward and Backward Experiment," by the western psychologists who obtained their first knowledge of it from the Hindu Magicians, and who have since made it a part of their private and public experiments. It is performed by first telling the subject, now standing before you, that when he hears your words telling him to fall forward, he must then "think of falling forward," and will actually find himself slowly swaying forward, and finally falling forward into your arms. **Be sure to let him know that you will catch him, and that he will not be allowed to fall further than into your arms.** You may then either have him close his eyes, or else to keep them open, and gazing steadily into your eyes—some subjects do better with eyes closed, while others do better with eyes open and fixed on yours.

Then, say to him: "Now keep your attention fixed on me, and let my thought flow into you. You are feeling an inclination to fall forward—fall forward—**fall forward!** Yield to it—**yield** to the impulse—**yield to it,** I say! I will catch you as you fall forward. Now you are coming—you are falling
forward toward me, slowly. That’s right! Now you are coming toward me; come on; come on now! This way, this way—this way—NOW!” At the same time make motions with your palms from each side of his head toward your own sides of the body, as if actually drawing him to you. Throw yourself into the “drawing” procedure, so as to heighten the suggestion. In a few moments—possibly even immediately—the subject will “fall forward” as you have willed that he should.

I need scarcely to tell you that, during this entire experiment, you should visualize the subject as “falling forward,” and projecting the thought to him of his “falling forward.” You are here, you will note, manifesting the entire process of mental control, viz., Visualization Projection, and Affirmation—the three phases of Creative Yoga! You are using precisely the methods of the Oriental Magicians although the words and surroundings are purely western. Transplant the actors to India, furnish the necessary costumes and native audience, and you would have a typical exhibition of the elementary methods of the Hindu Magicians or Wonder Workers, about which you have read.

You may then proceed to have the subject manifest the “Falling Backward Experiment” in the same way. Here, be doubly sure to let him know that you will catch him when he falls, thus relieving him of the involuntary fear of falling to the ground.
Then you may follow the same general methods and conduct a great variety of what the Hindus call the "Muscular Control Experiments." I shall now give you a number of these Muscular Control Experiments, describing merely the specific commands or suggestions, etc., and omitting all the preliminaries; for the latter are the same in all of these experiments, and when you know the general principles you may apply these to all cases and forms of experiments.

Above all, always remember this: Hold the Visualized Thought represented by the Suggestive Words you are hurling at the subject! Remember the Threelfold Yogi Method, viz., Visualization, Projection, and Affirmation! For that is the thing that really does all the work in these experiments.

The Fastened Palms. Have the subject place the palm of his hand upon your own palm, pressing it down firmly upon yours. Then tell him that you will fasten his palm to yours by Thought-Force. Then say to him: "Now, you can't take your hand away; you can't take it away; you can't, you can't, you can't, I say; see, now you, can't!" always strongly emphasizing the word "can't." After you have shown him that he "can't" you may close the experiment by saying, "All right now—take it away now—all right!" Always remove the impressions in this way, at the close, in these experiments.

The Locked Fingers. Have the subject "lock" his fingers of both hands together by clasping the
outstretched fingers together, and then hold them closely pressed in that position. After telling him that he will be unable to unclasp the fingers, you proceed with the "You can't" suggestions, as in the preceding experiment. By letting him see your own fingers tightly clenched together in this way, he will be aided in his own response to your suggestion. Remove the impression afterward, as above instructed.

**The Clenched Fist.** Proceeding in the same way, you may have him clench his fist tightly, and then be made unable to unclench it, by the use of the "You can't" suggestions. Finally, remove the impression, as above instructed.

**The Rotating Hands.** You may then have him rotate his hands, after telling him that, when you give the words, he will be unable to stop rotating them until you tell him he can do so. Then give the suggestions: "That's it, faster, faster, faster; you can't stop, you can't stop, keep it up, you can't stop, I say! Try it, but you can't, I say, you can't!" Then remove the impression, as previously instructed.

**The Retarded Step.** In the same way, the subject may be made unable to step out in a certain direction; or made unable to step over an imaginary line, or a line made by laying a piece of rope on the floor, etc.

**The Drawing Walk.** In the same way he may be made to walk either forward toward you, in obedi-
ence to your “drawing” motions of your hands; or else backward, in response to your “pushing back” motions of your hands. Or, again, to walk “side-wise” in response to the appropriate motions of your hands.

The Chair Control. In the same way, he may be prevented from sitting down in a certain chair; or else prevented from rising from the chair in which he is seated.

The Lifting Control. In the same way, the subject may be made unable to lift a light weight box, or similar article, which you have made “as heavy as lead” by suggestion, and which you have suggested that he “can’t” lift. Or, he may be made unable to throw down from his hands, or to “let go” of, a light cane held lengthwise by his two closed hands.

The Fastened Eyelids. In the same way, he may have his eyelids tightly fastened, and be made unable to open them until given permission, by means of the appropriate suggestions given along the same lines as those previously described. Here, the suggestion “You can’t” is the effective suggestive element. The arms, legs, etc., may also be “stiffened” and held tightly and firmly in rigid position, in the same way. It is all simply a matter of Muscular Control by Suggestion, i.e., by Visualization, Projection, and Affirmation.

The Closed Lips. In the same way, the subject’s lips may be held tightly closed, so that he will be
unable to say even his own name until the releasing word is given. Here the “You can’t” suggestions are the working principle.

**Induced Sensation.** By the employment of the formula used in the phenomena of Muscular Control, as just explained and illustrated, i.e., the formula of Visualization, Projection, and Affirmation, you may produce some very interesting effects or results along the lines of Induced Sensation. You, of course, understand that such results are obtainable only where the subjects are receptive, impressionable, or suggestible. In fact, this class of phenomena requires a greater degree of receptivity and suggestibility than does the class of Muscular Control phenomena. However, as I have said, this degree of receptivity or suggestibility may be developed in a subject by practice and repetition.

In the phenomena of Induced Sensation, the subject is made to feel, taste, smell, hear, or see imaginary things; or else temporarily to have one or more of his senses inhibited or “shut off.” The following example and illustrations are typical; they may be varied or added to according to your inventive faculty. Such variations and additions will suggest themselves to you as you proceed with your practice and experimentation.

**The Burning Sensation.** Have your subject, standing before you, extend his hand, palm downward. Place the first two fingers of your right hand upon the back of his hand, concentrating your
gaze upon it earnestly, and at the same time Visualizing and Projecting toward his hand the Thought that he is feeling the sensation of “burning” where your fingers touch his hand. At the same time (Affirmation), say to him: “My fingers are hot, hot, hot; they are burning your hand, burning it, I say. They are burning your hand; you feel them burning you. You feel it—it burns you—pull your hand away!” Emphasize the words “hot” and “burning.”

A very large percentage of receptive and suggestible subjects will experience the sensation of a burning heat, if the Thought and Affirmation be made sufficiently strong and vivid. An interesting variation is had by giving the subject a silver coin to hold between his thumb and forefinger—then making it “hot, hot, red-hot, burning hot” in the way just described. Likewise, a poker or a piece of metal of any kind may be made “hot” in the same way. Again, anything can be made “freezing cold” in the same, by varying the Thought and the suggestion (Affirmation). Likewise, the subject (or subjects) may be made to feel the temperature of the room becoming uncomfortably cool or warm, as the case may be, by the use of the same methods. Heat and Cold sensations are among the most easily produced of the Induced Sensations.

Pain Sensations. Following the same general method, you may cause the subject to experience the sensation of pain in any part of his body. Stick
his hand with an imaginary pin, at the same time thinking and telling him that he is feeling the "hurt" of the pin-prick; and he will "feel" it and jerk his hand away. Or you can make him feel a toothache, etc., etc. This experiment may be varied almost indefinitely. Always be sure to "take away" the impression afterward, by rubbing the hurt place, and telling him that he is "all right, now," etc.

Sometimes, you will notice that other persons in the room—those of a receptive, sympathetic nature—will also "take on" this imaginary pain in sympathy with the subject. Cases have been known in which blisters have been produced in experiments in which a postage stamp has been affixed to the subject's body, with the thought and affirmation that it is a tiny "blistering-plaster." Scientific tests have been made along these lines, with startling results.

**Smell Sensations.** In the same general way, the subject (or a roomful of subjects) may be made to experience the sensation of "smell"—pleasant or unpleasant, according to the Thought and Affirmation of the person performing the experiment. Uncork a bottle of clear water, and by positive Thought and Affirmation you can make the subject, or subjects, "smell" any odor you may choose—or a succession of such. Violets, magnolias, orange-blossoms, ammonia, gasoline, etc., smells may be produced in succession, from the same bot-
ORIENTAL PSYCHIC INFLUENCING

tle. Or artificial flowers may be given imaginary odors, in the same way. This is a favorite experiment in psychological laboratories.

**Taste Sensations.** The sense of taste is easily induced by these methods. In this way the subject or subjects may be made to “taste” (in imagination) almost the whole range of tastes. In fact, tell almost anyone that he is “tasting a very acid, juicy lemon” and his mouth will begin to water. You have heard the story of the bad-boy who “broke up” the street brass-band by standing in front of it, sucking a big lemon: the flow of salvia so aroused effectively stopped the horn-blowing and broke up the concert. Now you know the psychology of the proceeding.

**Hearing Sensation.** With quite receptive and suggestible subjects, you may likewise induce the imaginary sensations of sound; though the sense of hearing is one which is more difficult to arouse in this way—only the sense of sight is still more difficult, in fact. You may make the receptive subjects hear the sound of the humming-bee, the distant car-whistle, the distant crying of a child, comparatively easily; and with more effort and practice, you may induce the sensation of louder and nearer sounds. But, as I have said, this is rather more difficult than inducing the sensations of feeling, smelling, and tasting.

**Sight Sensations.** Sight sensations are the most difficult to induce in this way; yet, under proper
conditions, and particularly with a "developed" subject, it may be done, often with startling results. The trained and experienced Hindu magicians are particularly adept in inducing Sight Sensations, as you have seen in the cases cited in the preceding lessons; but their proficiency is the result of years of training and practice, remember. In simple experiments, you may easily create the impression of certain colors, hues, tints, and shades—this is easier than creating the impression of solid objects where no such objects exist. Many subjects may be made to see plainly an imaginary black cross which you have (in imagination) placed upon the back of their hands—here the Thought and Affirmation must be very positive and determined, however.

**Sense Inhibition.** The senses, particularly the sense of Feeling, may be inhibited or "shut off" by the same methods, i.e., Visualization, Projection, and Affirmation. "Hold the Thought" of numbness over the hand of the subject and Affirm repeatedly and positively to him that his hand is "getting numb, numb, numb" and that he "feels no pain, no pain, no pain at all," and he will be found to experience a marked degree of local psychic anaesthesia. This explains the phenomena of sticking needles into the flesh of subjects, without pain, in certain hypnotic experiments in psychological laboratories. Instances of the painless extraction of teeth under these conditions are far from uncommon. This also explain the immunity to pain self-
induced by certain religious devotees among the savage and other races. In India, the self-tortures of religious fanatics are comparatively unfelt by themselves, although often very painful to the sympathetic observers.

**Caution.** In performing any of these experiments in Sense Induction, always be sure to restore the normal conditions at the close of the experiment; this may be done by the Thought and Affirmation of "all right, all right; you are all right now, just as you were before." Moreover, do not carry to extremes any of these experiments in Muscular or Sensation Control. The Hindu Yogis easily control the Circulation of the Blood, and the Functions of the Physical Organs, in this way; but you are advised not to undertake any experiments along such lines, in absence of technical medical knowledge, and for other reasons.

Furthermore, never attempt to induce the "sleep condition" of hypnosis in this way—though it may be easily accomplished in the same way by means of the appropriate Thought and Affirmations. There is always the danger of bringing about abnormal psychic conditions attending the "sleep condition," which are far from desirable from a scientific viewpoint, and certainly from the standpoint of morality and ethics. To rob a person of consciousness, even with his consent, is not right; and the condition so induced is not only not beneficial to the subject, but also often opens the door
to dangerous and immoral results. Do not dabble in hypnotic sleep conditions, I warn you. Keep away from such things.

In your Psychic Influence experiments, if you should find any of your subjects becoming drowsy, or else actually falling into a semi-hypnotic condition by reason of habit resulting from previous experiences with hypnotism and the sleep-condition, you need not become alarmed. In such cases, simply employ Thought and Affirmation in the direction of "wide-awakedness." Snap your fingers before the face of the drowsy subject, and say to him, positively and emphatically: "All right; all right; Wake-up, wake-up now; you're wide awake, wide-awake, wide-awake, I say! Wake-up, at once!" Treat him as you would a sleepy boy in bed in the morning; shake him out of it! Above all, don't lose your head in such a case.

You will note that in the experiments given you in this lesson there is no production of the "hypnotic sleep." Yet the results and effects are practically the same as those obtained by the hypnotists in the simpler phases of hypnotism following the sleep condition. This shows that the principle employed is something other than hypnotism, although the term "hypnotism" is commonly applied to all phenomena in which there is evident induced imagination, sensation, or action.

Hypnotism, properly speaking, means "a psychic condition in which a state resembling sleep is a
necessary precedent.” The technical definition of Hypnotism is: “A form of sleep, or somnambulism, brought on or induced by artificial means, in which there is an unusual suspension of some powers, and an unusual activity of others.” The Hindus make a decided distinction between real hypnotism, and the phenomena of induced imagination, or similar forms of psychic control. Western science is rapidly coming to the Hindu view of this matter.

The more difficult and complex forms of Hindu Magic, such as I have described to you in some of the preceding lessons, are merely elaborations and extensions of the same fundamental principles involved in the phenomena described in the present lesson. One important distinction in these higher phenomena of the Hindu Magic is that in them the Affirmation or Verbal Statement is usually made silently and mentally, instead of aloud and vocally, as in the cases just described.

But, even so, there is always present in all Psychic Phenomena, high and low, simple and intricate, the combined elements of the regular Psychic Formula, viz., (1) Visualization, or Mental Picture, (2) Projection of Thought, or Propulsive Will; and (3) Affirmation, or Verbal Statement. And the effect is always produced in just one way, viz., Action upon the Imagination and Will of the other persons—the Imagination leading the Will, and making the path over which the Will travels.
ORIENTAL WISDOM

I would once more remind you, here, that your powers of Concentrated Visualization and Concentrated Projection may be cultivated, developed, and trained effectively by the use of the Crystal Ball in regular practice and exercise. With your Visualization and Projection made positive and forceful, your Affirmation will manifest the like qualities.
QUESTIONNAIRE
(LESSON XII)

1. What is said of Oriental Psychologizing?
2. What is said of Oriental Hypnotism without Sleep?
3. State the History of Mesmer; of Braid.
4. State the History of the Magic School of Suggestion.
5. Describe the Psychology of Suggestion.
7. Describe the Methods of the Oriental Magicians.
8. What is the Threefold formula of Hindu Magic?
9. What Constitutes Effective Psychic Environment?
10. What is the Test for the Psychic Receptivity?
11. Describe the Preliminary Stages of the Test.
12. Describe the Subsequent Stages of the Test.
13. Describe the Production of Relaxation.
14. What is meant by the Primary Test?
15. Describe the Drawing Forward Test.
17. Describe the Fastened Palm Experiment.
18. Describe the Locked Fingers Experiment.
19. Describe the Rotating Hands Experiment.
20. Describe the Chair Control Experiment.
21. Describe the Fastened Eyelids Experiment.
22. What is said of Induced Sensation in General?
23. Describe the Burning Sensation Experiment.
24. Describe the Smell Sensation Experiment.
25. Describe the Hearing Sensation Experiment.
27. Explain the Psychic Control of the Religious Fanatics of India.
28. What is said of the Hindu Control of Circulation and Organ-Functioning?
29. What Cautionary Warnings are Given the Student of Psychic Influence?
30. What Necessary Precautions must be taken by the Psychic Experimenter?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XIII

Silent Psychic Influence

In the preceding lesson you have seen how the Threefold Formula of Psychic Influence of the Hindus (i.e., Visualization, Projection, and Affirmation) may be employed effectively in the production of psychic phenomena practically identical with those ordinarily produced by Hypnotism and Mesmerism, although in the Hindu Method there is not required the precedent production of the hypnotic sleep condition, or any other form or phase of abnormal psychic condition on the part of the person made the subject of the Psychic Influence.

You have also been shown that the particular phase of Psychic Influence in question constitutes the primary stage or phase of the instruction of the Hindu pupils in Mental Magic—the foundation stage of their knowledge of the subject. When the Hindu student has attained sufficient proficiency in the practice of that elementary form of Psychic Influence to warrant his promotion into the next highest class, so to speak, his teachers introduce him to the more advanced stage of the subject which I shall present to your attention in the present lesson, and which, for want of a better name, may be called “Silent Psychic Influence.”

In this stage of Hindu Psychic Influence, or Mental Magic, which is here called Silent Psychic Influence, the formula of Visualization, Projection,
and Affirmation is applied in the same general way that was followed in the phenomena of Psychic Influence considered in the preceding lesson, with the following one important difference and distinction, viz., in Silent Psychic Influence the Affirmation and the accompanying Projection of the Visualized Thought are performed **silently and inaudibly, and without the actual knowledge of the other person.** In other words, the other person is "psychologized" usually without the knowledge that he is being influenced or that an attempt to influence him is being made.

While this form of Psychic Influence—this Silent Psychic Influence—is somewhat more difficult of performance than is the form which you have considered in the preceding lesson; and while proficiency in its manifestation requires longer and more careful development, cultivation and training than the form last mentioned; still, once the proficiency in its manifestation is attained, the more effective will it be found to be as compared with the simpler form of the phenomena. You will remember than in a preceding lesson you discovered that the "unspoken Mantram" was the most powerful; the same rule applies to the Psychic Affirmation or Verbal Statement in any form or guise—for at the last all these are but forms of Mantra, according to the Hindu Teachings.

In the phenomena of Silent Psychic Influence the Chitta is aroused, and the Vrittis created on its sur-
face, in the same way as in the phenomena previously described. But here, in the present case, there is no audible word or words to serve as the pattern for the Vrittis reproducing the Thought and Mental Image in the mind of the Projector. Instead, however, there is what the Hindus call a “Thought-Form” present and active—this projected from the mind of the sender, and setting up a mental pattern or mold in the mind of the recipient.

This Thought-Form is created by Thought in the Prakriti or Akasha (i.e., the subtle Ethereal Principle of Nature) and is invisible to the ordinary vision, though clearly perceptible to the Astral or Psychic Vision of the Clairvoyant. It has a distinct form, and manifests certain Astral Colors, which are perceptible in this way. Moreover, it is strongly energized with Prana, and manifests an intense degree of vibratory motion. Coming in contact with the Chitta or Mind-Stuff of the other person or persons, it imposes upon it its distinct character and rate of psychic vibration, and thus sets up Vritti waves in the Chitta of the person, or, in other words it reproduces in his mind the Thought projected to him.

Now, you will see at once, this involves the principle that Thought may be transmitted over space, just as Electricity or Magnetism may be so transmitted. This, however, is one of the most elementary and fundamental principles of Hindu Psy-
SILENT PSYCHIC INFLUENCE

To the educated Hindu, as well as to the uneducated masses of the Hindu people, the fact that Thought "travels" is no more strange or wonderful than the fact that light or heat travels in space—in fact, to the average Hindu mind, the passage through space of the waves of the radio wireless telephony or telegraphy seems more miraculous and uncanny than does the like passage of Thought. For ages Thought Transmission has been known to and practiced by the Hindus, and therefore it excites little or no wonder among them; while, on the other hand, the transmission of radio-waves is comparatively new to them, and, accordingly, seems comparatively strange and weird.

This Thought Projection in Silent Psychic Influence, however, is different from the ordinary phenomena of Telepathy. In Telepathy, in the strict scientific meaning of that term, there is merely a transmission of thought-waves or thought currents through space; the transmitter and the receiver being in harmonious rapport, and their minds "attuned" to each other. In Silent Psychic Influence, on the other hand, there is no such "attunement"; moreover, instead of mere, simple thought-waves or thought-currents being here employed, there is the deliberate projection and direction of a "thought-form" along a psychic path through space which is psychically set up between the projector and the recipient. There is here not
merely a "wave" of vibrating force or energy charged with Thought; instead, there is an actual astral or etheric "form" charged with Thought and Prana, which travels to its mark like a torpedo to the vessel at which it is aimed.

The psychic path over which the projected Thought-Form travels, as above stated, is set up in the Ethereal Medium (Akasha or Prakriti) by the action of the Thought and Will of the projector. He simply "sees" in his mind that the pathway is established, and "wills" that it be kept open for the passage of the Thought-Form. When the latter is created by Visualization, it is projected by the Will of the projector, after having been charged with Prana by means of Thought and Will. This may seem like a very complicated mental action on the part of the projector, but it is really quite simple and easily performed once the "knack" has been acquired. You will be made acquainted with the process in the present lesson.

While we are considering the subject of Thought-Forms, according to the Hindu Teachings, you will probably find interesting and instructive the following statement made concerning them by Yogi Ramacharaka. The writer and teacher says:

"When we say that 'Thoughts are Things,' we are not merely using this phrase in a figurative sense or fanciful way; we are expressing a literal truth. We mean that Thought is as much a 'thing'
SILENT PSYCHIC INFLUENCE

as are light, heat, electricity, or other forms of manifestation. Thought can be seen by the psychic sight; can be felt by the sensitive; and, if the proper instrument were in existence, could be registered and measured. Thought, after being sent forth, is of a cloudy appearance, bearing the color belonging to it. It is like a thin vapor (the degree of density varying), and is just as real as the air around us or the vapor of steam or the various gases. And it has power, just as have all these forms of vapor which have just been mentioned. When Thought is sent forth with strength, it usually carries with it a certain amount of Prana, which gives it additional power and strength, often producing startling effects. The Prana actually ‘vitalizes’ the Thought in some cases, and makes of it almost a living force.”

The effect of Silent Influence manifested by Visualization, Projection, and Affirmation, which has been explained in the foregoing pages, may be produced either (1) upon persons with whom one is in immediate personal contact, i. e., who are present before him at the same time and place; or (2) upon persons who are at some distance from him in space, and who, therefore, are not in immediate personal contact with him.

The principles employed are the same in both of the above cases, and distance in space does not render the process more difficult. In fact, those most proficient in these methods hold that the man-
manifestation of this power over distance, and where the other person is not present, is really easier than is the case where the other person is actually and immediately present in personal contact. In other words, the "invisible process" is more easily manifested, and is frequently more effective, than is the "visible process."

In that volume of my series of Lessons in the Real Inner Secrets of Psychology which is entitled "Personal Magnetism," I have given a number of exercises and methods of practice (originally derived from Hindu sources, by the way) in the art of influencing the actions and motions of persons in one's immediate presence whom one is using as subjects of experiments along the lines of Silent Influence. These exercises give one excellent practice along the lines of the development of this particular phase of Psychic Power or Psychic Influence. I do not think it necessary to repeat or reproduce these exercises here in the present volume, but I advise you to study them carefully and to practice them, if you possess a copy of that volume of lessons or have access to one.

The gist of the above-mentioned exercises, or any other exercises along the same lines, I can give you in a few sentences, as follows: You simply "hold the thought" over the passing person, or persons, and at the same time "will" that he move to the right or left, turn his head in a certain direction, or to perform some similar physical action or mo-
SILENT PSYCHIC INFLUENCE

tion. In "holding the thought" over the person, you simply Visualize the Thought of his performing the desired action or motion, and at the same time Project to him the mental command (Affirmation) that he so perform it.

In the above mentioned process you must "see," "feel" and "will" the desired response, just as if the other person were an automaton under your absolute control and direction. Your mental attitude must be that of the military commander who is issuing an order to his company, which he "knows" will be performed immediately and without question by them. There you have the matter in a nutshell. It opens up an interesting field of practice, I may add. The Hindus claim that their adepts can "move" a man in this way as far off as they can see him—even if they are looking at him through a long-range telescope!

The next move of applying the force and power of Silent Psychic Influence is that in which you are in the immediate presence of the other person, having a personal interview with him, or else are approaching him for that purpose. Here the intent is to make the other person think, say, or do some particular thing desired by you. This, you will see at once, is a very important phase of the manifestation of this form of Psychic Influence. It has to do with the practical, everyday intercourse and contact between man and man, in business and social life. It possesses even a greater importance
for the individual in the western world of strenuous competition, than to one in the more placid, calm, and less strenuous life of the Orient. I shall now present to your attention the essential principles of this particular form or phase of the manifestation of the principles in question.

In the first place, you should have clear, definitely and positively fixed in your own mind the Thought and Mental Image of that which you desire that the other person shall think, do, or say when you come in personal contact with him. Very much depends upon this point. You must know exactly what you want, before you can cause the other person to carry out that which you desire. You cannot expect to set up in his Chitta or Mind-Stuff the particular kind of Vrittis that will represent the object of your desire, unless first you shall have set upon the clear, definite Ideal in your own Mind-Stuff. If your own Thought is indefinite, vague, nebulous, or wavering in outline and faint in detail, it follows that the Thought of the other person will manifest the same lack of positive and definite character and quality.

Therefore, before you come in actual personal contact with the other person you should create in your own mind a Positive, Definite Ideal which you wish to have reproduced in his mind when you meet him. This being so, you will readily see that one of the most important elements of your success in the matter consists of your preparatory
work previous to the interview. You must prepare in advance an actual "working plan" of the processes which you wish to become manifest in the mind of the other person. You must know, clearly, definitely, and certainly just what you want him to do, say, or think; just when he is to do this; and just how he is to do it. You must have the whole thing "mapped out" in your mind. That plan must be like the "script" employed by the moving-picture director; or like the "part" written or printed for the actor to perform in the play.

This may seem like needless advice to you. It may seem so simple and obvious as to need scarcely any mention or notice. But, stop a moment. Use your memory a little. By doing so you will soon perceive that in practically all the cases in which you have failed to influence other persons to do, say, or think as you desired them to do, you yourself had no preconceived, definite, clear, certain, mapped-out idea or mental picture of that thing. Even if you had a pretty clear "idea" of it, you had not raised it up into the Dynamic Ideal class by creating a clear, definite Mental Picture of it. Be honest with yourself in this matter, and admit to yourself that such was the case. On the other hand, your memory will show you that when you really did succeed in "putting it over" in such cases, your Thought and Mental Pictures were positive, definite, and clear.

Therefore, you will find that it will pay you to
go over the matter, previous to the interview, in the form of a rehearsal. Picture youself in imagination and mental imagery as projecting toward the other person a Thought-Form, well energized with Prana, in which the positive Mental Picture of the desired action, thought, or speech is clearly perceptible. This is what the military leaders call “organizing victory.” The great generals of history have won their battles by their plans, thoughts, and mental pictures created in their own minds before the time of the battle. Napoleon was an adept at this, so the historians inform us. His greatest battles were but reproductions of his previously created Mental Pictures. So get the whole proceeding mapped out, charted, pictured, “visualized” in your mind before the time of the interview.

Another preparatory procedure is that which may be called a “preliminary treatment” of the mind of the other person; this also to be manifested before the time of the interview. In such “treatment” you tend to prepare the soil of the mind of the other person for the thought-seeds which you will sow into it when you meet him. Or, employing another figure of speech, in it you create an easy “mental path” over which his thoughts and Will may find it natural and easy to travel at the time of the interview. This creates and builds that “line of least resistance” which mental forces, as well as physical forces, tend to follow and travel over. This may be a new idea to you, but it is
one which you will gladly "use in your business" once you have discovered its merits.

Many of the best and most successful promoters of enterprises or salesmen handling large "propo­si­tions" have adopted and followed this plan with wonderful success. They usually keep the secret to themselves, for obvious reasons, but in their inti­mate revelations they will sometimes tell of it. Some high-priced special lessons in Salesmanship contain instruction along the same special lines; some of the instructors have picked up this ancient Hindu Secret and have adopted and adapted it for modern western-life uses. Also, there are certain "occult" instructors of men and women in Love-Success who have pointed out the merits of this procedure to their students—charging them large fees for the important instruction, I need scarcely add.

A writer in a popular magazine, a few years ago, managed to obtain an interview with a successful business woman, who, for some reason "gave away" certain important secrets concerning the use of this plan by very successful salesmen and sales­women. The writer stated, among other things, that this woman, herself, once obtained the agency for a high-priced set of books. Then she selected a list of fifteen names of "possible prospects," i. e., persons likely to be interested in the books, and able to pay the price. She sold each one of the fifteen, at the first interview. She said that she had
actually made the sale to each one in her own room before she started out. The writer also cited the case of a leading life-insurance man who "sells $100,000 policies at his desk before he approaches his prospect."

The writer of the article added: "The secret is this: You concentrate definitely for prospects, and then on individuals. You put in a few minutes each day picturing just what you want to take place, and then go out and hustle to accomplish that purpose. For example, if there is an ugly customer you desire to subdue, you create a mental picture of yourself actually subduing him. You hold that picture steadily in your mind for ten or more minutes—if possible. A good time to focus your attention on your supreme desire is while you are in the act of going asleep, or while you are just waking in the morning. The best practice, however, is to get off by yourself, clear away from all noise and distractions, sit down or lie down, relax the body and mind completely, and concentrate on the thing you desire to do. If you will do that fifteen minutes daily, you will have no more doubts of the efficacy of the method."

I could quote you numerous statements and experiences of this kind which have come to my attention during my many years of thought, study, and teaching along these general lines. But the above quotation and example is typical, and is sufficient for the purpose of showing you how the
SILENT PSYCHIC INFLUENCE

secrets of this plan have “leaked out” and how they are employed in actual business life, right here and now in our practical western world of affairs. I have often wondered just what some of the grave and dignified, serious and solemn ancient Hindu Sages would think and say of this “practical” application of their centuries-old psychological teachings! It is enough to disturb their dreamless repose in the state of Moksha, or Nirvana, or in some of the Seventh Heavens of their religions! But “Laws are laws,” and operate whenever and wherever they may be applied.

In the above desirable preparatory procedure, if you have any special or appropriate arguments likely to produce a favorable impression upon the person during the interview, and which you have planned to use at that time, you will do well to present them to him “on the psychic plane” in this mental rehearsal. Mentally visualize him as sitting in a chair which you have pulled up in front of you, or else in the Crystal Ball, and then “give him the selling talk” which you have prepared for him. Talk to him (mentally) just as if he were actually present in the flesh, and be just as earnest and enthusiastic, just as positive and forceful, as if the interview were “real”—in fact, advanced occultists know that such an interview is “real” to a greater extent than you may comprehend. Do not dismiss this suggestion and advice as fanciful or silly—try it, and find out for yourself just how
ORIENTAL WISDOM

“real” it is when properly carried out.

A western psychologist has said that at the time of the interview with the other person, when you exert the Silent Psychic Influence upon him, you must proceed with the intent not to use “Compulsion” over him, but rather “Impulsion.” He says: “Compulsion is a force from without; Impulsion is a force from within. Compulsion will make an enemy of him; Impulsion will make a friend of an enemy. By Impulsion, I mean that you should lodge the thought in the mind of the other man to do as you desire. This is merely a better form of using your persuasive powers.” I think that this statement is well put; and that it describes the right mental attitude and the right procedure to be employed in such cases.

The same psychologist also gives his pupils two other good suggestions for practice and thought. One of these is that he always uses the term “hold the thought on and for him,” rather than the more familiar “hold the thought over him.” This is a good idea, for that is just what you are doing—“holding the thought on and for him,” particularly “for” him!

The other suggestion is that in all thought for the other person, in which you wish (mentally) to “put the words into his mouth,” you “should think in the first person, singular (I); this is, as if you were thinking for him. “This, he says, is better because “were you to think for him in the second
person (You), he would sense a feeling of compulsion, while by the first method he is impressed to do as you desire.” For instance, if you wish the other man to say: “All right; I will do it at once,” you must “think it for him” in the same words—using “I” instead of “You.” Do you get the point? It is a good one, and well worth adopting, in my opinion.

But, now, you say: “Tell me just how I shall proceed when I am actually in the presence of the man? How shall I hold the thought, over (or on and for) him?” Well, that is simple, when once understood. Here it is: Provided that you have prepared the psychic path (if possible), and have the Idea well fixed and visualized in your mind, and well charged with Prana (by thinking and willing it so to be), you proceed simply as you would in the case of the method of Psychologizing (mis-called Hypnotizing) as described in the preceding lesson. After you have led properly up to the “psychological point” at the “psychological moment,” you simply Project your Prana-ized Thought into his mind—into his Chitta or Mind-Stuff—just as you did when you commanded the “subject” to “fall forward, fall forward, I say!” in the Psychological experiment! That is the whole Secret! Apply it with Confidence and without Fear, with no thoughts of “if” or “but” or “supposing” in your mind: and the thing is done!

Now, right here, do not fall into the mistake of
supposing that you must **stare** into the eyes of the other man, like a hypnotist; nor that you must adopt and manifest a domineering, blustering manner, or a “Money or your life!” tone of voice. Don’t be that foolish, I beg of you. Instead, be calm, well-poised, with an air of calm self-respect and self-confidence, but this combined with an attitude and tone of respect for the other man, and a demeanor indicating politeness. Your strength and power must be in the inner realm. Never, under any circumstances of this kind, assume the domineering, blustering manner of the lathe-and-plaster “strong man,” who is not really strong at all. Rather, let your idea be that denoted by the term “Poise and Power.” Be the finely-tempered steel rapier, rather than the iron crowbar! And, first and last, and always, use Common Sense and a knowledge of Human Nature in all such personal contacts.

But you may say that in the Psychologizing experiments you used the “spoken word,” whereas in this Silent Psychic Influence you cannot give the Verbal Command or Affirmation. Well, what of that? Have I not told you repeatedly that the Hindu Teaching is that “the unspoken word is the most powerful”—when you learn how to use it. The silent command is far more dynamic, when properly employed. “The Voice of the Silence” is the Soundless Sound prevailing over all loud-sounding speech.
SILENT PSYCHIC INFLUENCE

The Unseen Forces are the strongest: the Unheard Commands are the most powerful. The Mentally-Muttered Mantram is “the highest of all” —so say the Yogi Masters. Can you not get this idea well fixed in your mind? Charge your Unspoken Words with the Dynamite of Pranaized Thought, and it will project your Ideas direct to the Chitta or Mind-Stuff for which it is intended, and will there create the waves of Vrittis in the represented form of the Ideal Image.

Once more, however, let me impress upon your mind the fact that the most important element in Silent Psychic Influence is the Mental Preparation, the Mental Rehearsal, the Mental Interview which precedes the Physical Manifestation. One of the greatest occultists of ancient or modern times, said many centuries ago: “The Silence is the Workshop of the Master Magician; in it the Great Work is done: the rest is the mere materialization of that which already has been accomplished.” Grasp that Truth; and govern yourself accordingly.

The second general manner of applying and manifesting Silent Psychic Influence is that in which the influence is exerted and directed toward another person or persons located at a place more or less distant from the person exerting the influence. The manifestation of the Silent Psychic Influence in this way is known generally to western occultists and metaphysical cults as “absent treatment” or “distant treatment.” It forms the greater part of the
psychological work of such persons or practitioners. It is claimed by them that, on the whole, far better results are obtained by this form of treatment than by treatments given in the immediate presence of the person.

In this connection it should be noted that the term "treatment" is employed in a much wider sense than that involved in the general usage of the term. It is applied not merely to psychological treatment given for diseases or similar physical or mental conditions, but also to the psychological processes employed for the removal of any and all undesirable conditions, circumstances and incidents of the environment of the person, and for the production and creation of desirable conditions, circumstances, happenings, events, or other things. In short, when the psychological processes are employed in any way for the betterment of an individual, mental, physical, financial, or otherwise, then the process or processes employed are termed a "treatment."

I shall follow this general usage of the term "treatment" in this and the following lessons of this volume in preference to the unfamiliar and technical Hindu terms expressing the same idea and indicating the same psychological process. Likewise, I shall employ the term "treat" in the same way, and for the same reason. To "treat" a distant person psychologically you simply Project to him the previously Visualized Mental Pic-
SILENT PSYCHIC INFLUENCE

ture of Thought, well charged with Prana, just as if he were actually seated or standing before you in person. The better you can sense the actual psychic presence of the other person, the more firmly established will be the “rapport” condition existing between you. In fact, from an occult standpoint, the “absent treatment” to be effective must really be a “present treatment”—the other person being psychically brought in close psychic rapport, and thus, to all practical intents and purposes, actually present before you.

This rapport condition, in which the absent person is physically caused to be present, may be produced in several ways by well-known occult methods of procedure. Let me remind you, however, that the term “present” as used here does not mean that the physical body of the other person is moved into your presence, nor that your physical body is moved into the presence of the other person: that, of course, would be impossible, except perhaps as a “miracle.” What is meant by “present” is “psychically present,” i.e., in which there is a psychic awareness of the presence of the other person whose physical body is far removed in space. I might illustrate it by comparing it with the sight of a far distant person through a powerful long-range telescope: here the far distant person becomes “present” to your perception, to all intents and purposes. So, in the psychological procedure, the distant person is
brought, psychically, into your "presence," and in actual "psychic contact" with you.

In these "distant treatments" you must use your visualizing faculties to such an extent that you can picture the other person seated or standing before you in person. Or, better still, if you own a Crystal Ball (and, indeed, every occultist should possess one) you may visualize him in the crystal. That is, you do not actually have to "see" him as you would a person in the physical body: you have merely to clearly, definitely and positively "imagine" him as pictured in this way.

You may aid the Visualization by Affirmation, i. e., by affirming the psychic presence of the other person before you, or in the crystal. Some practitioners find it easier to establish the "psychic rapport" if they possess some article of clothing belonging to the other person—a handkerchief, for instance; or else a letter written by the other person, a piece of jewelry previously worn by him, a photograph, etc. You may find this method helpful, though it is not absolutely essential for success.

Many occultists, magicians, and other practitioners frequently make use of what is called "the Astral Tube" in this process. The Astral Tube is really a "cleared path" psychically created in the Prakriti or Akasha, enabling a free and ready passage of the Projected Thought-Form or Picture to the mind of the other person. The Astral Tube is created by the Thought and Will along lines which
SILENT PSYCHIC INFLUENCE

should be familiar to you by this time. The Thought creates the Ideal Pattern of the Astral Tube, by Visualization, and the Will forces it through space in the direction of the other person. Of course, the action of the Will draws upon the Prana, and presses it into service in the process. The Astral Tube has long been known to occultists, and references to it will be found in even the most ancient works on the subject, oriental and occidental. The Hindus have perfected the projection and employment of it, and are adepts in its use.

The Astral Tube is psychically projected from the starting point of the Crystal Ball. You “see” and “will” its starting point there in the Crystal Ball, being sure to create a strong, positive, definite starting-point in this way, at that place. Then you must “see” and “will” the gradual projection, and elongation of the tube—something like a vapory tube, or miniature tunnel, closely resembling the long extending tube of a large telescope. This elongated tube is “seen” and “willed” as extending out until its end is lost in far-distant space. Then, when you experience that peculiar, subtle psychic “click” telling you that it has reached its object, you must visualize and mentally picture the other person at the far end of the tube—then gradually drawing back this picture toward you until it seems to be in your actual personal presence. A little practice may be required to acquire the “knack” of this process, but you will soon get it.
The successful establishment of "psychic rapport," either with or without the Astral Tube, results in a peculiar feeling of "nearness" to the other person—a feeling that must be experienced in order to be understood clearly. Distance interposes no obstacle to the production of this "rapport" condition—it may be established with another person on the opposite side of the globe, just as easily and just as rapidly as with one only a few city blocks distant. Time and Space are wiped out on the Psychic Plane! After you begin experimenting, you will soon learn to perceive and recognize the peculiar "feeling" denoting that the "rapport" condition has been established. I would advise that you devote considerable time and attention to this work of establishing the desirable psychic "rapport" condition with other persons, before you attempt actually to "treat" anyone at a distance in the regular way. Practice on anybody, everybody, until you can establish at will this "rapport" condition with anybody desired.

Here, at this point, I advise that you turn back the leaves of this volume, and once more read and study carefully that part of Lesson X in which the Use of the Crystal Ball in Visualization is described and explained. By doing so you will blend such information with that just given you concerning the general principles of Distant Treatment and the application of Silent Psychic Influence along these lines. There is no need for me to repeat
SILENT PSYCHIC INFLUENCE

here this instruction concerning the Use of the Crystal Ball, when you can refer to it so easily by merely turning back a few pages of the book.

For that matter, it would be well for you to re-read that instruction concerning the Crystal Ball at each and every important point in these lessons: for the Crystal Ball (or, preferably, the metal Gazing Globe) is the great instrument by means of which you can focus and concentrate your mental and psychic forces, and manifest to the best advantage the powers of Concentrated Visualization, Projection, and Affirmation—the Threefold Yogi Formula!

In this lesson I shall not attempt to give you specific directions for the manifestation and application of Silent Psychic Influence along the lines of Distant Treatment of Individuals in particular cases. In the succeeding lessons I shall give such detailed and particular instruction and information, adapted for use in the particular classes of cases there under consideration. I am here merely giving you the general principles which underlie all forms and phases of the manifestation of Silent Psychic Influence.

The main point for you to fix in your mind at this time concerning this phase of the subject, is as follows: Use the Crystal Ball in order to establish the “rapport” condition; this once firmly and definitely established, proceed just exactly as if the other person were in your physical presence as
truly as he is in your psychical presence. Finally, remember that in all cases of Psychic Influence, there must be an application of the Threefold Yogi Formula, i. e., Visualization, Projection, and Affirmation! This Formula is universal, and covers each and every, any and all cases, or forms, of Psychic Influence! It will open the Doors of the Secret Chambers, and of the Treasure Vaults of the Castle of Life!
QUESTIONNAIRE
(LESSON XIII)

1. What is the Second Stage of Psychic Influence?
2. What is the Nature of Silent Psychic Influence?
3. What is the Power of the Unspoken Mantram?
4. What is meant by a Thought-Form?
5. How do Thought-Forms act upon the Chitta?
6. How do Thought-Forms produce Waves in Chitta?
7. What is said of the Mental Paths of Thought-Forms?
8. What is said of Pranaized Thought and its Power?
9. Name the Different Phases of Silent Psychic Power.
10. Describe Psychic Influence in Personal Contact.
11. What is said of Psychic Influence over Distance?
12. What of Influencing Physical Actions?
13. What of Hindu Proficiency in such Influencing?
14. What is the Importance of the Definite Ideal Form?
15. What is the Need of the Detailed Working Plan?
16. What is said of Organizing Psychic Victory?
17. Describe the Psychic Preliminary Treatment.
18. What is the Preparation in the Silence?
19. What is the Process of Preparatory Practice?
20. What is said of Impulsion vs. Compulsion?
21. What is said of Holding the Thought for Another?
22. What of Putting Words into the Mouth of Another?
23. How should one Proceed in the Personal Interview?
24. What is said concerning the Silence?
25. What is meant by Distant or Absent Treatments?
26. What is the Essence of Psychic Treatments?
27. How is the Crystal used in Distant Treatments?
28. Describe the Production and Use of the Astral Tube.
29. What is the Nature and Purpose of Psychic Rapport?
30. What is the Master Key of Psychic Influence?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XIV

Psychic Broadcasting

In addition to the manifestation of Psychic Influence in the direction of direct influence upon particular persons, along the general lines indicated in the preceding lessons, the Hindu Teachings deal with a somewhat different form of application and manifestation in which a large field is covered, and a larger number of persons subjected to the Psychic Influence, although in which the same general principles of Visualization, Projection, and Affirmation are employed and manifested. In order to more plainly indicate the character of this last named phase or form of Psychic Influence, I have thought it advisable to employ the term "Psychic Broadcasting," in preference to the unfamiliar and quite technical Hindu phrases and terms employed in India to designate the same.

It is always easier to think and speak of some comparatively unknown and unfamiliar phenomena in figurative terms corresponding to the better known and more familiar phenomena manifested on other planes, or in other fields of natural activities. For instance, the person just beginning the study of the subject of Telepathy or Thought-Transmission is better enabled to grasp the general nature of the phenomena manifested therein, and to understand the general workings of the forces involved therein, if these are presented to him associated with the more familiar phenomena and work-
ings of Wireless Telegraphy or the Radiophone. The moment that the subject is presented to him under these forms of thought and expression, he is able to "think straight" about them, instead of feeling "all at sea" in a strange part of the ocean of thought.

So, when I tell you that Psychic Influence may not only be directed immediately to a certain person or persons, just as a telegram may be sent to a particular office over a particular wire, but may also be "broadcast" over a large area of space, just as a "wireless telegraph message" or a "radiophone message" may be so "broadcast," you will at once comprehend at least the general character of such psychic phenomena, and the general nature of the processes manifested in the production of them.

Not only this, but when I remind you that just as in wireless telegraphy and in radiophony the messages are "picked up" only by the particular instruments tuned into harmony with the projecting instrument, so in this "psychic broadcasting" process the psychic messages are picked up only by the psychic instruments especially attuned to the particular vibrations or "wave-lengths" of the projecting mind, or of the transmitted thoughts, you will likewise know at once just what I am trying to tell you concerning such psychic phenomena.

There is, however, an additional feature of this "psychic broadcasting" which has no corresponding feature in the physical broadcasting—and this is a
very important feature, too. So, I think that I would do well to explain this special feature to you at once, before we proceed further. This additional feature forms one of the two elements of what psychologists, occultists, and magicians know as the Law of Mental Attraction.

This Law of Mental Attraction operates in the general direction of attracting to each other different persons whose general thoughts, feelings, mental attitudes, and ideas are “attuned” to the same psychic wave-lengths, so to speak. This tendency is frequently illustrated by the old saying that “Birds of a feather flock together.” And so they do, in the physical world, and in the psychic world as well.

This mutual attraction of the Thought of different persons manifesting the same general wave-length operates in two general ways, viz.: (1) it attracts to you the persons, things, circumstances, conditions, environment, events and happenings in vibrational harmony with your own thought; and (2) it attracts you to such persons, things, circumstances, conditions, environment, events and happenings.

Which ever happens to be the line of the least resistance, or which is better calculated to realize and materialize the thoughts, feelings and desires predominant in the broadcast messages, will be the line of motion and attraction manifested by the Law of Mental Attraction. So, according to these
things, either (a) the other persons or things will be drawn toward you, or else (b) you will be drawn toward them. Sometimes, very often in fact, (c) the attraction proceeds along both lines of motion at the same time.

Everyone, everywhere, is setting into operation at all times this law of Mental Attraction, but nearly always unconsciously, unsystematically, and without definite purpose or direction. The man sending forth continuously gloomy, depressed, hopeless, cheerless, discouraged thought-vibrations and messages, will be found to attract to himself the persons and things corresponding thereto; and at the same time he will be found to be drifting and moving steadily toward the persons and things corresponding to the general character of his thoughts and feelings, so sent forth in his vibratory messages. In the same way, the man sending forth thought vibrations and messages of a hopeful, cheerful, encouraging, and faith-filled character, will be found to be attracting to himself the persons and things of a corresponding psychic “wave-length,” and also found to be attracted to and by persons so attuned to his general mental attitude.

This rule works both ways; it attracts to us, and us to them, not only the persons and things which we earnestly desire, and for which we earnestly hope and expect, but also the persons and things which we most fear, dread and seek to avoid—
in the measure of our belief that they will come or happen to us. The strength of the blended Thought and Belief determines the "pulling power" or "attractive force" of that mental state.

Thus, you see, we have here a scientific explanation of the two apparently opposing statements made in the Scriptures which bear upon this subject, viz., (1) the statement that "As a man thinketh in his heart, so is he"; and (2) the statement of Job that "The things I have feared have come upon me." These two statements are equally true—both are absolutely true; and both are absolutely and equally true for the same reason, namely that "Birds of a feather flock together" on the psychic plane—one wing of the birds being Thought and the other Belief.

Now, I do not intend to preach to you a sermon on the importance of maintaining the mental attitude of Positive, Hopeful Thought, and of avoiding Negative, Fearful Thought—though you may be greatly in need of the same. I am not in the sermon-preaching business. I am stating the basic facts of this wonderful and powerful Law of Thought merely in order to make plain to you the general features and principles of certain Psychic Phenomena, and to instruct you more clearly concerning certain courses to be followed in the conscious, deliberate, and determined application of those principles.

But, I will pause long enough to say to you,
with all the earnestness at my command, that if you will take to heart the very plain and unmistakable moral and lesson contained in the above statements of fact concerning the operation of the Law of Mental Attraction, you will be doing yourself one of the greatest services possible—this probably being of like service to those closely connected with you, and for whose welfare you are vitally concerned. Think over these statements, and put their principles and truth into operation and manifestation in your business of life. I am charging this statement with the strongest kind of thought-vibrations: get in tune with them!

Now, to get back to the main road of my subject once more. It is a fact that just as the Law of Mental Attraction produces such powerful results and effects even when used, as it generally is, unconsciously, without definite purpose or intent, and without scientific direction, so will it produce far more powerful effects and results when employed consciously, intelligently, with definite purpose and intent, and with specific direction.

Instead of “broadcasting” ill-defined and very general Thought-Messages and waves and currents of Mental Attraction, you should begin to “broadcast” clearly-defined, specific messages and currents of this kind. Your Thought-Forms which form the basis of your Psychic Broadcasting should picture clearly and positively, just what you want, just when you want it, just where you want it, and
just how you want it. They should constitute a Mental Demand—a Psychic Call for Assistance!

Let me give you a concrete and specific example or two, illustrating this general principle. You will see, by turning back the pages of the preceding lesson, that in the case of the successful book-agent related therein, that scientifically-informed woman first concentrated her thought on “prospects” in general. In the words of the printed account, she “concentrated on prospects, and then on individuals.” She was wise! In this way she got into “psychic attunement” with persons whose minds were open to conviction concerning that particular class of books, and whose desires and tastes ran along harmonious lines with them.

In this way, she psychically weeded out the other kind, and placed herself in the “current of attraction” with those of the right kind. Then, her subconscious psychic faculties operated in the direction of giving her the “right hunch” in the selection of that list of fifteen prospects. Then she concentrated on each one of these individuals. She sold them all! No wonder! She knew how to “work the Law,” as the saying goes. There was no Chance or mere Luck about it! It was a case of Cause and Effect!

Another case. I know a man, a deep student of the occult lore of the ages. He came to a point in his studies and investigations in which there was a “missing link” of valuable information. He couldn’t
PSYCHIC BROADCASTING

find it anywhere, and his work had to stop for lack of it. Then “he took a dose of his own medicine,” and “worked the Law” for that which he needed. He sent out a mental demand—a Psychic Call—and the LAW responded.

That day he went to the Public Library, and he picked up, apparently aimlessly and at random, one book on a certain open shelf, one which he had never read. He had a “hunch” to do so, and he followed it! Turning idly over its pages, he found a brief footnote on the bottom of one of them, naming a certain old occult book. But that book was not in the Library.

He walked down the street, entered a second-hand bookstore, moved directly to a certain shelf—and was actually “led” there by Law’, in fact—and there right before him was the desired book. He opened its pages, and there right before his eyes was the “missing link” needed by him in his studies. The book was a rare one, he afterward found; he had never seen a copy of it before, and has never seen another one since.

“All Chance,” you may say. Nonsense! It is an old occult maxim that “Nothing ever happens by Chance; Everything is under Law and Order!” And a part of that great universal Law and Order is that same Law of Mental Attraction. “Miraculous,” you may say. Nonsense! Miraculous things are simply things the nature of which is not understood. “Supernatural?” Nonsense! Natural Law is
sufficient to account for every happening in Nature, and in the Natural World.

The so-called Supernatural is simply Natural Events under Natural Laws which are not yet understood! The pages of Nature's Book of Wonders contain things, events, and happenings far more startling than even the wildest dreams of the Supernaturalists have ever pictured. We have merely "scratched" the surfaces of Natural Wonders. The minds of ages to come will dig a little deeper—but there will be still deeper strata to uncover, all filled with treasures! "Veil after veil will lift" but there will be veil after veil behind!

I have heard of a man—a natural inventor. He had been swindled out of his rightful earnings several times by financial backers. Finally, he made his greatest invention. This time he tried the Law of Mental Attraction. He created a great Thought Form showing the value of his invention; of its great future profits; of his own good character; of the chance for the right kind of financial backer. More than this, he pictured and Visualized just the kind of financial backer he wanted, and expected and hoped he would get. He Affirmed the coming of that man. He Projected the Ideal into the Ethereal Medium—the Prakriti or Akasha, the Hindus call it. Then he rested, in full confidence that "his own would come to him" in response to the Call or Mental demand, which he had "broadcasted."

He found the man, or rather the man found him,
in a most wonderful manner. No; I shall not tell you just how the man found him: you would not believe me, and I could scarcely blame you for that, either, for it transcended the record of romance. Yet there was nothing "miraculous" or "supernatural about it—absolutely not. It was as natural as the fall of the stone to the earth in response to the Law of Gravitation—and no more wonderful.

Did you ever stop to think just how wonderful the Law of Gravitation really is? it acts over infinite space, instantaneously—it transcends Time and Space. Science merely tell how it works, not what it is—it does not know what it is, nor why it is. Gravitation comes nearer to the conception of an Infinite Manifestation of the Will of God than does any other physical phenomenon! Perhaps it and the Law of Mental Attraction are twin Forces! It is possible!

I have known persons to apply to these methods of Psychic Broadcasting, after they had acquired a working knowledge of the process, and to have obtained results almost miraculous by reason of the startling and unexpected "turn that things took" in their favor in the working out of the demonstration of the natural forces thus called into operation and activity.

In fact at first these persons could scarcely be persuaded and convinced that there was not "something supernatural" or "something miraculous" about the occurrences. But when it was pointed
ORIENTAL WISDOM

out to them that everything had happened in a perfectly natural way, although in an unexpected and unforeseen manner, they realized that Natural Law and Order had been called into operation and manifestation, and had produced a purely natural result.

I have often observed, also, the somewhat amusing sequel to some of these wonderful occurrences, a sequel which showed a certain tendency of human nature well known to teachers and instructors along these lines. These people who had obtained such wonderful demonstrations of the Law, and who were at first inclined to regard them as even miraculous or supernatural, actually seemed to be disenchanted when they were shown that the occurrences were "perfectly natural." There is something in human nature which seems to like to think that events are "miraculous" or "supernatural," and which resents being shown the natural character of such events.

These people, after having been shown the true natural causes frequently reached the point in which they said: "I guess that after all it merely 'happened'; it came about quite naturally, and would have 'happened' even if I had done nothing at all in the case!" This state of mind would persist, until they again ran up against an apparently unsurmountable obstacle, when they would again muster up enough faith to set about to "work the law."

The new successful result would then bring
fresh wonder and amazement; this followed by a feeling of disappointment when they found out that it was merely an instance of natural cause and effect; this often again followed by the belief that "it would have happened anyway." I have seen such people manifest such cycles of feeling and thought, not once but repeatedly. They resented the "perfectly natural" explanation, and would have dwelt in continuous rapturous content and faith had they been assured that there was something truly "supernatural" and "miraculous" behind the occurrences. One scarcely knows whether to smile or to weep when he comes in contact with this phase of human nature.

You will find that when you begin to practice the methods of Psychic Broadcasting, or the "treatment" of conditions, circumstances, environment, etc., by means of Psychic Influence manifested through the principles of Visualization Projection, and Affirmation, the results will often at first seem to be of this general startling, apparently miraculous and supernatural character.

Often, indeed, you will be fairly swept off your feet by the conviction that some supernatural force or power has been behind the happening, so unusual and unexpected is it in character. Then, you will see plainly that every move of the process has been made in accordance with natural law and order, and there was nothing miraculous about it.

361
But you must not overlook this important question: "What set into activity these natural forces, and produced the resulting strange sequence of events and happenings?" The Psychic Law is natural, works along natural lines—but it must be set into operation and activity by some particular (equally natural) action your own part. Without such action, nothing will happen; with such action, things begin to happen. So, you see, those who claim that "it would have happened anyway" are just as far from the truth as are those who claim that it is "supernatural" or "miraculous."

You may think, perhaps, that I am going out of my way in thus constantly impressing upon your minds the fact that there is nothing "supernatural" or "miraculous" about phenomena of this general character, and insisting that the Laws of Nature are never overcome or superseded in these happenings. But I have a very good reason for making this repeated statement and announcement to you; this reason you may not see plainly just now, but you will discover it as you proceed to demonstrate the wonderful powers and to attain the wonderful results which attend and follow the practice of the methods of Psychic Influence which I am presenting for your attention in these lessons.

Unless you plainly understand the natural character of these phenomena, you will fail to have that faith in Nature's Powers which is necessary to enable you to draw upon her Finer Forces and
PSYCHIC BROADCASTING

Energies. The Law of Attraction operates here also. The Drawing Power of Thought is made up of two elements, viz., the Thought or Idea itself, and the element of Faith of Belief in the presence and efficacy of its Power. The more that you realize, and believe in and have faith in, the Power of Natural Law, the greater will be its response to that knowledge and belief, the more freely will its power flow into you, and the more readily will it act in your behalf.

Nature had an abundant store of Electricity for ages before man “knew” of the fact and “believed” that he could harness and apply its forces by means of the proper instruments. If he lost that knowledge and faith today, Electricity would be still present in Nature, just the same, in equal quantity and potential force—but to mankind it would be as if it has disappeared from existence, or had never been born into being.

So also it is with the great Finer Forces of Nature—the Psychic Forces. They have always been present in potential strength and possibilities; but until man knew of their presence, and believed in them sufficiently well to apply the methods of using and directing them, they were outside of and beyond his life and uses. Think over this a little, and you will gain a useful lesson.

In the processes of Psychic Broadcasting you are really “treating” conditions, circumstances, environment. Then you are Projecting this Mental
ORIENTAL WISDOM

Picture—this great Thought-Form—into the Prak-riti or Akasha, the Ethereal Substance of Nature, where it will serve as an Ideal Pattern, Mold, or Framework around and about which will materialize the conditions, circumstances, and environment you desire to become real and actual. Then you are Affirming the desirability of the changed conditions, circumstances or environment, and your firm and confident Belief and Faith that the same will become materialized and actualized for you.

In this way you create a great Attractive Psychic Magnet of Idealized Thought, which will set into operation and activity the forces and powers of the great Law of Mental Attraction which I have described to you in the present lesson. This Law, once set into operation, will proceed like a great piece of machinery, or like some great physical process. Its Psychic Magnetic Power will attract and draw, pull and push, in countless ways the things, persons and conditions necessary to materialize the Mental Picture which you have created and endowed with energy and force. Such will be led to you, or you to them, or both, in simple but effective ways.

Unexpected and unforeseen things will begin to “happen.” New things and persons will “come into your life.” New personal contacts will be made; new ideas will spring into your thought; new conditions and circumstances will form around and about you. Sometimes existing conditions,
circumstances and environment may be suddenly, and even violently, removed, in order to make room and space for the newer and better ones which are being created for you by the Law of Attraction.

Sometimes, it seems as if the Law of Attraction, finding that “If the Mountain will not come to Mohammed, then Mohammed must go to the Mountain,” will figuratively proceed to pick you up by your coat-collar and deposit you in a new environment, in which the desired circumstances and conditions may be realized and manifested for and by you. The lives of successful persons are filled with incidents of this kind. In many cases the change has brought forth cries of dismay and fear from the persons undergoing it—it was mistaken for evil rather than good. Only after the perspective of Time became right was the “goodness” of the apparent “ill luck” made apparent and plain. Often, in such cases, one is reminded of the old Celtic proverb: “God often closes one door, and opens two in its place.”

Sometimes, the Law finds it necessary to prune your Tree of Life; or to transplant your Tree of Life to better soil. When you come to realize these facts and truths, and to have confidence in the Law, you will lose all Fear of such happenings, and will look forward hopefully and confidently to the Greater Good which is coming to you—and it is coming, and will come, good friends!

The Life of Knowledge and Belief in the LAW,
ORIENTAL WISDOM

is, in the words of the familiar phrase, "a great life, if you don't weaken." And you mustn't weaken! Nature loves her sturdy-hearted and strong-spirited children, and will reward them for their courage, hope, and confidence in her beneficence; the others she seems content to put into the discard. "Tender-handed, stroke a nettle, and it stings you for your pains; grasps it like a man of mettle, and it soft as down remains." "Don't flinch, don't foul, but hit the line hard!" Such is the Law!

In this work of Psychic Broadcasting, you perform acts which serve to produce two different classes of results, viz., (1) you attract to you, or you to them, or both, the persons who are fitted and adapted to co-operate with or serve you in the general manifestation of your ideals, plans, desires, or aims, as indicated by your Mental Ideal Form set up by you in Visualization, Projected by your Thought and Will, and Affirmed by your Thoughts and Words; and (2) you attract to you the "things" (other than persons), the events and happenings, the circumstances and conditions, which will fit into your general plans, aims, ambitions, desires designs, etc., or else yourself to these, or both. The same Law of Attraction acts upon "persons" and "things" alike you see.

You have already seen how persons are reached in this way by Psychic Influence, directly or indirectly. The principle employed is the same in
immediate personal influence, and in indirect, distant general influence; and the general methods employed are the same in both cases. You have grasped the fundamental idea, and have satisfied yourself, at least in a general way, of the reasonableness and scientific character of this phase of the phenomena.

But, you may say, how can inanimate “things” such as events, happenings, conditions, circumstances, etc., be affected by Thought and Will? Surely they have no “minds” which may be reached by Mental Power! Then how can “mindless” things be reached and moved by the Mental Forces? This question is a legitimate one, and it is proper that you ask it. It demands an answer; and the answer is forthcoming in the Hindu Teachings.

In the Hindu Teachings, you will remember, there are held to be everywhere-present, and everywhere-active, the Three Universal Principles, i.e., (1) Prakriti or Akasha, the Ethereal Material Principle; (2) Prana, the Energy or Force Principle; and (3) Creative Mind, the Psychical Creative Power or Principle. These three principles are held to be immanent and present in everything, everywhere, throughout the Universe. Every atom is held to be made of Prakriti; to be energized by Prana; and to be animated and vitalized by Creative Mind.

There is held really to be no “lifeless” or “mind-
less" thing in Nature. Everywhere, in everything, is there to be found Mind and Life, in some degree, of some kind. The Mind in the minerals serves to create the crystal-forms, which are as invariable and as regular as the forms of plant-life and animal-life; and that Indwelling Mind creates the ideal pattern or mold around which the crystalline substance forms and crystallizes. The Hindu Teachings hold that in everything in Nature, from atom to archangel, there is "just enough mind to enable the created thing to manifests its nature, and do its work—no more, no less." Moreover, it is held that the lower degree of forms of embodied mind are negative to the higher ones, and may be moved, directed, and transformed by the Will of an advanced Mind.

Now, I have no desire to instruct you in the theoretical phases of the Hindu Philosophy, much less to try to convert you to the Hindu form of belief. I am merely stating the Hindu Teachings to you in order to show you just how it accounts for the phenomena which we have just been considering. You may accept their theory, or reject it—just as you please. But I will say this much however; that it certainly seems that things work "as if" the Hindu theory were correct and true! There may be some other explanation of these phenomena, and those similar to them, but until we discover the same, we are at least justified in acting
PSYCHIC BROADCASTING

“as if” this theory were the correct one. It is the best “working hypothesis,” at any rate.

Whatever may be the principle at work in the case under consideration, there is certainly seen to be a “correlation” between Thoughts and Things—a connection or “rapport” between them—which causes Thoughts to arise as the result of contact with Things; and which likewise causes Things to move and act as the result of the direction of Thought to them. There is clearly perceptible an action and a reaction between Thought and Things, and Things and Thoughts. The occultists of old, and the Idealists of the present day, indeed, insist that “Thoughts are Things,” and that Things are Thoughts of Something, Somewhere, Some­way.” But whether or not Things may be Thought into existence and being, it is certain that Things may be moved, transformed, and directed by Thoughts.

This last is axiomatic and self-evident to all advanced students of the subject of occultism, mental magic, and even modern psychology and metaphysics. Even modern physiology informs us that the material particles in our brains are transformed, re-arranged, and set into motion and activity by our thoughts; and that our mental states produce similar effects upon the parts, organs, and cells of our physical bodies. So, under the rule of the Hermetic Axiom, “As above, so below; as within, so without; as in great, so in small,” we
would be justified in believing that Thoughts control and direct Things—even if our actual experience did not prove this to us.

A leading western teacher of Mental Science—which is really Mental Magic—who lived and flourished over twenty-five years ago, grasped these principles of the ancient Hindu Teachings, and gave them popular form adapted to the requirements of the western world. The following brief quotations from the lectures of that teacher will give the general spirit of her teachings:

"The quality of the thought which we entertain correlates certain externals in the outside world. This is a Law from which there is no escape. It is this Law which from time immemorial has led people to believe in a Special Providence. A man believes that he is led by Providence in a certain direction. The direction is not of his own choosing, so far as his consciousness is concerned. But Providence has nothing to do with it. There was in that man, unrecognized by himself, that which related him to some thing or some condition on the external plane; and under the Law of Correlation he went in that direction. Every thought that a man can have relates him to some external thing, and draws or moves him in the direction of it. Thought not only allies us with certain external things that represent its own character; but also when we have ascended from physical to mental power, our thought becomes actually creative. I be-
believe that this Law, when once thoroughly understood and applied, will give man the guarantee of an absolute mastery of all things and conditions which once mastered him.”

You may apply the process of Psychic Broadcasting in the more general way described in the foregoing pages of the present lesson—in which a general Mental Ideal is visualized, affirmed, and projected, and a “general psychic call or mental demand” is sent forth, just as the ship at sea in a storm sends for the general “S.O.S.” call over the radio, demanding help and aid from all possible quarters and directions; or else you may employ and manifest the power in a more special and particular way, although still maintaining the general character of the “broadcasting.” I shall now briefly indicate certain of the possible cases of the last mentioned employment and manifestation of Psychic Broadcasting; from these you may gather strong hints and suggestions concerning its employment in the special cases concerned with your own desires and needs.

I have been informed of cases in which merchants and storekeepers have greatly increased their business—sometimes even bringing failing enterprises up to a condition of the greatest prosperity—by the simple method of “treating” the business for better conditions and circumstances. In such cases the “treatment” has consisted simply of the clear, positive, definite Visualization of the
business in the desired condition—with crowds of people flocking in and buying merchandise, with shelves well stocked with salable goods, and with a good bank balance and the books showing all bills paid promptly.

This Visualization proceeded until the mental picture could almost be seen by the physical eye. The Projection was equally positive and hopeful. The Affirmation was made with the firm conviction of its truth. The Ideal was thought of, seen, projected, and affirmed as the initial stage of the Materialization. And, in due course, the Ideal became Real; the Hope became Fact; the Dream became True!

Again, I have known farmers to Visualize, Project, and Affirm the Reality of good crops, ready markets, and satisfactory prices—and they got them! Again, I have seen persons seeking better positions to obtain them by the same process of Psychic Broadcasting—Visualization, Projection, and Affirmation.

Again, I have seen professional men, lawyers, physicians, artists, writers, and others, transmute their Ideals into Realities by following the same general method.

Again, I have seen men and women, lonesome and unloved, seeking love, mates and helpmates in this same way—and obtaining them.

Again, I have seen persons seeking to find some lost relative or friend, not knowing their present
whereabouts, and sending out a general S.O.S., a Psychic Call, a Mental Demand, by means of this same Psychic Broadcasting—and lo! before long they would hear from the missing one, who usually wrote, something like this, "I kept thinking of you today, and so made up my mind to write you."

And so the story runs. I could report for your benefit, case after case, incident after incident, personal experiences without end, quotation after quotation from the reports and experiences of others, enough to fill many large books, all illustrating, verifying, corroborating and proving the facts stated in this lesson concerning the power and efficacy of this form of Psychic Influence—this method of Psychic Broadcasting. But what would be the use? No matter how many cases I quoted; no matter how many experiences I mentioned; no matter how many instances coming under my own observation I reported: if you did not test and try out the method for yourself, you would never really recognize and realize the wonderful possibilities open to the individual who will put into practice this simple, powerful, efficacious, practical method. Experience is the best teacher. I can tell; but you must do. I can lead you to the water trough and point out the clear water of Power for you; but you must do the drinking yourself!

These old Hindu Teachings were not intended merely for ancient times and past ages; they are as useful and valuable, as efficacious and practical, now
ORIENTAL WISDOM

in the western world, as they were in the ancient, oriental world. Natural Laws do not change; they are eternal. They are responsive to the demands and applications of western, modern people, as well as they were to the oriental, ancient peoples. Human nature has not changed very much during the passage of the centuries. Its forms have changed, but its essential principles remain the same.

Reading over the old carved records of ancient Egypt, or the baked-clay books of other ancient lands, or hearing recited the ancient traditions and stories of India and Persia, one realizes that the principles of human life, human nature, human needs, and human thought, were, are and will be, about “the same yesterday today, tomorrow, and forever.” Men and races may come, may go, may be forgotten—but natural principles endure. Customs change, fashions change, everything changes—everything except fundamental and essential principles of Nature, for these are over and above change, they cause changes but are not affected by change.

So, in offering you these treasured secrets of the most ancient times, as stored away by the great teachers of the Orient whose bones have long since become as dust, I feel that I am giving you something that is as fresh and new as the newly-minted coin. For that coin is composed of the oldest metal—though its minting-stamp makes it “new.”
QUESTIONNAIRE
(LESSON XIV)

1. State the Wider Field of Psychic Influence.
2. What is Psychic Broadcasting?
3. What is Psychic Attunement?
4. What is the Law of Mental Attraction?
5. State the Attraction between Thoughts and Things.
7. Explain the Drawing Force of Hope and Fear.
8. How does one Broadcast his Thought-Forms?
9. How are Mental Demands and Calls Sent Forth?
10. Describe General Concentration for Results.
11. What is meant by "Working the Law?"
12. Relate the Story of the Man who Found the Book.
13. Differentiate between Natural Law and Miracles.
14. Does Anything ever Happen by Chance?
15. What of the Inventor who used Psychic Broadcasting?
16. What is the Relation between the Law of Gravitation and The Law of Attraction?
17. Describe the Strange Tendency of Human Nature.
18. What of the Combined Thought and Belief?
19. How is a Mental Picture Projected?
20. Describe the Psychic Attraction Magnet.
21. What of Mohammed and the Mountain?
22. What of Pruning the Tree of Life?
23. When is One Door Closed, and Two Opened?
24. What of the Life Without Weakening?
25. Does Nature favor the Strong-Hearted?
26. What of Correlated Thoughts and Things?
27. What is the Hindu Theory of that Correlation?
28. How may one Broadcast the Psychic S. O. S.?
29. State Typical Example of Psychic Broadcasting?
30. What is meant by the Old-New Teachings?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XV
Oriental Psychic Healing

In Lesson X of this volume, I have given you a general classification of the possible objects of the application of the Yogi Threefold Formula of Psychic Influence, i.e., Visualization, Projection, and Affirmation. In that classification you will find the two following statements: “Visualize yourself as you wish to be or to do”; and “Visualize others as you wish them to be or to do.”

Under either or both of these classifications are found included the principles of Psychic Healing by the application of these methods; this, because in all healing work there is present a desire and intent to make “yourself as you wish to be,” or else to make “others as you wish them to be.” In either or both cases there is a desire and an intent to apply Psychic Influence in the direction of replacing an unsatisfactory physical condition (in oneself or in others) with or by a satisfactory one.

Psychic Healing is one of the oldest and most common of the various forms and phases of Psychic Influence. In ancient times and lands this healing work was usually held to be a part of the duties and offices of the priests and prophets, or other religious leaders. You will find that nearly all ancient religions have been distinguished in their earlier days by the healing of physical ills by psychic methods; the healing of bodies being regarded as a preliminary to the healing of souls, or,
ORIENTAL PSYCHIC HEALING

at least, as an accompaniment of the latter process. The same, to a great extent, has been found true in the earlier stages of the new modern religions. The masses have always been inclined to regard such healing as more or less miraculous, and as indicating supernatural power, and they have bestowed their faith in the spiritual authority of the religious healers in the ratio of the success of such healing work.

The oriental teachings on this subject are in general accord with the latest conceptions of our modern western science, so far as are concerned the fundamental principles of such healing work. These fundamental principles are as follows: (1) that the healing power is essentially mental, and abides in the mind of the patient himself; (2) that this inherent healing power in the mind of the patient may be aroused in various ways, and particularly by the awakening of faith and belief in his mind, and the creation in his mind of the mental image or picture of the normal healthy physical condition, and by the elimination of mental images or pictures indicating the abnormal, unhealthy condition; (3) that the various religious, metaphysical, occult, or other ceremonies, rituals, dogmas, explanations, and theories concerning the nature of the cures are usually non-essential, and merely incidental, and serve the purpose merely of arousing the imagination and faith of the patient, and thereby releasing or setting-into-effect the inherent
ORIENTAL WISDOM

psychic healing forces of the individual.

The Hindu Teaching also strongly emphasizes the part played by Prana in the healing processes, while modern western science ignores or is ignorant of this element. But, inasmuch as the Hindu Teachings hold that the Prana is called into the healing process solely by the conscious or unconscious action of the mind of the patient or of the healer, the presence of this additional element is not found to contradict the general agreement of oriental and occidental scientific thought on the subject. In both oriental and occidental thought on the subject there is found the basic postulate that the healing force is (1) purely mental in character, and (2) is universal in extension, and (3) may be aroused or called into action and effect by various and manifold methods and means—anything that will arouse and stimulate the Imagination and Will being sufficient to serve the purpose.

In oriental lands, as in our western lands, we find that the Psychic Healing Power is called forth and applied under many forms of belief and methods of application; these forms of belief are usually religious or metaphysical, and the methods are more or less fanciful and elaborate and fitted to express those religious or metaphysical beliefs. But in the Orient, as well as in our western world, we find that psychic cures are being performed under each and all the various forms of
belief and faith, and their accompanying methods, even though these forms of belief and faith are widely different from one another—often, indeed, quite at variance or even totally in opposition. The advanced oriental scientist, as well as the advanced western scientist, has arrived at the inevitable conclusion that the cures are due to the presence and application of some universal, fundamental and common healing power, and that “all the rest” is but the “fringe and trimmings.” This universal healing power is found to be Thought Power, manifested through Visualization, Projection, and Affirmation, conscious or unconscious, accompanied with the elements of Faith and Belief.

Now, passing by the western conceptions and views on the subject, and holding fast to the Oriental Teaching, we find the latter insisting upon a well-established doctrine of its philosophy—one, in fact, which our most advanced western science is now beginning to accept—namely, that “everything is alive, and possesses mind,” this being true of every organ of the body, every part of the body, even every cell or cell-group of the body. This being true, say the oriental teachers, it follows that in Psychic Healing there is not an effect of Mind over mindless matter, but rather the effect of one kind of Mind over another kind of Mind. The efforts of the Oriental Psychic Healer is to arouse the Mind in the patient, by means of his (the healer’s) Visualization, Projection, and Affirma-
In Self-Healing, of course, the person "treats" his own Mind, or the Mind in his organs, parts, and cells.

In Oriental Psychic Healing, the mental treatment is directed in one or the other (or both) of the two following ways, viz., (I) to the General Mind of the patient, under the theory that this will, in turn, affect and influence the organ-minds and cell-minds of that person; or (II) direct to the organ-minds or cell-minds in the body of the patient, without the intermediate appeal to the patient's central mind. In either or both forms of direction, however, there is manifested (1) the Visualization or Thought of the desired or desirable condition; (2) the Projection of the Thought or Mental Picture to the Mind of the Patient; and (3) the Affirmation (in one form or the other) of the Thought, Idea, Desire, or Ideal of the normal and desired condition. If you will carefully analyze this statement, you will find that these three elements are involved in each and every kind, form, phase, or case of Psychic Healing ever reported, no matter under what name or theory, what method or form of application, the healing work has been performed.

Even the procedure of Pranic Healing described in a preceding lesson of this volume, and in its western-world counterpart, i.e., the so-called "Magnetic Healing," you will find involved this Thought, Projection, and statement of the produc-
tion of the desired physical condition, though it may be made more or less unconsciously or subconsciously, rather than consciously. Without this Ideal element, there would be nothing but a mere mechanical, purposeless, aimless procedure, which would produce no healing effects whatsoever.

Not only this, but in many cases of "manual treatment," such as massage, mechano-therapy, osteopathy, chiropractic, etc., there is a conscious or subconscious Mental Picturing, Projection, and Affirmation at work. This is likewise true in many cases of drug-treatment; the same drug administered by a positive-visualizing physician will have a far better effect than will the same drug administered by a negative-minded physician, as common experience verifies.

Oriental Psychic Healing may also be classified as follows, (1) Self Healing; (2) Healing of Other Persons in Personal Presence; and (3) Healing of Other Persons at a Distance. The general principles and general procedure is the same in each of the above three general classes. Moreover, in each of them we find applied the same general principles of Psychic Influencing that we have applied in the several other classes, forms or phases of Psychic Influence which we have considered in the preceding lessons.

In fact, all through the Oriental Teachings you will find running this same simple, elemental, fundamental principle and methods of application.
The rest is all a matter of detail, adjustment, elaboration, and adaptation to particular requirements, circumstances, and conditions. Once you grasp this fact, that moment you have the Master-Key in your own hands: the rest is but a matter of the opening of the numerous particular doors.

**Psychic Self-Treatment**

In the work of Psychic Self-Treatment, by the Hindu Psychic Healing Methods, you should begin with a little exercise in Rhythmic Breathing, according to the directions given in earlier lessons of this volume. Practice this by the simple method of lying down on your bed or couch, or even on the floor, in a completely relaxed condition of mind and body, your hands folded over your Solar Plexus (over the pit of the stomach, where the ribs begin to separate). Breathe rhythmically for a few moments, and then after you “feel” and know that the rhythm has been well-established, you should form the Mental Picture of an abundant supply of Prana being taken in with each inhalation, and distributed to selected parts of your body with each exhalation.

In this way, gradually distribute the Prana, in your exhalations, to all parts of your body, to every organ and every part, to every muscle, to every cell. This will tend to stimulate, invigorate, and strengthen every part of your body, and to equalize the circulation of the blood and of the general nervous system. Mentally picture the outflow of the Prana in the desired direction, and Affirm that it
ORIENTAL PSYCHIC HEALING

will strengthen, invigorate, and vitalize your entire system. The Grand Yoga Breath, as described in Lesson VII of this volume, may also be practiced with excellent results in Psychic Self-Treatment.

In case of pain in any portion of your body, you may proceed as above indicated, but with the following variation and special application, viz., when you exhale, mentally direct the flow of Prana to the painful part, “seeing” it proceeding there and “washing away” and “carrying off” the obstructions of conditions which have caused the pain. At the same time, positively Affirm that you are driving out the pain in this way, and that it is “going, going, going away” gradually but surely. You may find it even more effective to place your hand on the painful part, and to “drive” the Prana to that part through the medium of channel of your arm and hand, and fingers; stroking the painful part, during the process also is often very helpful and soothing.

In using the hands and fingers in treating yourself (or others) by means of Pranic Force, it will be well for you to remember that what are known as “longitudinal” or downward strokings or passes of the hands, have a stimulating, strengthening, invigorating effect, and are employed in that way during such treatments. What are known as “transversal” strokings or passes of the hands have a “stirring up” or “loosening up” effect, and tend to dissipate and disperse stagnant, congested
conditions in parts of the body, thus allowing Nature to carry off the same through the circulation and to rid the system of the congested matter through the organs of excretion and elimination.

In Psychic Self-Treatment, no matter what method or procedure you may apply, you should always employ actively the principles of Visualization and Affirmation. You should always Visualize clearly, definitely and strongly the affected organ or part as functioning normally, naturally, and satisfactorily; and should positively Affirm this result and condition. You may even, with excellent results, actually "talk to" the affected part or organ, as a part of your manifestation of the Affirmation. The organ or part has Mind of a certain kind, and a certain degree, immanent within it; and it will hear and "understand" you, and will tend to respond to your friendly talk to it.

Talk to it as you would talk to a child—kindly but firmly. Tell it what you expect it to do, and why it should do it. Tell it that its own welfare, as well as that of the entire body depends upon its proper action and behavior. Tell it that it should cooperate with the rest of the body for mutual and common good; that you know that it will do so, and that you have every confidence in its doing so. Do not let the apparently fanciful nature of this method cause you to neglect or fail to perform it; it is based on the soundest psychology and physi-
ORIENTAL PSYCHIC HEALING

ology, and you will soon find out for yourself just how efficacious this method really is.

You will find that if you will apply the Pranic Methods, i.e., the passes of the hands, and the stroking of the fingers, over the affected parts or organs, at the same time that you “talk to” the parts and organs (Affirmation), you will get an added and combined effect. It would seem that the motion of the hands and fingers, or rather the inflow of Prana accompanying these, serves to arouse and awaken the indwelling Mind in the part and organ, and thus increases and intensifies its receptivity and responsiveness to your commands and verbal statements to it. It is a very interesting sight to witness the Hindu psychic practitioners stroking the body of their patients, or making passes over the affected organs or parts, while muttering a constant, monotonous flow of “talk” to the body in general, and to the organs or parts in particular. Western visitors sometimes smile in a superior, supercilious manner at these performances, deeming them superstitious and foolish; but when we perceive the scientific fundamental principles underlying these methods, we cease to smile, and begin to admire the wisdom of the ancient teachers who originated these methods.

Once more, however, let me impress upon you the prime importance of the Visualization of your parts and organs, and your entire body as well, as being perfect and normal, and as performing their
functions and offices perfectly, normally and satisfactorily. Always keep this Mental Picture before your mind, whenever you think of body, organ, or part. Never permit yourself to think of or to picture your body, or of any of its organs and parts, as weak, failing or diseased. Keep ever before you the Mental Picture of Health, Normality, and Natural Functioning.

Give your body-mind, your organ-minds, your parts-minds, your cell-minds, and your physical-function-mind in general the Mental Pattern, Picture, and Ideal which you wish to have materialized and reproduced in physical reality. Your Affirmations should be in agreement with your Mental Pictures. And your Projection should proceed to “drive home” to or “pump into” the receptive planes of your mentality the Thought and Idea, the Pattern and Image, of HEALTH and Natural Functioning.

Personal Psychic Treatment of Others

The methods and principles of application which have been given you above under the classification of “Psychic Self Treatment,” are equally applicable to the work of Personal Psychic Treatment of Others. In such treatments of other persons, who are in your personal presence, you should first have the other person (here called “the patient”) to relax mentally and physically, and then to practice Rhythmic Breathing for a few moments. Then, (if you so desire and you think that it will be
agreeable to the patient), you may have the patient breathe rhythmically in unison with you; in this way a higher degree of psychic harmony, vibration, and "rapport" is established.

In cases where this is not deemed desirable, or agreeable to the patient, this particular method may be omitted, of course. It is not always desirable nor expedient to employ it in practice in the western world, though it is almost universally practiced in certain forms of healing in the Orient. The objection to its use among western people, particularly when the practitioner and the patient happen to be of opposites sexes, is based upon the belief of some authorities that such rhythmic breathing in unison, between the two, tends to arouse and create a psychic sex-attraction between them; this, however, is denied quite vigorously by other authorities. I do not attempt to decide this disputed question; I leave it for your own judgment and decision, after presenting the two views to you. Where the two persons are of the same sex, of course, there can be no such objection.

If you desire to perform Pranic Treatment upon the patient, you may apply the general methods described under the head of "Pranic Healing Methods," in Lesson VII of the present volume, particularly the "downward, sweeping passes" of the hands, with spread-open fingers, along the sides, or in front of the patient; this followed by the upward motion of the hands along his sides,
with the fingers closed; in which you “bathe” him in a flow of Pranic Force or Vital Force. Here, also, you may employ the “longitudinal passes” and the “transversal passes” as described a little further back in the present lesson. Or, if you desire, you may employ the application of the palms of the hands, direct to the affected part, after vigorously rubbing the palms together until they tingle and feel warm. A general “stroking” of the body with the separated finger-tips of the hands is always found to be soothing and restful to the patient.

This form of treatment may also be employed and applied in the form of the familiar “rubbing” or “kneading” of the flesh of the patient. A rotary “rubbing motion, made in the same direction as that of the moving hands of the watch or clock, will also be found helpful in some cases. Likewise, the “slapping” of the body with the palms of the hands, or the “chopping” motion performed by the “chopping edge” of the opened hand (i.e., the edge composed of the “little finger” of the hand and its extension to the wrist), will often produce excellent results. Likewise, many find efficacious the “vibrational movement” produced by the application of the tightly pressed fingers of the vibrating hand to the affected part of the body.

In all these applications of the hands, however, you must “throw” Thought and Life into your hands,” so that the patient will actually “feel” the
presence thereof in them when applied to his body, or else held near to it. And, never forget this, that in such manual treatments you must always "hold in thought" the mental picture of the desired result, accompanied by the little "knack" of Projection, and backed up by the appropriate Affirmation, made silenly or audibly, as you prefer.

Prana is efficacious only when given direction and special vibrational character by Thought and Thought Projection, accompanied by proper Affirmation, silent or otherwise. Just as the Threefold Method is rendered more efficacious by the conscious or unconscious absorption and distribution of Prana, so are the Pranic Methods rendered more efficacious when backed up by the application of the Threefold Method. In fact, instead of thinking of these as different methods, you should regard and apply them as parts or phases of the same general method.

If the patient is prejudiced against the use of your hands in the treatment (and some are, by reason of the abuse thereof by unprincipled or ignorant practitioners), you may omit the same altogether, and thus depend entirely upon the Visualization and Projection Methods, accompanied by the proper Affirmations (audible or silent) of course. Antagonism to any special method tends to retard the beneficial effect of the treatment, because it produces inharmony and unconscious re-
ORIENTAL WISDOM

sistance; whereas, when harmony is secured, the efficacy of the treatment is greatly promoted.

So do not become wedded to any particular method, but be "all things to all men (and wo-
men)" concerning the form of the treatment; you are "out for results," remember, and must not sac-
ifice the latter for any pet theory or favorite method. On the other hand, it must be admitted,
the particular method which you "feel in your heart" to be the best, will usually prove to be the
best for you to use—this because of the psychological value of the element of Belief and Faith.
Sometimes, great discretion, good judgment, and nice tact are required to "strike a balance" between
your own inner feelings and those of the patient concerning these matters. A little practice in
Psychic Healing will soon give you something like a "sixth sense" or "intuition" concerning these
things, however.

In applying the Threefold Method, i.e., Visualization, Projection, and Affirmation, you must
create and hold in your mind a strong, definite, and positive Mental Picture of the desired physical
condition—the normal condition that you wish to restore or create in the affected part or organ. You
must Project that Ideal into the affected part or organ by that little "knack" of the Will which you
will soon acquire, if, indeed, you do not already possess it by reason of your previous practice in
other forms and phases of Psychic Influence. Then
you must either **mentally** Affirm, or else **audibly** State or Suggest to the Mind of the patient, or to the Mind in his affected organs or parts, the Thought and Mental Picture which you have created for him, and which you are “pumping into” him in the treatment.

You may “talk to” the affected organ or part, just as you may do in Psychic Self Treatment, which I have described to you previously. You may do this **silently and mentally**, quite as well as **audibly**: in fact, the silent, mental method is really better, once you have acquired the art of employing it. In fact, in every stage of the treatment, you will find it advantageous to **think and act** as if the “physical mind” of the patient, or his affected organ-mind or part-mind, or cell-minds, were like the minds of a little child, or the mind of a pet horse, dog, or other of the lower animals.

These “physical minds” are really “instinctive minds” and not “intellectual minds” like the brain-mind of the human being. They must be addressed patiently, kindly, but very firmly, and told “just what to do.” As I have said, all this may be done **silently and mentally**—in fact, as I have said, this is really the best way to proceed. If you proceed by giving audible “talks” to these organs, parts, and cells, the patient’s attention may be distracted by reason of his wondering “what you are at,” (and perhaps even thinking that you are a fool), by reason of his ignorance of the psychological
principle involved in the method in question; and such distraction and diversion of his attention may interfere with the treatment.

Condensing into a sentence the essence and principle of this form of Psychic Healing Treatment, I may give you this general and universal rule: Proceed by Visualizing the desired, normal, natural functioning and condition of the entire body, or of the affected organ or part of the patient; Project this Visualized Thought toward and into his body, organ, or part, just as surely and as confidently as you would throw a ball to or at him; and, at the same time, strongly and confidently Affirm the desired condition, functioning, or result of the Visualization and Projection.

If you think that “the end justifies the means,” and that the patient requires and expects some more fanciful, mysterious, or “spiritual” form of treatment, you may add such “trimmings, fringe, embroidery or frills” to suit his special requirements and expectations. But, no matter how much “trimmings” you may thus add, never lose sight of the simple, elemental, fundamental, basic principles of the Threefold Method, which I have so repeatedly impressed upon your mind—for that is what really “does the work,” the rest is but an “added attraction” designed and employed merely to suit his tastes, and to satisfy his imagination, gratify his beliefs, and arouse his faith—these three
being useful psychological adjuncts, as all healers know.

**Distant Psychic Treatment of Others**

Many of the best Psychic Healers prefer the Distant Psychic Treatment of their patients rather than the Personal Psychic Treatment just described and explained to you. This, because in the Distant Treatment the practitioner or healer is able to discard all the “frills and trimmings” of the treatment, and is enabled to “get down to business” directly and at once. Here, he is able to prepare himself better by Concentration, and to conduct the process along strictly scientific psychological lines of procedure. Space and Distance interpose no obstacles in such treatment. Moreover, the “Silence Room,” which many of the best practitioners reserve for the purpose of giving their treatments of this kind, soon become powerfully charged with the Thought Vibrations of the healer, and develop into powerful “sending stations” of Psychic Influence.

In distant treatment of other persons, you should first prepare yourself for the treatment by a few moments of mental and physical relaxation, followed or accompanied a little Rhythmic Breathing along the lines of the Pranayama Methods which I have described and explained to you in some of the preceding lessons of this volume. Then, in beginning the general sitting for treatments, you should Concentrate with the aid of the Crystal
Ball. In such Concentration you should think over the general nature of the Psychic Healing Force, Visualizing it clearly and distinctly as operating efficaciously, and at the same time Affirming your Power. If you like to practice the Mantrayoga Methods, you may spend a few moments in the Silence, repeating some favorite Mantram—even the Mantram of Mantras, AUM, if you wish to do so. This preparation in the Silence is important and valuable. Remember what I have told you of the Voice of the Silence, and the Soundless Sound, as taught by the Oriental Sages.

Then, when you wish to treat a particular patient, you should begin by Concentrating by the use of the Crystal Ball. Gradually proceed to Visualize the patient as in “rapport” or psychic contact, or psychic harmony, with yourself in the treatment. You may employ the previously described Astral Tube, at this stage, if you wish to do so. Proceed until you begin to experience that peculiar “feeling” of psychic contact or “rapport” with the patient, which you will soon learn to recognize and experience in such sittings. The ideal condition is that in which you actually feel and realize that the patient is, psychically, in your presence or you in his, wherever he may be in space in the body. Then, you may proceed with the full certainty that the desired and most efficient psychic conditions are present.

Then, still using the Crystal Ball, you may em-
ORIENTAL PSYCHIC HEALING

ploy Concentrated Visualization in the direction of mentally picturing the desired conditions in the body, organs, parts or cells of the patient, just as you would in the case of Present Personal Psychic Treatment as described a little further back in the present lesson. You must here mentally picture, until you can actually “see” in your mind’s eye, and actually “feel” psychically, that the ideal picture has been firmly, clearly, and definitely established. Then, you must Project that Ideal Picture directly, dynamically, and intensively to and into the body of the patient—or, rather, into the Mind in that body and its parts. In this Projection, you must “feel” that your Thought is charged with Prana, and that the combined Prana-Thought or Thought-Prana is going straight to its mark, and that it will there begin to “work” actively in the direction of bringing about the desired results, i.e., the restoration of normal, natural functioning.

In the further course of the treatment, if you deem it advisable and necessary, you may establish a special contact or “rapport” with the affected organ or part, and then “talk” to it just as you would in the case of Self-Treatment or of Personal Treatment of the patient. In other words, all through the treatment, you should forget, so far as is possible, the fact that Distance intervenes between you and the patient. You must endeavor to “feel” as if the patient were actually before you in person, or you before him in person, just as truly
as in the case of a Personal Treatment. You are quite justified in taking this mental position, and in proceeding to act from it; because you are really and actually in his presence, and he in yours, on the psychic plane.

The patient on the opposite side of the earth is no further from you, psychically, than the one in the adjoining room; and both of these persons, in fact, are just as actually present before you, and you before them, psychically, as if you were in the same room with them. Space is a barrier only on the physical plane of things: on the psychic plane it is non-existent. To those who have not experienced the psychic "rapport" this statement may seem strange, even absurd; but when one begins to experience and to gain a knowledge of Psychic Power, the reverse seems absurd and unwarranted.

If you want a "practical" illustration, I refer you to the action of Gravitation; that force, as I have pointed out to you, operates over Infinite Space—to its Space is practically non-existent; and, as I have also told you, it operates immediately, and thus wipes out Time as well. Gravitation is not exactly Thought-Force, nor is Thought-Force the same as Gravitation; but the two are so closely related that the same general laws seem to govern alike their respective phenomena.

So, then, you see, at the last, that in Distant Psychic Healing, the essence and substance of the treatment may be condensed into the following
brief formula: (1) Establish the proper psychic contact or "rapport" between yourself and your patient so that you are fully aware that, psychically, you are in each other's presence; (2) then proceed to treat the patient, by the most approved methods which have herein been presented to you, in exactly the same manner and way that you would employ were he or she actually present in physical form before you at the time of the treatment; (3) the Yogi Threefold Formula of Visualization, Projection, and Affirmation is employed in precisely the same way, and with the same effect, as if the patient were actually present, physically, before you, and in precisely the same way that you would manifest Psychic Influence upon and over other persons in forms and phases thereof which are not concerned with Healing.

The question is often asked whether or not the patient should "sit" for treatment at the same time that the healer "sits" for this purpose. The authorities seem at variance on this point; each side seemingly announces the truth to abide in the particular methods employed by them. Many of the best healers require, or advise, their patients to "sit" in this way at a given time of the day. Other equally good healers tell their patients to pay no attention to hours or times of day, as the healing force of the treatment will reach them surely and effectively no matter when given or what the patient may be doing at that time.
ORIENTAL WISDOM

The truth seems to be that either one of these methods meets with the same degree of success as the other, with this important qualification, viz., that the patient accepts the statement of the healer, and does not oppose or combat it in thought. If, however, the patient thinks that in order to get the best effect he should sit relaxed at a certain hour, he will feel that he is not being given the right kind of treatment if the healer holds otherwise and practices upon his opposite theory. Such a mental attitude on the part of the patient, of course, sets up an obstacle and a hindrance to the treatment, and thus interposes a psychological barrier; while a different and harmonious agreement and “meeting of minds” would be productive of a far better result. That, to me, is the real truth and fact of the case.

Psychological laboratory experiments have demonstrated conclusively that the element of Time, as well as that of Space, is wiped out on the psychic plane. Consequently, a treatment given at any time will be as effective as a treatment given at a stated time. In fact, in some test experiments the treatment has been given at a different time from that at which the patient expected and desired that it would be given; and the result was all that could be desired. Had the patient realized that this would be the case, however, his “adverse thought” would have interfered with the treatment, and would have affected the result.
ORIENTAL PSYCHIC HEALING

Other cases are known in which the treatment was given with the distinct thought and will of the healer that it should not be "felt" by the patient until a later hour; and at that later hour it was so "felt" by him. There is something like a "psychic alarm clock," you see. Mental commands along other lines of Psychic Influence, moreover, may be given under this plan, according to the reports of the psychological laboratories. There is a "time fuse" element in Psychic Influence, which is but little realized by many students along these lines.

The Psychic Healer should frequently "treat" himself for power and efficiency along the lines of healing work. Moreover, he should practice frequently in giving healing treatments to worthy and needful persons, even if he does not know them personally, and even though they are not aware of his interest in their behalf. Is this right? you may ask. Yes; there can be no evil in doing others good, all must admit. The sun asks not whether his rays are needed: he simply shines, that's all. You may even practice "broadcast" healing, by seeking psychic "rapport" with unknown persons in need of your help, and then sending them your "best thought" for the restoration of normal, natural, healthy physical functioning; in this you will do no wrong, but much good, and, at the same time, will be perfecting your efficiency in healing work.

"Do I run a danger of taking on unhealthy conditions?" you may ask. No; not if you always
"hold the thought" of healthy, normal, desirable physical conditions, and steadfastly refuse to accept the mental pictures or thoughts, or the affirmations and statements of an opposite nature. Affirm the Healthy Conditions; Deny the Unhealthy Ones. Brace yourself with Positive Affirmations; and Erect the Barrier of Denial of Negative Conditions: do this, and you will not "take on" anything undesirable or hurtful along these lines. The Sunlight (Positive Health) will destroy the Darkness (Negative Disease); but the Darkness can never destroy the Light. Darkness is merely the Absence of Light, that's all!
QUESTIONNAIRE
(LESSON XV)
1. What are the Objects of Psychic Healing?
2. What is the Relation between it and Religion?
3. What is its Fundamental Principle?
4. How is Prana involved in all Psychic Healing?
5. Describe the Non-Essentials in Psychic Healing.
7. Name the Various Phases of Psychic Healing.
8. Describe Pranic Healing and Magnetic Healing.
9. What is the Master-Key of Psychic Healing?
10. Describe Psychic Self-Treatment.
11. What are the Preparations for Self-Treatment?
12. What of Rhythmic Breathing in Self-Treatment?
13. What is the Process of Pranic Self-Treatment?
14. What of Visualization in Psychic Self-Treatment?
15. What of Affirmations in Psychic Self-Treatment?
16. What of Treatment of Mind in Organs and Parts?
17. What is the Psychic Personal Treatment of Others?
18. Describe Preliminary Stages of Personal Treatments.
19. What is said concerning Unison of Breathing?
20. What Objections are Raised against this Unison?
21. What are the Methods of Pranic Treatment of Others?
22. Describe the Pranic Passes, Stroking, Manual Treatments and Vibrations.
23. What of Visualization, Projection, and Affirmations?
24. Which are Preferable, Audible or Silent Affirmations?
25. How are Organs and Parts of Others Treated?
26. State the Formula of Personal Treatment of Others.
27. Describe Distant Psychic Treatment of Others.
28. What is said of the Crystal Ball, or Astral Tube?
29. Describe the Production of Psychic Distant Contact.
30. What is the Formula for Distant Treatment?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XVI
Psychic Control of Events

In a previous lesson of this volume you were told that the objects of the practice of Psychic Influence or Mental Magic were: "That which you desire to become materialized, objectified, and actualized in physical form and action in the world of the physical plane"; and that under such rule were to be found: "things, qualities, powers, persons, events, happenings conditions, circumstances, and environment—everything, in fact, that can be desired and wished for." You were also told to "visualize happenings and events as you wish them to occur." You were also told that the desired events and happenings should be visualized," just as you wish them to occur, always seeing them 'in your mind's eye' as if they were actually occurring 'right here and now.'"

In other lessons of this volume I have instructed you concerning the procedure to be employed in "treating" particular persons in order to have them be or do "as you wish them to be or do." In other lessons of the book I have instructed you concerning the procedure to be employed in order to "treat" general conditions, circumstances, and environment in order to have them "as you wish them to be." Likewise, along the same general lines of the Hindu Teaching, in the present lesson I shall instruct you concerning the procedure necessary to "treat" events and happenings in order to have them occur "as you wish them to occur."
PSYCHIC CONTROL OF EVENTS

In the work of Psychic Influence or Mental Magic along the lines of the “treatment” of events and happenings, “so as to have them occur as you wish them to occur,” you have but to apply the same, identical Threefold Yogi Method, viz., Visualization, Projection, and Affirmation, along the lines which I have repeatedly pointed out to you in these lessons. As I have so often told you, this Threefold Yogi Method is universal in nature and application. It is designed to cover any and all cases or instances, classes or categories, of “things desired” by any individual.

This Threefold Method was as true and as sufficient five thousand years ago, in India and other Oriental Lands, as is now at the present day, in our own western life and lands: and it will be just as true and just as sufficient five thousand years in the future, in the new lands which will then be the seat of civilization, as it is now, and was in the past. Time and Change work revolutionary transformations upon places and people; but fundamental principles, such as those under consideration, are beyond Time and Change, so they persist in original form and power so long as there are materials upon which they may work.

In the application of the Threefold Method of Psychic Influence and Mental Magic in the direction of the Control of Events, you really also apply it in the direction of Influencing Persons and of Influencing Conditions and Circumstances. This,
because the Events necessarily involve the actions of Persons, and the creation of changes in Conditions and Circumstances. But, in applying the Threefold Method for the Control of Events, you simply concentrate upon and “treat” for the Events, without special “treatment” for Persons or Circumstances and Conditions. The Control of Events necessarily carries with it the Control of Persons and Conditions. The Event is the happening; the Persons or Conditions are simply the things to which changes happen in the Event. Control the Happening, and the rest are controlled with it. Get this idea clear in your mind!

An Event is, “That which comes, arrives, or happens.” Every Event is the result of a Change. Every Change is the result of Causing Forces. Every Causing Force implies the presence and activity of some Controlling Power. Now, the dominant Controlling Power in Psychic Influence and Mental Magic is the Creative Power of your Mind—and your Mind is the instrument of YOU, Yourself.

In the concluding lesson of this volume, you will find some strong, positive teaching concerning the nature and power of this YOU or Yourself—that Master Self at the Centre of your Selfhood. For the present, I must ask you to rest content with the assurance that in your Selfhood is a Master Self—YOU—which is capable of employing your Creative Mind Power in the direction of effecting those

404
PSYCHIC CONTROL OF EVENTS

Changes in Things which constitute Events—thus giving to you the Psychic Control of Events.

In all “treatments” according to the methods of Psychic Influence or Mental Magic, the purpose of which is to Control Events, you proceed along the general lines of (1) Visualization, (2) Projection, and (3) Affirmation, as I have described and explained these to you during the course of these lessons. You must clearly, definitely, and positively Visualize exactly what you want to happen. You must positively and determinedly Project this Mental Picture into the Prakriti or Akasha, and into the Chitta or Mind-Stuff of all persons concerned with the happening, with the full confidence, belief, faith, intent determination and will that it will happen exactly in this way. And, finally, you must Affirm, in the same confident, determined spirit, that your Mental Picture will become materialized, objectified and actualized in the physical world.

In the manifestation of Psychic Broadcasting, which I have described to you in a preceding lesson, your Visualization operates chiefly through the operation of the Attractive Power of Idea and Desire. In the manifestation of Psychic Control of Events, you set into operation the principle of Creative Will Power. These two are not separate forces or energies, but at rather the two opposite poles of the same fundamental Psychic Power. The one pulls, the other pushes; the one draws; the other drives. Each is powerful and of equal effect,
but each has its own particular field of work to which it is especially adapted.

Some of the old occultists regarded the Drawing Power of the Mind as Feminine; the Driving Power of the Mind being regarded as Masculine. A leading modern occultist also says: “The two poles of Mind, i.e., Desire and Will, are both operative in the manifestation of occult psychic power. Both Desire and Will are active psychic forces, and both act and react upon the Desire and Will Forces of others. Your strong Desires are able to arouse the Will of another mind; they may also set up similar vibrations in the Desire element of the minds of others. Likewise, your Will may plant the seeds of Desire in the minds of others; and may also overpower the Will of another and lead it captive and obedient. Your combined Will-Desire constitute a powerful psychic battery, each pole of which is operative and effective, the combined power serving to attract and lure, and also to drive and compel, at the same time.

“Psychic Power is the essence of all Mental Influence, and of all forms of the mental control of persons or things, of conditions or events. It includes the positive, forcing, impelling, compelling, driving phase called Will, as one pole; and the attracting, drawing, pulling, luring, charming, fascinating phase called Desire, as the other pole. Will may be said to represent the Masculine phase of Psychic Influence, while Desire may be said to
PSYCHIC CONTROL OF EVENTS

represent the Feminine phase. It will help you to think of Will-Power as the cold, keen, strong, directing, controlling, projector of Psychic Power; and of Desire-Force as the warm, ardent, fiery, forceful energy involved in all Psychic Power.

The Hindus, indeed carry this idea to even greater lengths and on to higher planes of existence. They hold that the Creative Mental Energy of the Universe has two aspects, i. e., male and female. Their religious teachers symbolize this conception in their teaching concerning the consorts or wives of the respective Deities. Their philosophical sages symbolize this in the Masculine Principle of Nature and the Feminine Principle of Nature. In both cases, however, the Masculine Deity or Principle is conceived as being something akin to Absolute Will, while the Feminine Deity or Principle is conceived as being something akin to Infinite Desire. When the Hindus discover a universal mental principle, they usually elevate it to the rank of divinity, or else to the degree of a cosmic principle. Like the ancient Hermetic Philosophers, they believe that, "As above, so below; as within, so without." We are, however, not concerned with these abstract speculations; they are mentioned merely incidentally.

In all psychic "treatments" intended to bring about desire events and happenings, along the lines of the Threefold Yogi Method of Visualization, Projection, and Affirmation, it will be found that
the best, most available, and most effective manner of procedure is that in which the Crystal Ball is employed as a focal centre of Concentration and Visualization, and used as a definite point of Projection and Affirmation. The positive and definite Mental Picture may be developed and evolved much better in this way than by any other method. I have told you so often, during the course of these lessons, just how to use the Crystal Ball in “treatments” and exercises of Psychic Influence, that it is scarcely necessary for me to repeat this instruction in detail at this point. Here are the general directions:

In Concentration for the Control of Events, by the use of the Crystal Ball, you first “throw the mind blank,” and, after securing the right psychic condition, you proceed to Visualize the desired event, or that which you wish to happen. Make the Mental Picture as clear and as definite as possible; it will be well if you impart motion to it, and thus see in your “mind’s eye” as a moving-picture scene. Having secured the proper Mental Picture, you should Project it into the Akasha, and thus into the Chitta or Mind-Stuff of all persons connected with the happening. Project your Mental Picture upon the Screen of Space, and it will be reflected in the Chitta or Mind-Stuff of the various individuals who are destined to play parts in your Psychic Drama. Also, proceed to Affirm properly the truth of the expected happening, employing words
of authority—speaking in the tones and words of a Master!

You should prepare yourself for such "treatments" by a sufficiently extended course of Pranayama exercises. Rhythmic Breathing will be found helpful, and will tend to give you an efficient and easy control of the Prana which you wish to energize and animate your Projected Thought-Forms. You will finally reach the stage in which you can fairly "feel" and "see" the Projected Thought-Forms vibrating with the Pranic Energy which you have imparted to them. To use a familiar phrase of "the man on the street," I may say that the infusion of Prana into the Thought-Form "puts a kick into" the latter. You should note and remember all that I have told you concerning this power of Prana in these several lessons, and then apply it in actual practice in your "treatments."

The Hindus also advise the employment of the Pranayama methods in the direction of arousing the Kundalini or Serpent Fire of which I have informed you in the preceding lessons of this book. This Old Psychic Serpent has great powers, once he is aroused; and the Hindus attach great importance to the work of arousing him into action in their Psychic Procedures. The western world, however, has not been sufficiently instructed concerning this phase, in the past, and many of
the western occultists ignore it altogether in their methods.

The truth really is, that here, as everywhere else, there is such a thing as "too much of even the best things." Used in moderation, and with sanity, the Kundalini methods are valuable and effective, and may be employed to advantage in connection with other forms and methods; but, employed to excess, and with fanatical zeal, they may become too "extreme" for the best results in western life, and thus may defeat their own objects. It is always well to remember the old adage: "Nothing too much!"

I think that I shall vary my form of instruction in presenting to your attention the details of the procedure for the "treatments" designed to bring about the events and happenings you desire to occur. It would be impossible, of course, to give each of you a separate formula for use in his or her own particular cases: because as there will be many thousands of readers and students of these lessons, there would be as many thousands of "particular cases" and a corresponding need for just as many different particular formulas. And yet, I wish to give you something more than a general rule or course of instruction concerning the manifestation of this important principle or phase of Psychic Influence or Mental Magic.

On the whole, and taking everything into consideration, I think that it will be as well for me
to give you several concrete examples, and actual illustrations, of the working out and manifestation of these principles by different persons, in various places, having different needs and desires, and manifesting different forms of successful results. The cases I shall now cite to you are typical, illustrative cases. The details have been slightly disguised, so that the identity of the persons might not be revealed, but the essence and spirit, and real facts of the case, are given to you without any change.

I may add that these cases are not given to you as “evidence” or “proof” of the validity and efficacy of the method or principle employed or involved; they are presented merely as typical illustrations serving to “give you a hint” how to proceed in your own case—that’s all! There can be no real “proof” in this matter other than that supplied by your own experience. “The proof of the pudding is in the eating thereof!” Apply the principles and methods, and you will have all the “proof” that you require—proof that will be convincing to you, and that no one else may gainsay.

The first illustrative case is that of a well-known editor and publisher of a magazine of a special class—now a very successful woman whose work is known in many countries. She owes her success largely to the use of Visualization and Affirmation, and accompanying Projection, although the latter element was manifested more or less unconsciously,
ORIENTAL WISDOM

for she did not understand the psychic laws fully at the time she started things going. Neither did she have the advantage of the use of the Crystal Ball, for she did not then know of its effective service in the manifestation of mental power. Had she known then what she knows now, she would have made even more rapid progress, and have attained still greater results. She did not succeed because of her lack of full knowledge, but rather in spite of that lack.

She was of limited means, unknown to the public, and lacked training and experience in writing, editing and publishing. But she had energy, and above all, faith! Besides, she had acquired a knowledge of the general principles of practical psychology and a special knowledge of "the Power of Thought." She was a subscriber to a little magazine published by a man in another place, and to her this at first became almost like a Bible, so many good things did it tell her. But in time she felt that she had outgrown that magazine, and must look elsewhere for what she now felt that she needed. But she knew of no other magazine that would "fill the bill."

Finally, she conceived the idea that she would like to edit and publish a magazine along the same lines herself. The more she thought about it, the more she wanted it. Finally, she reached the stage or state in which she felt that she "just had to" have a magazine of that kind, all her "very own." She didn’t know how she was going to get it; but
PSYCHIC CONTROL OF EVENTS

she felt that if the principles of Mental Science, which she believed in, were true, they would work out this thing satisfactorily for her; if they couldn’t or wouldn’t, then they were no good to her.

Like the poet, she said: “I care not just how fair she be, if she remains not fair to me.” And she was right in this! Things are “good” only when they are good for something! Good-for-nothing things are not “good” at all. When someone says that something is “good”—ask him, “Good for what?” Make him answer you!

Well, then, in that spirit, this woman, over twenty-five years ago, started to work to materialize objectify, and actualize that magazine. She began, naturally, with Visualization and Affirmation. She got so that she actually “saw” that magazine in physical form, long before it seemed possible that it would ever be such. It seemed a real to her as the granite Court House in her town. Though she did not then realize it, she had really created a most potent Thought-Form in the Akasha, and had energized it with Prana, unconsciously. She Affirmed that magazine, early and late, day and night, without tiring. She Affirmed it as she affirmed the fact of her own existence. She actually Thought and Affirmed that magazine into objective existence.

She had no money, she had no credit; she had no experience, and no practical knowledge of editing or publishing. But she had Vision! She had Faith!
She had an Ideal that was bound to become Real! She had a Hope that was bound to become a Fact! She had a Dream that was bound to become True! She had a burning Desire-Force for that magazine; and a cold, keen-edged Will-Power applied to its realization.

Well, someone guaranteed her first printers' bill. She got up the material for the magazine. She sent out sample copies to names furnished her by friends. She got enough subscriptions to pay for the first issue, and to guarantee the payment for the second. And that was but the beginning. From month to month, from year to year, she Thought and Affirmed that little magazine into a greater one; and then into a still greater; and so on, and and on. The magazine is now an international one, with a large subscription list and a gratifying advertising clientage. She has accumulated money, and attained fame. She has demonstrated Success.

She thought, Affirmed, and Willed that magazine from its earliest stages, up to the present time—and is still doing it. Her work each day, each week, each month, each year begins always with a Visualization and Affirmation of what is desired and wanted that day, week, month or year! Every change every development, is created on the Mental Plane before work is begun on it on the Physical Plane. The thing is always worked out in the Ideal form, before it is touched in the material form. Anything, everything, about that magazine
is, always has been, and always will be, created in this way, i. e., first in the “mental” and then in the “physical.” This is not mere fancy; it is an actual fact. It is not a “pipe dream”—it is a solid reality attested by valuable real estate, a fat bank account, an enormous subscription list, a large advertising custom, and a general unbroken chain of success extending back over twenty-five years.

Here is something more modest—but just as important to those concerned. Several years ago a woman in another State wrote me asking for advice and aid. Her tale was a pitiful one. Her husband was being attracted away from her by another woman. I told her to correct certain mistakes in her own mental attitude, and physical conditions. I also told her how to Visualize by means of the Crystal Ball, and to employ the other proper mental methods. She followed the first advice, then the latter. She afterwards wrote me as follows:

“I corrected my own deficiencies, and then focused my mind upon my husband. With the aid of the crystal I directed all my forces upon him and sent him the mental suggestions you dictated. Gradually his whole attitude began to change. He began to spend more and more of his time at home at night, and to lose interest in his ‘outside attraction,’ until finally, as I learned from outside sources, he broke off his ‘affair’ entirely, and came back to me with an honest confession and a plea for for-
ORIENTAL WISDOM

giveness. I knew then that I had won him back without antagonizing his pride or even letting him know how it had happened; and I can assure you that I am a happy woman."

A simple illustration following a far more important one, you may say: but that woman’s success was as great to her as was that of the successful editor and publisher woman to herself. Each caused to “happen” the event, or series of events that she desired to occur. Both made good. Both got the goods that they had ordered, and for which they paid in time and thought. The little things of life are often the most important. A grain of sand in the eye is, at least for the moment, of more importance to the person than is the result of a great battle or a national election. The main point, after all, is that anything that will enable a person to get even a little thing that he earnestly desires, is a big thing!

Here is another typical case. A man who described himself as “a physical wreck and a financial tragedy, with nothing left but a faint suggestion of literary ability,” came to “The Land of the Movies” and tried to “break into scenario-writing.” He says that his first attempts and efforts were “grotesque failures.” Then, a film star who had a personal knowledge of my work introduced him to me. I afterward explained to him the use of the Crystal Ball as an aid to Mental Concentration and Visualization. He proceeded to put into practice the
simple, elementary methods I suggested to him. You can easily surmise what these were, now that you have studied these lessons—I have told you far more than I did him, however.

He applied the method when he wrote his next story. He says, "the effect was almost uncanny. He also says: "After that, my stories seemed to write themselves. Simplicity, clarity, and precision began to creep into my work, and made it instantly salable. Business flowed in to me from every studio in the profession, and soon I had won the record for continuous production of original matter. And all because, by the help of that simple little Crystal, I had learned the mighty Secret of Concentration.'

That man is one of the most successful authors of Moving Picture Stories in the world. With the aid of the Crystal in Visualization and Concentration, he has written many hundreds of plays, produced by the biggest companies in the business and shown all over the world. He thus demonstrates the marvelous results of Concentration and Visualization by the use of the Crystal Ball, in the direction of the Psychic Control of Events; and in doing so he reflects its influence in the greater entertainment, education, and happiness of the millions of movie-fans who have seen his pictures.

It causes a smile to come to my face when I think of this thoroughly up-to-date, western-world illustration and manifestation of the efficacy of an ages-
old Hindu Yogi Method! The old Yogi Sages were wise men, and could see a long way ahead in time, as well as in space: but I venture to say that they never had even a faint prevision of a several-thousands-of-years-later application of their Psychic Principles by a Moving Picture Writer in Hollywood! All of which goes to show, however, that when a principle is universal, then time, space, change and variety are no obstacles to its efficient manifestation.

Again, we may draw upon the Moving Picture World for another typical case. Here we have a talented young actress, well-equipped in every way for "screen work," but who, for some reason or other, was unable to make the right connections which would give her her rightful opportunity to show what she could do, and what she was worth, in the "silent drama." She had no "pull," and lacked the needed "push" as well, and so she found herself apparently confronted with a "Ring-Pass-Not" which barred her from an entry into the "worth while" circles in which alone she could hope to obtain her chance. I believe that this "shutting out" condition was really due to certain psychological forces which she had set into operation by reason of an unfortunate mental attitude which she had been manifesting, but I shall not go into that feature of the case here.

After having about made up her mind to give up the struggle and to return to the East there again
to seek work on the regular stage, she was induced by a friend to try the methods of Visualization for Success, by the aid of the Crystal Ball methods which I have described to you in these lessons. The friend, herself, had attained a very satisfactory result by the use of these principles and methods, and she managed to awaken the interest and hopes of the discouraged actress. The latter determined to "try out" the plan thoroughly, and to give it every opportunity to show what it could do for her. Her friend's tale had awakened faith and hope in her soul, and her Desire-Force and Will-Power were aroused and applied to the task.

She began by an earnest and determined Concentrated Visualization for recognition and a chance to show what she could do. Brushing aside all suggestions that she begin by a general Psychic Broadcasting in order to set the Law of Attraction into activity, she deliberately undertook a more difficult task, that of obtaining a favorable response from a particular one of the studios which it was most difficult to "break into." She created the strongest and most positive Mental Picture of a "call" from that particular studio, and of a favorable reception there, followed by a successful trial. She says that her Mental Picture became so real that it seemed hard for her to believe that it was not an actual material reality, instead of something merely "all in her mind." She Affirmed quite as earnestly and positively the Realization
of her Ideal Picture; and she Projected the Visualized Thought-Form directly to the studio in question. She concentrated not on any particular individuals there, however, but upon the studio personnel as a whole.

For a week, nothing happened; but she did not falter nor lose faith and hope. Like the old darkey in the story, she had "done made up her mind," and she bored away as if her life fairly depended upon it. On the eighth day, her telephone bell rang. Someone at that studio had remembered her previous visits there, and the thought had come to him that she might possibly be the desired "type" required in a production contemplated by them. He gave her but little encouragement, but said that there was a bare possibility of there being an opening for her in the "part."

She made an appointment to call the following day; and in the meantime she Concentrated, Visualized, Projected, and Affirmed a definite happening and occurrence at the time of the engagement, and following the same. She really made a vivid mental scenario of the whole event, even to some very minute details. She says that the scene seemed as real to her as anything she had ever witnessed on the stage, or in real life. Her recital of this psychic manifestation is thrilling, and I wish it were possible to give it in her own words; but I am not permitted to do this, for obvious reasons.
PSYCHIC CONTROL OF EVENTS

She kept her engagement. She states positively, and without reservation, that in the interview everything happened exactly as she had pictured it in her Visualization, even to the most minute details. The interview was satisfactory; and so were the trial picture tests which were given her that same afternoon. She was given the part at once—and it was a very desirable part, too, and one which exactly fitted her. During the filming of the picture the director declared that she was a “wonder,” and that she seemed to be the very character played by her, rather than someone “acting” it. No wonder; for each morning, and each evening, she created the Mental Picture which was afterward actualized in objective form. To listen to her recital is like a revelation, so vivid and convincing is it.

I need scarcely add that the picture when exhibited was one of the great successes in Moving Picture history; and that the part played by her “stood out” in such bold relief that it caught the attention of the critics and the public all over the world. That one part made her future success certain. She is now a leading “star.” But she did not relax her efforts. She knew the real cause of the apparent miracle; and she “kept on shaking the same tree that had produced the good fruit.” She had real talent, of course; but she knew that she must provide efficient channels for its expression and manifestation—and she did so. Even to this
ORIENTAL WISDOM

day, notwithstanding that her name is now a familiar household word all over the land, she “plays the same game,” as her friends call it. She makes the Visualization work as much an essential part of her professional task as is her actual work in playing her parts physically.

I could give you many similar illustrations (though none quite so marked and so prominent) drawn from the experience of Moving Picture actors and actresses, for these people are well informed concerning Psychic Power, and “use it in their business.” But, I think that a little variety would be better. I want you to know that the Psychic Principles are applicable to all walks of life, and to all occupations, professions, trades, businesses, and “jobs,” without any exception. These principles “work out” successfully no matter how humble the vocation of the person, and no matter how exalted. Anyone, from an Emperor to a bootblack, may avail himself of them, and get good results from them, provided that he goes about it in the right spirit and with determination and faith.

Speaking of bootblacks, reminds me of a case coming to my notice—one that seemed rather pathetic to me when I heard it—the case of a bootblack who did “work the Law” with success. He was an uneducated Greek who had worked as a helper in a bootblack stand. The future seemed to hold nothing worth while for him. One day, how-
ever, one of his regular customers, who talked to him while he was having his boots shined, asked him what his ambition was. The lad replied that he would be supremely happy if he had a little bootblack stand of his own; but that he had no money to buy one and never expected to realize his ambition. The man was interested and touched by the boy’s earnestness, and by his humble ambition which seemed so impossible of realization. After thinking over the matter a little, he told the boy that he would see him the following day when he would show him how he could start in to work out his destiny. The boy was incredulous, but said that he “would try anything once.”

The next day the man gave him a little Crystal Ball, and instructed him in its use. The boy couldn’t understand the scientific principle, or the psychology involved in the process, but it appealed to his superstitious instincts, or perhaps to his inherited religious feelings, for he seemed to regard the Crystal as some sort of “charm” or miraculous contrivance. The man told him to begin at once to Visualize the Mental Picture of a bootblack stand of which he would be the proprietor. He was told even to select a good location for it.

The boy threw himself earnestly into the task—he made sort of a religious rite of the work, it seemed. He reported to the man, from time to time, that the picture was becoming so real that he could hardly believe that it was not already
actually true each morning when he opened his eyes after the night's sleep. He had now not the slightest doubt that he would someday open a bootblack stand at the selected place.

One day he told the man, quite excitedly, that "the place is vacant—the shoemaker has moved away from it." The man told the story to a wealthy friend who was with him at the time, and the latter said that right here was a chance to do a deserving boy a good turn, and at the same time to "get a little fun out of the thing" by seeing how it all worked out. He was a man of means, and with the spirit of Romance and Adventure; and the amount required to "stake" the boy was a mere bagatelle to him. The two men went at once to the owner of the empty little shop, and rented it for the boy. They "staked" him the small sum needed for the necessary equipment, and started him up "on his own." It was a little "Arabian Nights" adventure to the wealthy man: he really didn't believe in Psychic Power then—though he didn't realize fully the efficacy of Psychic Power then—though he does now.

They told him to keep practicing Visualization, and to picture his business as growing and prospering. He did so. A sudden increase in building in that neighborhood, and the extension of a carline on the street, made the stand a particularly good one. The boy worked hard, saved his money, and "made good" in every way. His shop has now grown into quite a large place, with several assist-
PSYCHIC CONTROL OF EVENTS

ant "shiners," a hat-renovating annex, and all the rest of it. The young man is now talking of establishing some branch stands in that part of town, and will probably have a chain of them after a while.

He uses his Crystal Ball everyday, in his work of Visualization, just as religiously as he performs his Church rites: in fact, he seems to think that both are phases of the same thing. "Encouraging superstition," you say. Well, perhaps so! but nevertheless that is the only way in which he could possibly understand the thing, isn’t it? And for that, he is not the only person in the world who is "working the Law"—a perfectly natural Law, at that—under the belief that there is something supernatural or miraculous about it! Let him employ this kind of capsule, if he can’t take his natural medicine "straight."

Human nature is apparently wedded to the supernatural, judging from what one sees on all sides. You know, and I know, however, that under all the outward superstitions, forms and beliefs, there is the operation of a purely Natural Law—a Law open to all, no matter just how they may interpret it or explain it to themselves. Like the old doctor who said that he "believed in using everything, from Castor Oil to Christian Science—just so it ‘reached the spot,’ let us be charitable and tolerant in our judgments. We can’t put a quart of Scientific Truth into a half-pint mind,
can we? Let us not deny to the half-pint mentality that which will "work out" to advantage for it!

I could recite instances, typical cases, and suggestive illustrations of this general kind for hours, if I had the space at my disposal here—but I haven’t. Read over those which I have cited—study carefully the general principle operative in each—extract the essence and spirit from each and all of them. Seek ever for the actual Working Principle; and when you have found it, set it to work for you. Do not rest content with nodding your head, and saying: "I guess that’s so!" But get to work and demonstrate the thing for yourself! And do it Now! Start in today, this hour! Let your Thought take form in Action! Say "I Can, I Will; I Dare, I Do!" Then DO IT! THIS MEANS YOU!

"Make in your Chitta the Vritti-Picture of that which you wish to come-to-pass. Repeat frequently the Mantram of its coming-to-pass. Project into the Akasha that Picture, energized by Prana, and crystalized by the Mantram. Do these things, and that which you wish to come-to-pass will verily come-to-pass. Such is the Law."—Ancient Yogi Aphorism.
QUESTIONNAIRE
(LESSON XVI)

1. Can Desired Events and Happenings be Produced by Psychic Influence?
2. What is the Principle of Controlling Events by Psychic Power?
3. State the Fundamental Methods of such Treatments.
4. What is said of the Time and Change Elements of Events?
5. Does the Threefold Method work in the Control of Events?
6. What are the Elements of the Threefold Method in this Case?
7. What is said of the Two Poles of Creative Mental Power?
8. What are the Masculine and Feminine Elements of Mind Power?
9. Describe the character of Desire-Force; and of Will-Power.
10. What is the Hindu Conception of the Duality of Creative Power?
11. What is said of the Use of the Crystal Ball in Controlling Events?
12. How do you Prepare for Treatments for Control of Events?
13. What is said of Pranayama and Rhythmic Breathing in such Treatments?
14. What is said of the Employment of the Serpent Power in such Cases?
15. Recite the Case of the Magazine Publisher and Editor.
16. What was the Working Principle that Brought Her Success?
17. Recite the Case of the Woman Whose Husband Was Slipping.
18. What was the Working Principle that Brought her Happiness?

(Continued on next page)
QUESTIONNAIRE

19. Recite the Case of the Successful Scenario Writer.
20. What was the Working Principle that Brought him Fame and Fortune?
21. Does the Ancient Yogi Teaching Work in Modern Hollywood?
22. Recite the Case of the Rise of the Moving Picture Star.
23. How did She Proceed to Manifest the Yogi Principles?
24. What was the Working Principle that Brought her Success and Fame?
25. Recite the Case of the Poor Bootblack Lad.
26. How did he Proceed to Employ the Law?
27. What was the Working Principle that Brought him Success?
28. What is the General Lesson Learned from these Typical Cases?
29. Will the Working Principle always Operate Whenever Properly Employed?
30. Repeat the Ancient Yogi Aphorism of the Control of Events.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XVII
Yama, or Self-Development

One of the stages—the first stage, in fact—of the Practice of Yoga, as taught in the schools of the Oriental Wisdom of India and other lands of the East, is that known as "Yama." The term "Yama," is usually translated as "Self-Control," but such definition does not begin to express adequately the full field of mental discipline and psychic power covered by the teachings and practice of Yama.

Likewise, the usual western teachings concerning Yama are inadequate, and, at their best, cover merely one portion of the great field of Yama. These western teachings, and also that of some of the Hindu schools, proceed upon the supposition that in Yama is to be found merely the Yoga of the cultivation of right habits, right conduct, right morals, along the lines of Self-Control. Important as these may be—and they are very important, of course—they constitute merely one phase or aspect of the complete teaching and practice of Yama or the Yoga of Self-Control.

The full teaching and practice of Yama, the Yoga of Self-Control, includes also the teaching and practice of the principles and methods of Mental Self-Development, i. e., of the deliberate and scientific cultivation of the character of the individual by means of Mental Power, so that one practicing Yama may actually "make himself over" in character, personal qualities, aptitudes, talents, and
mental acquirements. In this way, the one practicing Yama or Mental Self-Development, may cultivate such mental qualities and powers as he may deem desirable and advantageous, and also inhibit or neutralize those which he may deem undesirable and disadvantageous.

This, you will see when you think of it, is in accordance with what I have told you in an earlier lesson of this volume concerning the objects and purposes of the employment of Psychic Influence along the lines of the Threefold Yogi Method, i.e., Visualization, Projection, and Affirmation. By reference to Lesson X, you will see that among the specific objects of such Method are included anything or everything “that you desire to become materialized, objectified, and actualized in physical form and action”; and, in fact “everything that can be wished for or desired.” In the same lesson you will find the teaching: “Visualize yourself as you wish to be or to do.”

Now then, under this classification of “yourself as you wish to be or to do,” the Yogis include this principle and method of Mental Self-Development—of “making yourself over” in character, powers, and capabilities, so that you will become, veritably, “as you wish to be.” You know full well—everyone knows it as well—that you are not fully and completely all that you would like to be, or would wish to be. In your heart or hearts, you know your own shortcomings, and are aware of the qualities, characteristics, and capabilities which are lacking in your
mental make-up and character. You know that you are “long” on certain undesirable qualities, and that you are “short” on certain desirable ones. But, probably, you have thought, being just that way, then just that way you must remain. But the Yogis say that this is not so—they say that you can be “as you wish to be.” And in the Yama Teaching they point out the way to you by means of which you may attain this desirable end.

A western writer along the lines of Practical Occultism, some twenty-five years ago, called the attention of his readers to the facts of Self-Development by Mental Control, in the following interesting lines.

“Success is due to certain qualities and mind, character and temperament. Those who have the given qualities of this kind manifest the given result; those lacking in these qualities fail to manifest the result. All persons possess some of these qualities, and lack others. Some are strong in certain of these qualities, and weak in certain others. And every man instinctively knows in just what respect he falls short. He may not admit it to his friends, not even to his wife [though she probably knows it without being told]; but deep down in his inner consciousness lurks the knowledge of the truth. If he could acquire the missing qualities by mere wish, he would know for just what to wish. No doubt about that. But he lacks the confidence and perseverance thought to be necessary for the acquirement of that which he knows that he needs.
He is not willing to pay the price for attainment.

"If some great scientist would announce to the world that he had discovered some wonderful chemical combination, or some new serum, that would develop the shrunken and atrophied faculties of the mind, and which would render a man strong in the qualities wherein before he had been weak, what a rush there would be for the new Regenerator. Thousands would want it, and every man would be able to tell just what brand of serum he needed. He would need no diagnosis or prescription for that. Every man would be able to diagnose his own case, and to order the exact serum indicated by his symptoms. They would know that if they could get the proper kind of serum, they would be able to round out their characters, and command success. But there is no drug or serum that will produce this result; and there never will be. But the desired result can be obtained by the operation of the Law of Mental Control."

The "Law of Mental Control" mentioned by the writer just quoted is none other than the Principle of Self-Development—the Yama or Yoga of Self-Control—as taught and practiced by the Hindu Yogis, and other Orientals for centuries, or thousands of years. The Buddhists, also, have devoted much study and experiment to these fundamental principles, and have evolved a system of their own along these lines. In this lesson I shall give you the essence and cream of the various systems of the Oriental Wisdom, which I have studied, which are
concerned with this matter of Yama, Self-Control, or Self-Development by the Power of the Mind.

The principles and methods of Yama, or the Yoga of Self-Control and Self Development, are based upon and grounded in the universal Yogi Threefold Method, i.e., Visualization, Projection, and Affirmation; there is here, however, a variation from the usual form of Projection which I shall note presently; the elements of Visualization and Affirmation, however, remain practically unchanged in character and form of application.

In the practice of Yama, or the Yoga of Self-control or Self-Development, along the lines just indicated to you, your first step should be that of listing or charting your mental characteristics or qualities, both positive and negative, both desirable and undesirable; and then checking those which you think such be developed and strengthened, and also those which should be inhibited, restricted, or restrained. You will find that every quality or characteristic has its "opposite," every one having its positive or its negative, as the case may be.

In fact, in every general mental quality or characteristic there will be found to be a normal element, the full manifestation of which constitutes a "positive," the deficient manifestation constituting a "negative." Sometimes, also, a "positive" carried too far, and unbalanced by another "positive" be-
ORIENTAL WISDOM

comes a "negative" in effect. For instance, "Courage" is a "positive" characteristic, the "negative" of which is "Cowardice." But "Courage," unbalanced by "Prudence," and carried to too great an extreme, becomes "Recklessness" and "Fool-hardiness," both of which are 'negative" in effect.

Here is the rule: A "positive" characteristic is one that tends to make you stronger and more efficient—one that is aptly termed a "success-bringing" quality. A "negative" characteristic is one that tends to make you weaker and less-efficient—one that is aptly termed a "success-repelling" quality is one that tends to "get you somewhere" where you want to be or to go. A "negative" quality is one that tends to prevent you from "getting there." These homely, simple, everyday definitions will serve the purpose of making you familiar with these meanings, far better than would the technical, academic definitions of the text books. Apply to any quality or characteristic the question: "Will this get me where I want to go? Will this contribute to my ultimate success?" and you will have no trouble in deciding whether it is a "positive" or negative.

The general rule in Self-Development by Mental Power is this: "Develop the Positives, and Restrain the Negatives; Negatives are restrained by developing their corresponding and associated Positives." The last part of this rule is especially important, and should be understood thoroughly by you. Instead of "killing out" a negative quality by
YAMA OR SELF-DEVELOPMENT

attacking it with a mental club, you will find it far easier to destroy or restrain it by cultivating its positive opposite. This, because the cultivation of a positive invariably tends to repress, restrain, and or even destroy the opposing negative; or the cultivation of a negative invariably tends to repress, restrain, or even destroy the opposing positive. Fix this fact in your mind, for it is an important element of Self Development by means of the methods of Yama, the Yoga of Self-Control.

The following general list of characteristics and qualities will be helpful to you in the checking off or charting of your qualities and characteristics for the purpose of Self Development. Go carefully over this list, and check off each item according to an honest self-appraisement, as follows: If you are "just right" in a given quality, simply "tick" it off; if you are deficient in that quality, mark it with a "minus" sign (—); if you are "excessive" in that quality, mark it with a "plus" sign (+). Here is your list for such checking:

<table>
<thead>
<tr>
<th>Self-Respect</th>
<th>Thrift</th>
<th>Vanity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persistence</td>
<td>Hope</td>
<td>Discrimination</td>
</tr>
<tr>
<td>Initiative</td>
<td>Cheerfulness</td>
<td>Perception</td>
</tr>
<tr>
<td>Adaptability</td>
<td>Kindliness</td>
<td>Memory</td>
</tr>
<tr>
<td>Observation</td>
<td>Temperance</td>
<td>Stability</td>
</tr>
<tr>
<td>Imagination</td>
<td>Reverence</td>
<td>Control of</td>
</tr>
<tr>
<td>Determination</td>
<td>Self-Control</td>
<td>Temper</td>
</tr>
<tr>
<td>Courage</td>
<td>Patience</td>
<td>Ambition</td>
</tr>
</tbody>
</table>
Having conscientiously marked off and checked the above list, you will know just which of your qualities require strengthening, just which require toning-down, and just which need repressing or controlling. In the work of strengthening, you proceed directly by applying the Threefold Method to the task. In the work of toning-down, and of repression, however, you proceed indirectly, i.e., by applying the Threefold Method to the task of developing, or manifesting more strongly, the opposite quality associated with the particular quality requiring treatment.

The Yogi Threefold Method of Psychic Influence, viz., Visualization, Projection, and Affirmation is applied in Yama, or the Yoga of Self-Control or Self-Development, along the general lines as given repeatedly in the course of these lessons. However, the following suggestions will be found especially applicable to this particular phase of the application and manifestation of Psychic Influence and Mental Power:

**Visualization.** In the work of Yama, or Self-Development, you should apply the principles of Visualization (as I have taught these to you) earnestly,
YAMA OR SELF-DEVELOPMENT

persistently, and confidently. You should make a practice, or a set habit, of thinking and of picturing yourself as being that which you want to be along the lines of character. This may be done in two general ways, viz., (1) in the way of set, formal, regular Concentrated Visualization by the employment of the Crystal Ball in the regular way; and (2) in the way of informal and occasional Thought and Visualization whenever possible or expedient during the day or night, i.e., the general "holding the thought" and "seeing the mental picture in the mind's eye" from time to time. The first constitutes the way of the regular Psychic "Treatment"; the second constitutes the auxiliary and associated "treatment."

In the Formal Treatment, and, indeed, in the informal treatment as well, you will find that you will be aided in holding the definite ideal and creating the definite mental picture, if you will fix in your mind the characteristic physical actions, motions, and general behavior of a person manifesting the desired quality, and then picture yourself as "acting out the part" in the appropriate gestures, attitudes, actions, motions, and general physical demeanor. There is a very close relation between physical actions and mental states or conditions. Each act and react upon the others and are really the two poles of the same thing. Therefore, you should mentally picture yourself as "acting out" the physical part expressing the mental attitude or state.
which you are seeking to develop by your Visualization. The better you "play the part" in such Visualization, the better will be the result in the manifestation of the desired characteristics.

To show you the importance of this physical portrayal of the desired mental quality, I will call your attention to the following statements made by eminent psychologists concerning this matter:

Professor R. P. Halleck says: "By inducing an expression we can often cause its allied emotion. Actors have frequently testified to fact that emotion will arise if they go through the appropriate muscular movements. In talking to a character on the stage, if they clench the fist and frown, they often find themselves becoming really angry; if they start with counterfeit laughter, they find themselves growing cheerful. A German professor says that he cannot walk with a schoolgirl's mincing step and air without feeling frivolous."

Professor William James says: "Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. If we wish to conquer undesirable tendencies in ourselves, we must assiduously, and in the first instance coldbloodedly, go through the outward movements of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal back rather than the ventral front aspect of
YAMA OR SELF-DEVELOPMENT

the frame, and speak in a major key, pass the genial compliment, and your heart must indeed be frigid if it does not gradually thaw.

Dr. Wood Hutchinson says: "To what extent muscular contractions condition emotions, as Professor James has suggested, may be easily tested by a quaint and simple little experience upon a group of the smallest voluntary muscles of the body, those that move the eyeball. Choose some time when you are sitting quietly in your room free from all disturbing influences. Then stand up, and assuming an easy position, cast the eyes upward and hold them in that position for thirty seconds. Instantly and involuntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then, turn the eyes sideways, glancing directly to the right or to the left, through half-closed lids. Within thirty seconds, images of suspicion, of uneasiness, or of dislike, will rise unbidden to the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze downward toward the floor, and you are likely to go off into a fit of reverie or abstraction."

Professor Maudsley says: 'The specific Muscular action is not merely an exponent of passion, but truly an essential part of it. If, while the features are fixed in the expression of one passion, we try to call up in the mind a different passion, we shall
find it impossible to do so.” Professor William James also says: “Can one fancy the state of rage and picture no ebullition in the chest, no flushing of the face, no dilation of the nostrils, no clenching of the teeth, no impulse to vigorous action, but in their stead limp muscles, calm breathing, and a placid face.” The Yogis go even so far as to claim that if one deliberately counterfeits the rate and rhythm of breathing manifested in any particular emotional state, or mental state, he will find that emotional or mental state becoming reproduced and represented in his own thoughts and feelings!

Edgar Allan Poe, in one of his stories, makes one of his characters utter the following significant statement: “When I wish to find out how wise, or how stupid, or how good, or how wicked is anyone, or what are his thoughts at the moment, I fashion the expression of my face as accurately as possible in accordance with the expression of his face, and then wait to see what thoughts or sentiments arise in my mind or heart, as if to match or correspond with the expression.” Poe adds: “This response lies at the bottom of all the spurious profundity which has been attributed to Rochefoucauld, to La Bougive, to Machiavelli, and to Campanella.”

Therefore, for the reasons just stated, and for other reasons (not stated) as well, in your practice of Yama or Self-Development, make your Visualizations as clear, as definite, as active as possible. Visualize yourself not merely as having the desired
quality or qualities, but also as manifesting them in action. See yourself as acting out the part, as going through the motions, as expressing in outward form the desired mental or emotional quality. Visualize first one desired characteristic, and then another, and so on, until you have acted out in mental vision the whole list of desired characteristics.

Furthermore, whenever you think of yourself in connection with anything associated with or related to the characteristic in question, be sure to think of and visualize yourself as possessed of and manifesting that characteristic. Get into the way of thinking and seeing yourself manifesting in outer form that inner state. In this way you will establish a psychic path over which your Will will find it easy to travel when it goes outward into action. The mental performance really serves to establish a set habit, in addition to performing other important psychological work in the case. You are really giving your mental and emotional faculties valuable exercise in this way; and such exercise strengthens, develops, and builds up the “Mental muscles” thus employed.

Equally true is it that you should never allow yourself to think of, or to picture yourself, as possessing or manifesting the undesirable characteristics which you are seeking to tone-down, repress, or else destroy altogether. This, because such acts of attention would tend to strengthen, develop, and build-up these undesirable characteris-
tics. You must not feed them by attention and imagination; instead, you must starve them by non-attention. While thus starving an undesirable, negative quality or characteristic, you must be at work feeding, developing, strengthening and energizing the desirable, positive opposite of the latter; for by developing and feeding a positive, you weaken and starve the negative associated with it. Forget the negatives—pay no attention to them: merely cultivate and develop the positives. Get rid of the darkness by opening the windows of your mind and letting the sunshine pour in. When the Light is turned on or in, the Darkness disappears at once!

Projection. In the work of Yama, or Self-Development, you should apply the element of Projection (as I have taught this to you), with precision, vigor, and determination. But in this particular manifestation or application of the principle or element of Projection, there is a slight difference in the method employed—this I shall now point out to you. With the exception of this especial difference in the method of application, however, all that I have previously told you concerning Projection holds good in this particular case.

In ordinary Projection, the Visualization (strengthened by Affirmation) is Projected outward—to the Prakriti or Akasha, or to the Chitta or Mind-Stuff of other persons. In the present case, however, the effect desired is to be produced upon
YAMA OR SELF-DEVELOPMENT

the mind and body, the soul and brain, of yourself. Consequently, there must be an inward Projection, rather than an Outward one. You may think it strange that I refer to “the body” in this connection; but I am using that term carefully and scientifically. By this I mean that, as you have seen, there is a close correspondence between physical actions and mental states, between physical forms and mental conditions, in all cases. Consequently, as the Yogis teach, the best results are obtained by Projection to both Body and Brain in the kind of work now under consideration by us.

The Visualization once obtained in the proper form and degree, and the Affirmations made in the same way (see following instruction concerning the Affirmations in these cases), the Ideal Picture or Thought-Form should be Projected by an act of Will spreading it out so that it will permeate the entire brain; and also sending it down so that it will permeate and saturate every muscle in the body. In this way, both brain and muscles are influenced and animated with the vibratory force of the Mental Picture, and are set to work in subtle vibrations which have a tendency to reproduce the pictured mental state and physical action. This act of Projection is simple, and may be acquired by a little practice: simply spread out and throw downward the vibratory forces of the Visualized Picture by a “snappy” action of Will—you will soon acquire the “knack” by means of a little practice.
I may also add that you may afterward, from
time to time, supplement the work of this Projec-
tion by an occasional deliberate “acting out” of the
physical actions, attitudes, expressions, etc., of the
desired mental or emotional characteristic. Practice
this in private only, of course; practice before your
mirror, or in your room, as if you were rehearsing
a part to be played by you in a theatrical perform-
ance. For that matter, you are really “rehearsing”
in that case, but not for a play—rather for real life
and action.

In such rehearsal or acting-out of the Projected
Idea and Picture, you are not only making it easier
for the Will to manifest in similar physical actions,
and consequent mental states: you are also, at the
same time and in the same way, giving an “astral,”
etheric or akashic subtle form or substance to the
mental and emotional forces and elements which
you have Projected into the brain and body. The
more thoroughly you rehearse and practice this “act-
ing out” process, the stronger does that subtle form
become in fact, there are several excellent psycho-
logical and also many occult reasons why such
practice will serve an excellent purpose in your
work of establishing and maintaining desirable
mental and emotional characteristics.

Affirmation. In the work of Yama, or Self-
Development, you should apply the principle or
element of Affirmation (or Mantrayama) as I have
taught you in the preceding lessons of this volume.
The general principle or method of Affirmation (or Mantrayama) of course consists in expressing in verbal form, either mentally or vocally, the idea or thought, the picture or concept, which you have already Visualized and are about to Project. This, as I have explained before, serves to "crystallize" the Thought, and to give it body and form; besides which there are certain effects produced by the vibratory influence of the thought-filled words, according to the Yogi Teaching.

What I have previously told you concerning the general methods of making the Affirmations, or practicing Mantrayama, in the Threefold Method in general, will apply equally in the particular form of treatment or manifestation now being considered by us. In addition to the general instruction along that line, however, there are two special points concerning this particular application of Affirmation which I think it well to present to you here. These two points are (1) the choice of suggestive words, and (2) the "second person" method of directing the Affirmation or Mantram. These points I shall now present to your attention in a little further detail.

Considering the point of "the choice of suggestive words," I would say that you should first acquaint yourself with the various terms defining or being analogous to the particular quality you wish to cultivate and develop; and then select the most suggestive, inspiring, and animating terms or words
from this list—the words or terms having the greatest vibratory power, and accordingly arousing the highest degree of emotional feeling and incentive in you. The various synonyms of any given term denoting a particular quality express various phases, modes, aspects, or forms of the general idea; and some of these possess a great power of appeal and incentive to the particular mind to whom they are presented.

For instance, let us suppose that you wish to cultivate and develop the quality of Courage within yourself—that being a quality in which you are short and lacking. By reference to the dictionary, you will find the following synonyms of Courage, viz., Heroism, Bravery, Intrepidity, Valor, Valianthood, Gallantry, Daring, Firmness, Hardihood, Stoutness of Heart, Boldness, Dauntlessness, Resolution, etc. A further search of the dictionary, or of some good book of Synonyms, will give you synonyms and analogues of each of these terms. Make a list of them, and then repeat them to yourself, letting each word sink into your mind, and awakening there their respective vibrations or responses.

You will find that some of these words will fairly set your soul on fire, and will awaken suggestive vibrations of desire, longing, craving, ambition, seeking, striving hankering, etc., accompanied by a corresponding impulse to action and manifestation. Write down such words, letting the others
YAMA OR SELF-DEVELOPMENT

rest until you place them in a secondary list. In this way you will have at your disposal a good working set of suggestive, action-awakening, inspiring, animating terms to employ as Affirmations. These you may use as your Affirmations or Mantras in the case.

The same thing you will find true of any other term denoting a desired quality or characteristic. For instance, suppose that you wish to Affirm the quality or characteristic of Stability. Here you will soon run across the terms, Tenacity, Fixedness of Purpose, Doggedness, Determination, Fixedness, Firmness, Resolution, Unwavering, Persistent, Persevering, Steadiness, Abiding, Strong, Durable, Holding Fast, Holding On, Staying Power, Steadfastness, Enduring, etc. Some of these words you will find to "just fill the bill" for you. When you find them, make a note of them, and thereafter Affirm and Assert them to and of yourself. You will find that such words will fill you with the desired vibrations, and will arouse in yourself the firm and fierce determination to manifest and express them in your character:

I may add that the selection and employment of these energizing, animating, inspiring, vitalizing, suggestive words will give a clearer outline and detail to your Visualization, for you will mentally picture yourself as manifesting the particular actions and physical and mental states and conditions which are suggested by these "live wire" words.
Moreover, they will also serve to give additional force, vigor, energy, "pep" and "kick" to your Projection. Visualization, Projection, and Affirmation are really but parts or phases of the same fundamental activity of Thought and Will in this process; and so one helps the other all being blended and combined into one strong, powerful effective process and manifestation.

Now let us consider the other additional point, i.e., that of directing the Affirmation in the "second person." Most teachers of Affirmation will tell you to Affirm in the "first person," as, for instance, "I Am Courageous"; "I Am Stable and Persistent"; etc. This is very good, as a general rule, and is the proper course to follow in ordinary cases. But in special self-treatments for Self-Development, Self-Control, and Self-Direction, you will find it advisable to make the Affirmation in the form of a Command or Statement to yourself, in the "second person," as for example: "John Smith (or whatever your name may be) you are Courageous, Filled with Courage; you are Brave, Daring, Intrepid, Bold, Stout of Heart, etc." Or, "John Smith, you are Tenacious, Fixed of Purpose, Dogged, Determined, Resolute, Steady, Persistent, Persevering, Steadfast, Enduring; you are filled with Stick-to-itiveness; you Never Let Go; you Hold on like a Bulldog; you Put your Hand to the Plow, and then Go Ahead to the End; you Cannot be Shaken Loose; you have Fixed Purposes, and Pursue them to the Determined End; etc."
YAMA OR SELF-DEVELOPMENT

In other words, you should conduct this work of Affirmation just as you would were you giving a "treatment" to another person, and seeking to develop and cultivate in him the particular quality or characteristic which you seeking to cultivate and develop in yourself. There is a good psychological reason for this, or I should not be giving it to you to be followed. You are "talking to" your own Subconscious Mind, and you can reach it more effectively in this way than by the ordinary "first person" method.

This plan works out just as it does when, some cold morning, you want to get up and yet find yourself unwilling or unable to do so. You say to yourself, over and over again, "I ought to get up! I must get up!" But you don't get up. Like Harry Lauder, you say: "It's nice to get up in the mor-r-r-r-ning—but it's nicer-r-r to stay in bed." Then, all of a sudden, you say: "Here John Smith, you get out of that bed—get out at once! And out you get! Do you get the idea? You will find that this plan will "make" you do things in many other cases than this—make a note of it, and use it in your business!

Actual Manifestation. You must, of course, back up this practice of Yama, or Self-Control and Self-Development, by actual manifestation of the desired quality or characteristic in your everyday life—as often, and as fully as possible. Let your Thought take form in Action, as often as possible. Play as often as possible in real life that which you have
been rehearsing and "playing out" mentally in your exercises. Get busy, and use every opportunity to make Real your Ideal. Do some Materializing, Objectifying, and Actualization on your own account. Your Subconscious Mind will be delighted to aid you in this task, once you have shown it that you are in earnest in your attempt and determination to "make good" and to "get down to business" in the matter. Then, why not do it! Why not begin to do it today? Why not start in NOW! Strike while the iron is hot! Opportunity is knocking at your door—NOW!

I shall conclude this lesson with the following excellent quotation from the late Professor R. P. Halleck, an eminent teacher of practical psychology; and what he says is backed up by Professor William James, and many other leading psychologists of our times. Here it is:

"Nothing schools the will, and renders it ready for effort in this complex world, better than accustoming it to face disagreeable things. Professor James advises all to do something occasionally for no other reason than that they would rather not do it, if it is nothing more than giving up a seat in a street car. He likens such effort to the insurance a man pays on his house. He has something that he can fall back on in time of trouble. A will schooled in this way is always ready to respond, no matter how great the emergency. While another would be crying over spilt milk, the possessor of
such a will has already begun to milk another cow.

"The only way to secure such a will is to practice doing disagreeable things. There are daily opportunities. Visiting the sick furnishes an opportunity for those who do not like it. A man who has declared his aversion to what he termed the dry facts of political economy, was one day found knitting his brow of a chapter of John Stuart Mill. When a friend expressed surprise, the man replied, 'I am playing the schoolmaster with myself; I am reading this because I dislike it.' Such a man has the element of success in him. On the other hand, the one who habitually avoids disagreeable action is training his will to be of no use to him at a time when supreme effort is demanded. Such a will can never elbow its way to the front in life."

Read over again, and carefully ponder over, the above statement. It is absolutely true. If you will put into practice its moral and spirit, you will be able to "make yourself over" in character, by the Threefold Method, in a minimum of time, and with a maximum of good results. You can do it, I say! But will you do it? Ah, that's another question. If you want to do it hard enough, you will do it in short time. But if you merely feebly wish, and still more feebly will to do it—then you will find it "nicer to stay in the bed" of Irresolution, than to spring out into the World of Men and Action as a real MAN should.
QUESTIONNAIRE
(LESSON XVII)

1. What is the Yoga of Yama?
2. What of the Yama of Self-Development?
3. Can One Make-Over His Character by Yama?
4. Can One Become as He Wants to Be, by Yama?
5. Can Positive Qualities be Developed, and Negative Qualities be Restricted?
6. Are Persons Usually Aware of their Shortcomings?
7. What is Meant by the Law of Mental Control?
8. What are the General Principles of Yama?
9. Has Every Quality its Negative?
10. What is the Rule of Positivity and Negativity?
11. What are the Success or Failure Qualities?
12. How Does Yama Develop the Positive Qualities?
13. How does Yama Retrain the Negative Qualities?
14. How Should You Take Mental Stock of Yourself?
15. What are Normal, Minus, and Plus Quality Ratings?
16. What Part does Visualization Play in Yama?
17. What of the Physical Expression of Mental States?
18. What is "Playing the Part" in Visualization?
19. What of the Motive Power of Physical Attitudes?
20. How are Mental States Aroused by Physical Actions?
21. What is Meant by Feeding the Positives and Starving the Negatives?
22. What Part does Projection Play in Yama?
23. How is Brain and Body Saturated in Yama?
24. What Part does Affirmation Play in Yama?
25. What is Said Concerning the Selection of Words?
26. How May Dynamic, Inspiring Words be Selected?
27. What is said concerning the Psychology of Words?
28. State the "Second Person" Form of Affirmation?
29. What is Actual Manifestation in Yama?
30. What is the Teaching concerning Schooling the Will?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XVIII

Yogi Cosmology

The Hindu Yogi Philosophy has its own characteristic system of Cosmology. By “Cosmology” is meant, “The Science of the World or Universe, particularly relating to the structure, parts and laws thereof.” With the more technical and abstruse phases and aspects of the Cosmology of the Hindus, we have little or no concern in these lessons. But, as certain features of the Cosmology of the Hindu Yogis have a direct and close relation to and bearing upon certain phases of their psychology and their explanation of occult phenomena, you should acquire at least a general understanding of those features of the teaching.

In the first place, the Yogis hold that Infinite Space is filled with a subtle, ethereal substance, which is the essence and ultimate form, state or condition of that which we call Matter; or, rather, that Matter is a comparatively gross form, state, or condition of this subtle, ethereal substance, which is called Akasha or Prakriti.

This Akasha or Prakriti, however, must not be confused with Matter as we know it through our senses. On the contrary, it is held by the Hindus to be of such an extreme and ultimate degree of fineness, tenuity, and ethereality, that it is as much finer and thinner than the finest and thinnest gas known to science, as that finest and thinnest gas is finer and thinner than the most solid metal or hardest mineral.
The Hindu Teaching says: “This Akasha is of an inconceivable and unthinkable degree of fineness and non-solidity.” It is not only thinner than the thinnest solid substance or fluid, not only thinner and rarer than the lightest gas, but also thinner and rarer than even the waves of light, magnetism or electricity. In fact, it may be described only by the term “infinitely thin, rare, tenuous, and light”; and, as an ancient Hindu text informs us, “It can be compared only with Pure Space, which is its only symbol.”

Lest you think that this conception is a wild, fanciful, fantastic conception of the Oriental mind, which has no correspondence in western scientific or philosophic thought, let me call to your attention that great concept of our western physical science which is known as “The Universal Ether,” and which our science holds to pervade all Space, and all things contained in Infinite Space. In fact, our western science holds that there is no such thing as Pure Space, i.e., empty Space: all Space is held to be filled with this Universal Ether.

Sir Oliver Lodge says of the scientific conception of the Universal Ether: “We have to try and realize the idea of a perfectly continuous, subtle, incompressible substance, pervading all Space, and penetrating between the molecules of ordinary Matter, which are embedded in it, and connected to one another by its means. And we must regard it as the one universal medium by which all actions between
bodies are carried on. This, then, is its function—to act as a transmitter of motion and energy.”

A scientific writer says of the properties postulated in the Ether: “Science has found it reasonable to conclude that the Ether must be possessed of certain attributes in order to account for certain known facts. Thus, it is said to be frictionless, else the worlds, suns, and planets could not pass freely through it, nor could the light and heat-waves travel through it at such a tremendous rate. Also, it must have something like inertia, because motion once started in it persists until stopped: because it is at a state of rest, until motion is imparted to it: and because it takes a fraction of time to impart motion to it. It cannot be solid, nor can it be fluid, yet it must possess a certain amount of rigidity, else the energy-waves could not travel in it. Science holds that the Ether is a continuous, frictionless, universal medium possessing both inertia and rigidity; something like an infinitely tenuous, subtle, and thin ‘elastic jelly’.”

John Burroughs says: “The Ether of Space, which science is coming more and more to look upon as the mother-stuff of all things, is omnipresent, and all powerful. Neither time nor space has dominion over it. It is the one immutable and immeasurable thing in the universe. From it all things arise, and to it they return. It is everywhere, yet confined and limited to no place. It has neither centre nor circumference, neither extension nor
boundary. And yet science is as convinced of its existence as of the solid ground beneath our feet. It is the one final reality in the universe, if we may not say that it is the universe. It is so subtle, imponderable, and pervasive that all conceivable Space is filled with it. So full, indeed, that Clark Maxwell has said that, "no human power can remove it from the smallest portion of Space, or produce the slightest flaw in its infinite continuity."

It is the sum of all contradictions, and the source of all reality. The gross matter which we see and feel is one state of it; electricity, which is without form and void, is another state of it.

"If the mind breaks through what we call gross matter, and explores its interior, it finds itself indeed in a vast under or hidden world—a world almost as much a creation of the imagination as that visited by Alice in Wonderland, except that the existence of this world is capable of demonstration. It seems as if the theory of the Ether must be true, because it fits so well with the enigmatic, contradictory, incomprehensible character as revealed to our minds. We can affirm and deny almost anything of the Ether—that it is immaterial, yet the source of all material; that it is absolutely motionless, yet the cause of all motion; that it is the densest body in nature, and yet the most rarified; that it is everywhere, but defies detection; that our physics cannot prove it, though they cannot get along without it."
So, you see, this “Alice in Wonderland” conception of the Hindus—this Universal and Infinite Akasha or Prakriti—is no more wonderful, no more mysterious, no less scientific and rational, than is that conception of modern western science known as the Universal Ether. Yet the Universal Ether of our western physical science is a discovery made only a few years back; while the Akasha or Prakriti of the Hindu Teaching was known and taught as a fact hundreds of years before the Christian Era—possibly thousands of years before that time, in fact, as we would see if the still older records were now in existence.

Moreover, the ancient teachings concerning the Akasha or Prakriti contain some further wonderful statements—statements which our modern science admits “might possibly be true, if the human mind could pierce the mystery,” but which western science has not been able to verify from actual knowledge.

One of these additional statements of the Hindu Teachings concerning the Akasha or Prakriti, which our western science must confess beyond its knowledge, is that which affirms that in the infinite substance of the Akasha, there exist what are called “the Akashic Records” of the Past. These are records of past happenings and events which are imprinted on the ethereal substance of the Akasha just as truly as the events of the present are photographed on the film-rolls of the moving-pictures—
and these records may be reproduced in a manner closely resembling the scenes pictured on the latter.

Swami Ramavedananda says: “Everything that has ever happened, every event, every occurrence, every action, is represented by a series of records on the substance of the Universal Akasha, that infinite and eternal substance that pervades all Space. On the planes of the Akashic Records there exist imperishable and unalterable records of every scene, every act, every thought, every event, every happening, every thing that has ever occurred or existed in the universe. The Akashic Records represent the ‘memory’ of the Universal Substance, just as the records in the brain-cells of the person represent the ‘memory’ of his brain and of himself.

“In the great Memory of the Universe are registered and stored away the records of all that has gone before in the history of the Universe. He who by proper development of his powers is able to gain access to these records can read them like the pages of a book. Just as the modern moving-picture films record and then reproduce the movements of persons and things long since passed away from the scene—just as the modern phonograph records register and then reproduce the sounds of voices long since stilled—so the Akashic Records register pictures, open to those who can gain access to them, which reproduce the sights of the things and actions which have long since passed away from the earthly scene.”
YOGI COSMOLOGY

While our western physical science has no knowledge of the Akashic Records, it has a positive knowledge of certain physical phenomena which bear a very close resemblance to the knowledge of the Hindu Sages which we are now considering—just how close a resemblance, in fact, you may perceive by reference to the following quotation from a western writer considering the matter just mentioned. The western writer says:

"When we see anything, whether it be a book which we hold in our hands, or a star some millions of miles away, we do so by means of vibration in the Ether, commonly called a ray of light, which passes from the object seen to our eyes. Now the speed with which this vibration passes is so great—about 186,000 miles a second—that when we are considering any object in our own world we may regard it as practically instantaneous. When, however, we come to deal with interplanetary distance, we have to take the speed of light into consideration, for an appreciable period is occupied in traversing these vast spaces. For example, it takes eight minutes and a quarter for light to travel to us from the sun, so that when we look at the solar orb we see it by means of a ray of light which left it more than eight minutes ago.

"From this follows a very curious result. The ray of light by which we see the sun can obviously report to us only the state of affairs which existed in that luminary when it started on its journey,
and would not be in the least affected by anything that happened there after it left; so that we really see the sun not as he is, but as he was eight minutes ago. That is to say that if anything important took place in the sun—the formation of a new sun-spot, for instance—an astronomer who was watching the orb through his telescope at the time would be quite unaware of the incident while it was happening, since the ray of light bearing the news would not reach him until more than eight minutes later.

"The difference is more striking when we consider the fixed stars, because in their case the distances are so enormously greater. The pole star, for example, is so far off that light, travelling at the inconceivable speed above mentioned, takes a little more than fifty years to reach our eyes; and from that follows the strange but inevitable inference that we see the pole star not as and where it is at this moment, but as and where it was fifty years ago. Nay, if tomorrow some cosmic catastrophe were to shatter the pole star into fragments, we should still see it peacefully shining in the sky all the rest of our lives; our children would grow up to middle age and gather their children about them, in turn, before the news of that tremendous accident reached any terrestrial eye. In the same way there are other stars so far distant that light takes thousands of years to travel from them to us, and with reference to their condition our informa-
tion is therefore thousands of years behind time.

"Now carry the argument a step farther. Suppose that we were able to place a man at a distance of 186,000 miles from the earth, and yet to endow him with the wonderful faculty of being able from that distance to see what was happening here as clearly as though he were still close beside us. It is evident that a man so placed would see everything a second after the time it really happened, and so at the present moment he would be seeing what happened a second ago. Double the distance, and he would be two seconds behind time, and so on; remove him to the distance of the sun (still allowing him to preserve the same mysterious power of sight) and he would look down and watch you doing not what you are doing now, but what you were doing eight minutes and a quarter ago. Carry him away to the pole star, and he would be watching the childish gambols of those who at the very same moment were middle-aged men. Marvellous as this may sound, it is literally and scientifically true, and cannot be denied."

This statement expresses truthfully the conceptions of our modern western science, and, although fancifully set forth, it pictures truly what would be experienced by one having the power of telescopic vision, and situated at the given distance from the earth. Granting the fundamental premise postulated by modern science, the conclusion and
ORIENTAL WISDOM

deductions proceed inevitably therefrom as set forth in the statement above quoted; the reasoning is absolutely incontrovertible. Moreover it might be extended much further. The latest astronomical reports contain the information that far beyond the limits of our universe there exists other universes, the dim light of which reaches our most powerful telescopes a million years after it has started on its travels! Were there a living creature, or a giant telescope, on any of the worlds in those far distant universes, capable of recording the rays of light from our tiny world, then the distant observer would see as a present scene the happenings upon our earth which occurred a million years ago! Such is the report of our own western science, in its latest announcements.

Now this is not exactly the way in which the Hindu Teaching explains the phenomena of the Akashic Records; though there is a sufficiently close correspondence between the two to warrant us in taking the western theories and teachings on the subject.

The Hindu Teaching really is more like the following: the Infinite Akasha, filling all Space, is permeated with the Infinite Universal Mind-Principle—where one or the other must be for they are twin-aspects of Infinite Reality! Consequently, there is an Infinite Memory in this Universal Mind Principle, which is embodied in the Univer-
sal Akasha or Ethereal Principle. So, you see, the Hindu Teaching is that the Cosmos, or Totality of Universes, is really like an Infinite Brain—having its material substance and base, and its indwelling and immament psychic or mental principle!

This is not the technical form in which the Hindu Teaching expresses this idea; but the above form is one which the western mind will find more easy to apprehend that is the technical form of the Hindu Teaching which employ words non-understandable by the average western mind. The main point of the Teaching is this: that every event or happening, every scene and action, is perceived by the Universal Mind of the Cosmos, and is registered and eternally in the Universal Ethereal Substance, called the Akasha, where it forever abides in the condition of a "memory."

There is, however, one limit to be noted here. The words "forever" and "eternal" are not here employed by the Hindus in the western sense of the terms, i. e., in the sense of beginningless and endlessness. The Hindu Teaching is that there has been and will be an infinite number of "eternities," each extending over practically countless years of our time, then passing away, then, after countless years of non-activity, being succeeded by a new "eternity" in which new chains of worlds will come and go. At the end of each of these "eternities,"
the Hindu Teaching states, the Akashic Records of the past "eternity" are wiped off the Cosmic Blackboard—the Cosmic Memory fades away in the Dreamless Sleep of the Universal Mind Principle, to be succeeded by a new Cosmic Memory upon the subsequent awakening!

One of the founders of modern Theosophy, says: "To the Orientals, the term Eternity has quite another signification than with us. It stands generally for the one hundred years or age of Brahma, the duration of a Maha-Kalpa, or the period of 311,040,000,000,000 years." Swami Ramavedananda says: "The Yogi Teaching is that there is a Grand Year, composed of 360 earth years. Twelve thousand of these Grand Years make a Grand Cycle, composed of 4,320,000 earth years. Seventy-one Grand Cycles make a Manvantara, at the termination of which the earth exists in a quiescent state for a period of 71 Grand Cycles, when its activities re-begin. A Kalpa is made up of 14 Manvantaras. A Maha-Praylaya is made up of 36,000 Kalpas. At the end of a Maha-Praylaya, the Cosmos passes into a period of Cosmic Night, and continues therein for a period equal to that of the Maha-Praylaya, the latter being the Cosmic Day. At the end of this 'eternity' of the Cosmic Night, the Cosmos enter into a like 'eternity' of a Cosmic Day. The beginningless and endless cycles
of Cosmic Days and Cosmic Nights proceed from and to Infinity."

The Hindu Teaching, therefore, holds that in the Cosmic Memory of the Akashic Records are to be found the full, complete, clear and perfect records of each and every event that has occurred during the present Cosmic Day. These records are preserved in a perfect condition, and may be perceived and read with more or less ease by persons who have developed and trained their psychic powers. For certain reasons which need not be gone into in detail here, certain of these records are more easily "sensed" and read by clairvoyant or psychic vision than are others; some may be read by even the amateur clairvoyant, while others are open to the inspection of only the highest adepts—between these two extremes are countless phases and degrees of records and the ability to read them.

The average western student, when these phases of the Hindu Teachings are first presented to him, is apt to inquire: "But where—at just what place—are these Akashic Records stored, and to be sought for and found by the clairvoyant?" To answer such question it is necessary to explain to the student the Hindu Teaching concerning the "planes of existence" as they are called. But, even here at the start, there is apt to be a confusion and misunderstanding; for the western mind at once jumps to the conclusion that a "plane" is something like
ORIENTAL WISDOM

a stratum or layer of material substance—but it is really not that at all.

The Hindu Teaching is that a "plane" is simply a "rate, state, or condition of vibration," and not a "place" at all. Any and every point in space has many planes of existence manifesting upon it. To understand this, you have but to think of the many different wave-lengths of the radio-telegraph or radio-telephone which abide in the same point of space, without interfering with each other; or the different waves of light which interpenetrate each other without interference; or the blended sounds of the various instruments of a great orchestra, which abide in the same point of space, and may even be included in a single point of impression on the phonograph-record.

The Hindu Teaching is that the Akashic Records abide and are stored upon a particular "plane" of existence or Cosmic activity—the Astral Plane, it is called. The Astral plane abides in all space—it is one of the several particular planes of Infinite Space, in fact. So that the Akashic Records are wherever there is Akasha—and Akasha is everywhere! The storehouse of the Akashic Records, therefore, is infinite. The seeker for these records does not have to travel to some particular big storehouse—the storehouse is infinite. Instead of seeking to find the "place," the record-seeker takes the necessary steps to "penetrate the Astral Plane";
once his psychic vision functions on that plane, the rest is merely a matter of detail for him.

But, you may say, even after he gets on to the Astral Plane, he will have to travel over space in order to find the particular "place" at which rest the records he seeks, and where they are stored! This may be true, in one sense; but untrue in another. This, because on the Astral Plane it may be said that finite Space and Time are "wiped out," inasmuch as Thought travels from one point of Space to another on the Astral Plane immediately and without measure of Time; and one is thus practically present in all Space at the same moment. Thought, like Gravitation on the material plane, on the Astral Plane is practically omnipresent—to it there, Time and Space are annihilated. Once the clairvoyant pierces the veil of the Astral Plane, he is, to all practical intents and purposes, present at every point on that plane at the same time. He may travel from one point of space to another in an instant; he may proceed from one point of time to another immediately.

The clairvoyant on the Astral Plane, coming in contact with the Akashic Records, and learning how to "read" them, performs an apparently simple, but really quite a complicated psychic action. The Akashic Records of a particular scene or happening really resemble quite closely the continuous film of the moving-picture. But instead of the
countless films being attached to each in the form of a tape or string, the "films" of the Akashic Records are superimposed one over the other, like layers or strata. The Thought of the clairvoyant travels instantaneously through these superimposed layers, and thus sees the whole scene reproduced like the picture on the screen, or rather, as it originally occurred in actual happening many years before.

The highly developed and thoroughly trained clairvoyant sees the process of an ancient event just as he would see the action of a play on the stage, or the movement of a moving picture play on the screen. He is able to shift the scene of the play at once, at will; for on that plane "to think of anything is to bring it instantly before you," as a leading occultist once said. But he cannot control the action of the event, for that is a true reproduction of an actual event that once took place on the stage of the material plane. All that he can do in the way of control or change, in this case, is to control the rate of speed at which the pictures of the drama pass before his gaze; he can make the astral film run fast or slowly, or even make it "hold" immovable for any desired length of time.

So much for that phase of the Yogi Cosmology which explains the phenomena of the Clairvoyant Perception of Past Events. To the average person,
YOGI COSMOLOGY

the power of the human mind by means of which it is able to "see" and "read" the events of past time—possibly of time running back thousands of years—seems at first to be "miraculous" or "absolutely supernatural." But, you will see, from what has been said of the Hindu Teachings concerning the Akashic Records, that under the Hindu Teaching the whole procedure and the entire phenomena are truly and purely natural—perfectly natural—and that there is no need for dragging in any "supernatural" means, methods, or powers, whatsoever. Nature is Nature (and never Supernature) on all the many planes and fields of her activities. Her Finer Forces are still natural forces; her Higher Planes are still natural fields.

The clairvoyant who gains access to the Astral Plane and the Akashic Records, and who learns how to find and to use those records of past time, is able to describe in detail the happenings of any period of past time to which he has gained access. He sees these just as he sees the events and action of scenes actually before his physical eyes at the moment. The Akashic Records furnish an Infinite Moving Picture Show for the adept clairvoyant. The great field of the Drama of the Past is spread before his eyes. By a mere effort of Thought or Will, he is able to focus his psychic gaze upon any particular picture of the world's history that he may select.
Access to the Akashic Records is obtained in the ordinary clairvoyant or psychic condition; also by means of specially induced psychic perception attained by means of the use of the Crystal Ball as a focal centre; and also by means of the methods of Psychometry in which a "rapport" connection between the clairvoyant and the desired distant time scene is obtained by means of a "loose end" supplied by a ring, weapon, bit of cloth, stone, mineral, bone, or any other object originally associated with the ancient event or scene.

In all these phases of clairvoyant phenomena, though the means employed may be different, the essential elements of the psychic or clairvoyant perception remain the same, i.e., the psychic sensing or reading of the Akashic Records on the Astral Plane. In order to understand phenomena of this class, you must always remember this fundamental fact.

That class of clairvoyant phenomena which deals with the events destined to come to pass in future time, however, is far more difficult of explanation to the western mind than is the class just considered. There can be no Akashic Records of future events, for these have not happened and so cannot have been recorded. The Hindu Teaching on this score is far too technical to be considered by us here, except in a general way. I may say, positively, that it does not take the subject out of the real or the natural world, and it makes no demand
YOGI COSMOLOGY

for any belief in the miraculous or supernatural character of the phenomena attendant upon this class of clairvoyant perception.

I may say in a general way, that the Hindu Teachings concerning the Psychic Perception of Future Events base their explanation upon the two following facts, viz., (1) the existence of a Universal Mind Principle, and (2) the existence of the Law of Cause and Effect. The Hindu Sages hold that in the Universal Mind there is present the power to see clearly and distinctly the particular effects due to follow certain existing causes, and, in this way, to see the future effect as a part of the present cause, in a single moment of consciousness.

Some of the Hindu metaphysicians, moreover, go so far as to hold that the Universal Mind Principle is able to see the entire process of events of one “eternity,” or one Cosmic Day, in a single flash or unit of conscious experience. This, however, is far too technical and abstruse for consideration by us here.

All that is required for the scientific explanation of the Psychic Perception of Future Events is that to the Universal Mind Principle there is the perception of “coming events casting their shadows before,” with the power to see clearly the nature of existing Causes and the character of the Effects or Results which are certain to arise therefrom.

A man gazing through a strong microscope could and would certainly see “coming” certain happen-
ings which would be entirely beyond the power of observation or reasoning of the microscopic creatures to which the "happenings" were bound to occur. If any man had the ability to know and perceive with certainty the presence of all the existing Causes in the world, it would be comparatively easy for him to predict with certainty all the Effects which were bound to follow in due time.

It seems to me that if we carry this idea to its logical conclusion, we may find a perfectly satisfactory and scientific explanation of Future Time Clairvoyance without any necessity of adopting the purely metaphysical theory of the Hindus concerning the "one moment of consciousness of past, present, and future" in the Universal Mind. However, if you prefer the Metaphysical explanation, by all means adopt it.

If the Universal Mind, immanent in the Universal Akasha of the Cosmos is able to perceive such logical and necessary operation of the Cosmic Law of Cause and Effect as that just mentioned, then it would follow that some Akashic Record of such perception or "Thought-Form" in the Universal Mind-Stuff must exist; and, in such case, it must exist on the Astral Plane, or some similar plane. Moreover, the clairvoyant who could gain access to such Future Records would be able to read them, more or less clearly, and thus become able to "predict" with more or less success some future happenings and events. Beneath the mys-
YOGI COSMOLOGY

ticism and metaphysics of the Hindu Teachings, the careful student will find this general explanation of the natural character of Future Time Clairvoyance. Even here, there is no need of dragging in the "supernatural" to account for natural phenomena.

On the Astral Plane of the Akasha or Prakriti are also found the Astral Colors, the Thought-Forms, the Auras, and similar semi-physical manifestations of Thought. To the clairvoyant vision, properly developed and scientifically applied, these Astral Phenomena are as plainly discernible as are the physical phenomena perceived on the material plane. I do not think it necessary to go into detail concerning this phase of Astral Phenomena at this place. In the volume entitled "Astral Plane Phenomena," which forms one of the books of the series entitled "The Real Inner Secrets of Psychology," I have gone into that phase of the subject in considerable detail. Such phenomena are simply the results of the manifestation of higher rates of vibration of Nature's Finer Forces, and are absolutely natural in character and procedure.

There remains one other important phase of Psychic Perception or Clairvoyance to be explained under the principles of the Hindu Teaching. I allude to what is called Present-Time-Distant Psychic Perception or Clairvoyance. Here the element of Time is not involved, as in the case of
other phenomena we have just considered. The action is in Present Time—but the element of Space is involved. In this form of Psychic Perception or Clairvoyance, the “seer” is able to sense events and happenings occurring at some distant point in space, possibly a far-distant point. Here the ordinary limitations of Space are wiped out, or overcome. How? The Hindu Teachings are quite explicit concerning this, as you will see in a moment.

The Hindu Teaching is that every material object or thing, or groups of such, has its astral counterpart. This is true not only of the tiniest particle of material substance, but also of any place, scene, or changes underway in the same, in the world. The clairvoyant’s psychic perceptive power, proceeding on the Astral Plane, does not see the actual physical things and the movements thereof, but rather the astral counterparts of such things and movements. To use a clumsy and imperfect illustration, it is as if the Astral Plane substance were a great reflecting medium, in which is pictured the most minutest details, and the most general features, of each and every thing and action on the physical plane. This being so, it is seen that any mind capable of functioning on the Astral Plane is able to discern this “associated astral image” of each and every thing or action on the physical plane.

Now, you have seen that Space is practically
wiped out to Thought proceeding on the Astral Plane. To clairvoyant thought it is but necessary to “think” of a distant place or scene in order to “be” there on the Astral Plane and to perceive the “associated astral images” of that place and scene immediately, as though the observer were actually present in physical form at that place or scene. So, you see, although the physical body of the clairvoyant observer remains in its original place on the physical or material plane, his Thought is able to project itself on the Astral Plane to any desired point in Space; and, once there, it is able to “see” astrally, by means of the astral senses (which I shall describe in the following lesson of this volume), all the events occurring at that place and scene.

In this way, and according to the same general laws, the clairvoyant is able to “see” not only events, places and scenes far distant in space, but also through solid material objects, and even inside of them. The trained and developed clairvoyant is thus able to exercise what is akin to the X Ray vision, and to see “through a brick wall,” inside of a solid stone, deep down under the surface of the earth, through the walls of a house, inside a locked-up room, inside a locked steel box or vault, or inside a closed book. Not only is Space thus practically wiped out, but the opaque quality or property of solid objects is destroyed, so that they are rendered practically transparent.
In some forms and phases of clairvoyance there is manifested the additional power of magnifying or diminishing the size of the picture of the things perceived, thus giving to the astral vision the powers of a microscope, or the diminishing lens. Thus, skilled psychics have been able to perceive minute forms far beyond the magnifying power of even the strongest microscopes. Likewise, they have been able to reduce the size of the vision of far-off scenes so that a very large area is included in the picture. In fact, the powers of every one of man’s optical instruments, telescopes, microscopes, and others, may be practically duplicated by psychic vision on the Astral Plane, by reason of the principles and basic facts just described to you.

When you grasp the basic principles of Astral Perception just presented to your attention, you will be able to see the “why and wherefore” of the Eight Powers of the Yogis which are stated in the ancient Hindu Teachings to be as follows: “The Yogi acquires eight powers resulting from the proper application of Samyama, as follows: (1) the power of shrinking into the form of the minutest atom; (2) the power of becoming extremely light; (3) the power of becoming extremely heavy; (4) the power of unlimited reach; (5) the power of irresistible will; (6) the power of dominion over all physical things; (7) the power of going anywhere at will.”

When the figurative and symbolic meaning of the
YOGI COSMOLOGY

Yogi Eight Powers is understood by means of the Knowledge concerning the Astral Plane (which has been described in this lesson) and the Astral Senses (which are described in the following lesson), the apparently miraculous or supernatural character of these Eight Powers disappears, and the phenomena thereof take their places in the category of natural forces and powers.
QUESTIONNAIRE
(LESSON XVIII)

1. What is meant by Cosmology?
2. What is said of the Universal Ethereal Medium?
3. What are the Characteristics of Akasha?
4. How does Akasha resemble the Universal Ether?
5. What are the Western Conceptions of the Ether?
6. Why is it said to be Incomprehensible?
7. What is meant by the Akashic Records?
8. Why do they constitute the Memory of the Universe?
9. What is the Western Analogy of the Akashic Records?
10. Describe the Time-Element in Light Waves?
11. How do we see things long extinct?
12. What is said of Light traveling a million years?
14. What is said Concerning the Cosmic Memory?
15. Why is the Akashic Storehouse like a Cosmic Brain?
16. What is the Hindu Conception of Eternity?
17. Describe Maha-Kalpas, Manvantaras, and Maha-Praylayas.
18. What are the Cosmic Days and Nights?
19. Where are the Akashic Records?
22. What is the Astral Plane? How may it be reached?
23. Describe how Thought travels on the Astral Plane.
24. Describe the Astral Moving-Picture Show.
27. Explain the Hindu Teaching of Cause and Effect.
28. What of Causation in Future-Time Perception?
29. Explain Distant Perception on the Astral Plane.
30. Describe and explain the Eight Yogi Powers.

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XIX
Yogi Supernormal Power

The Yogis, by reason of their application of certain of Nature's Finer Forces, particularly those which are aroused and set into activity by means of Pranayama or Rhythmic Breathing, have become possessed of psychic powers which are not consciously manifested by the average individual. For this reason, such powers are styled "supernormal," i. e., above or beyond the "normal" powers exercised by the great masses of people. But, be careful to note, the term "supernormal" is not to be regarded as identical with "supernatural," i. e., above or beyond the natural forces, energies, or powers of Nature. The "supernormal" powers are as truly "natural" as are the strictly "normal" powers. Keep this fact and distinction in mind whenever you think along these lines.

The simplest of the Yogi's "supernormal powers" is that known as Telepathy. In ordinary Telepathy there is merely the conscious projection and reception of the vibratory thought-waves or thought-currents emanating from the minds of all persons performing the processes of Thought. There is always more or less unconscious Telepathy being performed among people. Everyone is constantly emanating thought-waves; and everyone is constantly receiving more or less of these; but the performance is chiefly along unconscious lines. The conscious projection, and the conscious reception, of
these thought-vibrations constitute the scientific phenomena of Telepathy.

Higher in the scale of the Yogi's "supernormal" powers, however, is that class of psychic phenomena known generally as Clairvoyance, or Psychic Perception. In this class of psychic phenomena the mind functions on the Astral Plane, rather than upon the ordinary Physical Plane. That is to say, the mind employs its "astral senses" rather than its "physical senses," and its objects so perceived by these astral senses are the "associated astral images" rather than the ordinary physical objects of which these astral images are the counterparts or reflections. You have been informed concerning these "astral images" on the Astral Plane in the preceding lesson: if you have not a clear and distinct concept and idea of them, you should turn back and re-read the description of them given there, for, otherwise, you will not understand the present lesson.

The "astral images," which are the counterparts or reflections of the physical objects and actions, cannot be perceived or known by means of the five physical senses, i. e., the receptive senses of seeing, hearing, feeling, smelling, and tasting. In order to "sense" the images of the Astral Plane one must employ his "astral sense." The "astral senses" are the counterparts of the five physical senses, and resemble the latter in every way excepting that, while the physical senses function on the Physical Plane, the astral senses function on the Astral Plane. The description of these astral senses, and
instruction concerning their use, constitutes an important phase of the Hindu Yogi Teaching.

Swami Ramavedananda says: “Man has, in addition to the five physical senses, the corresponding counterparts of these, known as the five astral senses. By means of these astral senses he is able to see, hear, feel, taste, and smell on the Astral Plane in response to the stimuli of the astral counterparts of the physical organs, through which the astral sensations reach the consciousness. The astral senses are inactive and dormant in the majority of human beings, but may be rendered active and operative by means of the approved methods of psychic development, chiefly through the practice of Pranayama.”

Before proceeding to a more detailed consideration of the activities of these astral senses, I would call your attention to the fact that in the majority of cases there are only two of the five astral senses employed in Psychic Perception or Clairvoyance, i.e., the astral sense of sight, and that of hearing; in fact, the astral sense of sight is frequently the only one manifesting effects, that of hearing being far less common. The use of the astral sense of hearing is known as Clairaudience, literally “clear hearing.” There are no distinctive terms applied to the three other astral senses, for, as I have said, their use is infrequent and unimportant.

In Clairvoyance, the person penetrates the veil of the Astral Plane, and there perceive more or less
clearly the pictured "astral images" or counterparts of the physical objects in actual existence on the physical plane; or else he perceives the pictures of past-events in the Akashic Records; or else he perceives the more or less dim and indistinct representations of the Universal Mind which indicate the causal effect of certain existing conditions, i.e., the future happenings necessarily resulting from present conditions and causes. In Clairvoyance, also, by means of the astral senses, the person perceives the Astral Colors, the Auras, and the various Thought-Forms which are produced in the Astral World by the action of the thought of individuals on the physical plane. [These various Astral Phenomena are described and explained in detail in my book entitled "Astral Plane Phenomena," which has been referred to previously in the present work.]

Clairvoyance is developed in various ways, and by different methods. The Hindus are inclined to favor the course of gradual development and unfoldment by means of the use of the Crystal Ball in Concentration. They are also very favorable to accompanying this by the methods of Pranayama (which have been described in earlier lessons of this book), including, of course, the exercise of Rhythmic Breathing. There are also many methods employed by occultists and others of various lands, many of which are actually harmful and injurious to the person, and which are condemned by the
YOGI SUPERNATURAL POWERS

best occultists and teachers. For instance, the practice of hypnotism, or even self-hypnotism, for this purpose is strongly condemned by the best authorities; it should never be followed.

A well-known occultist, trained along the lines of the Yogi Teachings, says: "It would scarcely be fair to leave out of account the Chakras. Students are familiar with the idea of the existence of centres of force which have been vivified in turn by the Sacred Serpent Fire, as the man advances in evolution. Though these Chakras cannot be described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does with his physical eyes and ears, yet it is apparently very largely upon their vivification that the power of exercising the astral senses depends, each of them as it is developed giving to the whole astral body the power of response to a new set of vibrations.

"The astral faculties may be developed in various ways, and it will be well to say a few words as to these general lines. If it were possible for a man to be isolated from all but the finest outside influences, and to unfold from the beginning in a perfectly regular and normal fashion, he would probably develop his astral senses in regular order. He would find his physical senses gradually extending their scope until they responded to all the physical vibrations, of etheric as well as of denser matter; then in orderly sequence would come sensibility to
the coarser part of the Astral Plane, and presently
the finer part also would be included, until in due
course the faculties of the highest astral perception
dawned in their turn.

"In real life, however, development so regular as
this is hardly ever known, and many a man has
occasional flashes of astral perception without any
awakening of the highest visioning at all. This
irregularity of development is one of the principal
causes of man's common liability to error in mat­
ters of clairvoyance—a liability from which there
is no escape except by a long course of careful
training. Only in this latter way is there a cer­
tainty in the development of his latent powers, for,
as all occultists know, it is very easy for the un­
trained clairvoyant to deceive himself as to the
meaning and value of what he sees in astral vision­
ing, and how easy it is to distort the astral vision
completely in bringing it down into his physical
consciousness.

"Occasional flashes of clairvoyance sometimes
come to individuals who have never even heard of
the possibility of training the astral faculties. In
such case such glimpses usually signify that he is
approaching that stage in his evolution when these
powers will naturally begin to manifest themselves.
In other cases, the power of supernormal visioning,
though still out of reach during waking life, be­
comes available when the body is held in the bonds
of ordinary sleep. At this stage of development
stood many of the prophets and seers, who were 'warned in a dream,' or 'saw as in a glass, dimly,' in the silent watches of the night. Students often ask how the clairvoyant faculty will first be manifested in themselves—how they may know when they have reached the stage at which its first faint foreshadowings are beginning to be visible. Cases vary so widely that it is impossible to give to this question any answer that will be universally applicable.

"Some such people begin in a plunge as it were, and under some unusual stimulus become able just for once to see some striking vision. Very often, in such a case, because the experience does not repeat itself; the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura. Yet others begin to find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf. Others, again, see faces, landscapes, or colored clouds floating before their eyes in the dark before they sink to sleep. Perhaps the commonest experience of all however, is that of those who begin to recollect with greater and greater clearness what they have seen and heard on the Astral Plane during sleep.

"Some in whom the astral senses are unfolding will soon begin to see, with more or less clearness
and distinctness, the luminous mist of the astral aura surrounding a person, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every variation of the person's thoughts and feelings. He will see this aura flooded with the beautiful rose-color of pure affection; the rich blue of devotional feeling; the hard, dull brown of selfishness; the deep scarlet of anger; the horrible lurid red of sensuality; the livid grey of fear; the black clouds of hatred and malice; or any of the other hundredfold indications so easily to be read in it by the practiced eye opened to astral visioning."

To those who ask me—and these are many—how best to proceed in the development and unfoldment of psychic perception, Clairvoyance, or Astral Visioning in any form, I always say: Proceed carefully, gradually, patiently, perseveringly, persistently, beginning with the simplest experiments and exercises and then working gradually to the higher and more complex stages: give the right knock and in time the door will be opened unto you; but never try to break open the door, or to steal in through the window, like a thief in the night. I believe that this is the best way—the only right way; the so-called and apparent "short cut" methods are frequently harmful, and sometimes even very injurious, so let them alone!

Particularly would I advise you against trying to induce the Clairvoyant condition or state by means of hypnotism, even self-hypnotism, mesmerism, or
any similar psychic method in or by means of which you “lose your senses.” Do not try to “get into a trance,” and never permit anyone to produce the “trance” condition in you by psychic methods of any kind. Do not be tempted to use drugs for the production of a psychic condition, those who do so are ill-advised, and those who teach and practice this method upon others are persons to be avoided. In the same class belong teachers and methods having to do with the Arabian practice of “whirling” until dizziness ensues for the purpose of inducing the psychic condition. Absolutely, positively, and unequivocally I say to you concerning such teachings, practices, and methods: Let them severely alone!

In my years of experience I have found that a course of gradual development, proceeding along the lines of Concentration by means of the Crystal Ball, to be the best “development method.” In such concentration, using the crystal, “hold the thought” for development, seeing yourself “in your mind’s eye” as gradually developing and unfolding the desired faculties, and at the same time firmly affirming that such is the case. Visualization and Affirmation of the desired result, in your course of Concentration accompanied by the use of the Crystal Ball, is a case of “becoming what you wish to be or become,” and therefore is a legitimate phase and form of the use of Psychic Power or Mental
ORIENTAL WISDOM

Magic, as taught by the Hindu Yogis, as you have seen in the preceding lessons of this volume.

The first step in the line of exercises or experiments in the development of Clairvoyance or Astral Perception is that class of exercises and experiments known in its simpler forms as "Mind Reading," and in its higher forms as "Telepathy." Such exercises and practice will tend gradually to develop and unfold the more complex and higher psychic powers and faculties of Clairvoyance, etc. In my book entitled "Astral-Plane Phenomena," I have described and explained in considerable detail the methods employed in Mind Reading and Telepathy; I cannot repeat such instruction here, for space does not permit of it, and, moreover, I always endeavor to avoid, so far as is possible with thoroughness, the repetition of instruction previously given by me in my books and lessons.

When you have acquired considerable proficiency in Mind Reading and Telepathy proceeding from their simpler forms to the most complex and difficult, you will have developed the powers of Psychic Perception to a considerable degree. In fact, you probably already will have experienced flashes of the higher psychic sensing or visioning. At any rate, you will have thoroughly prepared the soil of your psychic nature for the germinating of the seed of the Higher Psychic Phenomena; and so may confidently proceed to sow the seed of such, in the expectation of a satisfactory harvest. There is
nothing like getting your psychic soil in the proper condition—too many neglect this important stage, in their desire to “grow something, quick,” and as a consequence lose much good time and waste much hard work.

The next step, following those above mentioned, is that of experimenting along the lines of Psychometry. Now, Psychometry is really a form of Clairvoyance or Psychic Perception on the Astral Plane. Its distinctive feature is that of employing a psychic “loose end” in order to establish the necessary ‘rapport’ condition between the clairvoyant faculties and the senses in distant space, or past time; or both. This psychic “loose end” may be a bit of clothing, a handkerchief, a pocket-knife, a piece of jewelery, a photograph, a letter, a stone, a ring, a bit of earth, a piece of metal or mineral—anything in fact that has been associated with the person, thing, place, scene, or event with which you wish to enter into psychic “rapport” for the purpose of establishing Clairvoyant or Astral Visioning. Psychometry always employs a “loose end” of this kind.

In practicing your exercises and experiments in Psychometry, you should begin always with a few moments' Silence, in earnest Concentration in which the Crystal Ball is employed as a Focal Point or Centre of Concentrated Attention. Then, when you feel that the desired mental condition of calmness, peace, and poise has been acquired, you will be
ready to proceed with the main points of the practice or experiment. You should have at hand the appropriate psychic “loose end” by means of which you hope to establish the psychic “rapport” condition—the psychic connection or “line of communication” between your astral senses and the person, thing, place, scene or event which you wish to perceive clairvoyantly or psychically.

First, “throw your mind blank,” as I have previously explained to you. Then, in a few moments, you will feel that the desired psychic condition or state of mind has been reached by you. Then, and not until then, you should press against your forehead (or if the object is too large, touch it with your hand) the material thing which serves as your psychic “loose end,” i.e., the ring, stone, handkerchief, photograph, etc., associated with the distant scene place, person, event, or thing. Then, without haste or anxiety, let your mind “drift” along, making no actual effort to “see” anything, and letting the “seeing” come about at its own sweet will.

Here, let me tell you, once and for all, that you will never “see” anything in the crystal itself, except perhaps that which might possibly be reflected there from your mind. Clairvoyant seeing, in the Crystal or otherwise, is a seeing with “the mind’s eye” alone, and not with the physical eye. The picture is always “in your mind,” and never in the substance of the Crystal itself. The Crystal is no magic or supernatural thing—not at all! It is mere-
YOGI SUPERNORMAL POWERS

ly a mechanical device by means of which you are able easily to focalize, centre, and concentrate your mental forces—the forces of Attention and Visualization, particularly, with sometimes the addition of the forces of the Will!

Gazing into the Crystal Ball, let your mind proceed to drift along easily, in a sort of reverie or day-dream, without any particular effort to make it think of or “see” any particular thing. Always, however, hold in the background of your mental processes—at the “back of your head,” so to speak—the consciousness of the material object which is serving as your psychic “loose end” with which you hope to establish the right “rapport” condition with the thing with which it is associated. After a time, possibly not until after several successive sittings, however, you will begin to find that this psychic “loose end” is beginning to unwind the ball of psychic association, figuratively speaking; and you will begin to experience a hazy and dim perception of places and scenes with which it has previously been associated.

Do not be over-anxious, nor in too much of a hurry—you cannot hurry up these things, remember, and over-anxiety is really an obstacle. Let the thing “work itself out.” You may obtain little or nothing more than this dim and hazy perception at your first sitting—possibly even at your several earlier sittings—but do not be discouraged. Sooner, or later, if you proceed properly, patiently, and
confidently, the picture will become clearer and more definite, and you will perceive motion in it if there was motion in the original distant or past scene.

Sometimes you will “see” the person, thing, or scene as it was in past time; again you will see it as it is at the present time, if it is in present existence, of course. Continue the sitting until you feel tired—then stop! You may go back to the same thing, by using the same object, at subsequent sittings. Keep at work on the one object until you feel sure that you have exhausted its possibilities for you at your present stage or development. Then, you may take up another object, and proceed in the same way. Later on, you may go back to the first object, and you will find how much further your powers have developed in the meantime. It is largely a matter of patient, persistent practice—there is no Royal Road to Clairvoyance—work is required.

You will find it helpful in these experiments to speak aloud, describing just what you are seeing “in your mind’s eye” during the experiment. This will serve to clear your vision, and to make more definite the psychic pictures so perceived. Have only harmonious, sympathetic persons around you, particularly at the start. Skeptical, antagonistic minds, present at the sitting, serve to distract and confuse your psychic vision; so keep all such away from the sitting. Practice in private, by yourself,
if you cannot find a harmonious friend with which to practice. Two or more sympathetic friends, each using his or her own crystal, may work well together at a sitting; each person using the same object, in turn, and reporting what is seen in “the mind’s eye” during the observation.

Do not become frightened if you see anything startling or unusual in these Psychometric experiments. You are simply the observer of events on the Astral Plane; and these events are merely records or else reflected pictures at the best. It is like looking at a moving picture play, or a play on the stage—it is not “real” so far as you are concerned, so you do not need to feel afraid or distressed. It will follow, as a matter of course, that some of the scenes which you will see in your Psychometric Vision will be exciting or unpleasant; a piece of shell from a battle-field, for instance, will likely connect you with some thrilling, and perhaps frightful scenes. Unless you are strong enough to bear these sights and scenes, you would do well to let Clairvoyance alone.

On the other hand, you will probably witness some very amusing, and some very surprising things, on your psychic excursions into the Astral Plane—for that is just what they are, in fact. Employing an old daguerreotype photograph, you will possibly be transported in psychic vision to the scenes of fifty or more years ago; the quaint dresses, the queer costumes, the unusual fashions, the stilted manners, all these things will be amus-
ORIENTAL WISDOM

ing and surprising. Old letters will give you the “loose ends” of some strange scenes, events, and experiences. As you proceed, you will obtain not only practice and experience in Psychometry, but will also witness some very interesting “free shows” of various kinds, in distant scenes or far past times.

I would impress upon you, however, that you should respect the sacredness and privacy of such scenes. Do not retail them to others as a subject of jest or amusement. The affairs and secrets of other persons, even if they have long since passed away from mortal view, must be regarded by you as confidential, whether you witness them psychically or in the ordinary way. They are “psychic secrets” and must be so regarded by you. The occultists insist that one loses his psychic powers if he prostitutes them to selfish, unprincipled, base, evil, or flippant uses; I pass on this caution to you, for what it may be worth. All this, of course, applies to all forms of Clairvoyance, as truly as to the form or phase of Psychometric Clairvoyance which we have been considering.

After you have attained a satisfactory degree of proficiency in your exercises and experiments in Psychometry, you will be prepared to proceed to exercises and experiments along the lines of Clairvoyance without the employment of any psychic “loose end” or connecting links serving to establish the “rapport” condition with the distant or Past-Time scenes.
YOGI SUPERNORMAL POWERS

You should remember here, however, that there is practically no essential difference or distinction between this last mentioned form of Clairvoyance and that form known as Psychometry. The only difference is that, while in Psychometry you employ some material object to establish the "rapport" connection, in the other forms of Clairvoyance you usually establish that condition by purely mental means, i.e., by "thinking" of the distant or past time scene, place, event, person or thing with which you wish to set up the psychic "rapport." Otherwise, the procedure is practically identical in both cases.

You will probably find it easier to manifest the phenomena of Present-Time Distant Clairvoyance, rather than those of Past-Time of Future-Time Clairvoyance, particularly at first. Therefore, I advise that you proceed along such lines when you "graduate" from the class in Psychometry. When you have become proficient in this line, you may then take up the manifestations along the lines of Past-Time and Future-Time Perception. This is the logical plan to follow, although, of course, if you wish to "break into" the last named forms of Psychic Perception there is no hard-and-fast rule prohibiting the same.

In practicing Present-Time Distant Clairvoyance, you should employ the Crystal Ball in the manner previously described. First, indulge in a few moments Silent Concentration, using the Crystal
as a Focal Centre. Then, when you feel that your psychic conditions are satisfactory, you should proceed by first "throwing your mind blank" for a few moments, after which you proceed to Concentrate upon the Crystal for the purpose of inducing the Astral Vision of the happenings at some distant scene, the doings of some particular person, etc. You must "hold the thought" of that distant place or scene, or of that particular person, in order to establish and set up the psychic "rapport" therewith.

After a little time, you will become aware that the psychic "rapport" has been established, and that the "psychic lines" are up. Then you should allow your mind to drift along easily, and without special direction, until "in your mind's eye" the astral picture begins to form. The astral picture may be dim, hazy, and nebulous at first, or else it may manifest clearly from the very start; this difference depends upon certain psychic conditions which are difficult to explain without the use of very technical terms. Sooner, or later, however, you will acquire the power or faculty of perceiving reasonably clear pictures. But, always, there will be the impression that you are gazing into some shifting reflecting surface, something like the bosom of a tiny lake the surface of which is stirred by the passing breezes.

The astral picture so perceived by you in "your mind's eye" will, of course, represent the events
YOGI SUPERNORMAL POWERS

occurring at the distant place or scene, or the doings of the distant person, at that particular moment of time—your astral vision will really be like sight through a powerful telescope. In fact, if you so desire, you may erect an “astral telescope” along the lines mentioned in a previous lesson. This astral telescope is what is known as the Astral Tube, and is really an extended Thought-Form created and projected by you by means of Visualization. Beginning at your Crystal, this Astral Tube is Visualized as gradually extending its length until it reaches the distant scene or person. The astral picture is seen at the extreme end of the Astral Tube, just as it would appear if viewed through a powerful telescope, even the circular end of the tube serving to form a frame for the picture, as in a telescope.

If you experience difficulty in locating the distant scene or person, you will find it helpful to Visualize some prominent landmark existing at that place; this will serve as a centre around which the astral picture will gradually form. In case of a person whose whereabouts are unknown to you, you will find it helpful to fall back upon the Psychometric method, i.e., to use a picture, letter, or other object associated with that person, in order to set up the necessary “rapport” condition. Having established that condition, the object may be discarded and the rest of the experiment conducted along the lines above described. The Psychometric-
Many beginners in Clairvoyance have found it helpful to conduct their earlier experiments in Distant Perception by the aid of friends. They “make a date” with one of these friends, at which time the experiment is to be conducted. The friend then carefully records just what he or she is doing at that particular time, and the clairvoyant does likewise. A comparison of these records will show conclusively just what degree of success is being obtained, and just what progress and advancement is being attained from time to time. This frequently gives the clairvoyant excellent practice, proficiency, and confidence. It has been noted, however, that in these pre-arranged experiments there is often a less complete manifestation of the astral visioning than in cases in which the observed person is unaware of the experiment. Too much preparation seems to interfere with the spontaneity of the process, for some technical reason.

Sometimes, it has been found that the observed person becomes dimly, or even plainly, aware of the psychic presence of the clairvoyant, and manifests a certain uneasiness by reason thereof. He or she has a queer feeling of being “looked at,” and is apt to think that some one is turning an opera-glass or telescope upon him or her. In rare cases, there is even a more or less clear “seeing” of the features, or even the whole body, of the clairvoyant, as actually present (on the scene); but this
YOGI SUPERNORMAL POWERS

happens only when the observed person, himself or herself, happens to be concentrating. Many "living ghost" stories arise by reason of this phase of the phenomena. I have heard numerous queer stories of this kind, and have been able to explain many of them in this way after conducting an investigation into the case.

In practicing Past-Time Clairvoyance, the same preliminary course is followed as in the phases of Clairvoyance just described. The Crystal Ball, of course, is employed in Concentration, in the regulation way. The great difficulty lies in establishing the psychic "rapport" with the particular period in Past-Time in which the desired scene, event, or person existed. Here, you will do well to use a Psychometric-Link at first, in order to establish the psychic "rapport" or line of communication—may then be dropped, and the vision allowed to progress without it.

Some associated material object will serve the purpose of such a "link"; a closely associated old letter or picture often accomplishes the purpose. Lacking these, you may even employ a picture of some building existing in the desired period, or of some person prominent in the history of that time. You may even find it helpful to read a story, or historical record of the events of that time. In fact, anything or everything associated in any way with that time or place. Directly or indirectly, will serve you in creating the "psychic atmosphere" of the time and scene.
Sometimes, in Clairvoyant experiments, indeed, this principle operates even without definite intent or direction. For instance, a clairvoyant person may have been reading a story, or a page of history, in which the events of a certain time are described; or he may have witnessed a play, or moving-picture representation, of the scenes of that time; and in his next experiment he will find himself witnessing astral events and scenes connected with that period—not the same events or scenes described in the book or play, but others associated with the same general period of time, sometimes with the exact period, in fact. There is always present the result of some sort of connecting link with the past, although this may be unconscious and not recognized by the clairvoyant. The subconscious mind contains many such links.

**Future-Time Clairvoyance** is somewhat more complex and complicated, although the same general methods are pursued. The “connecting link” between Present and Future is difficult to establish, in most cases. In fact, the best cases of Future-Time Clairvoyance have been more or less spontaneous, and have taken the forms of Prevision, Second-Sight, etc., produced involuntarily and without definite intent on the part of the clairvoyant. History, public and private, contains many instances of this phase and form of the phenomena in question. There are but comparatively few cases of positive, definite Future-Time Clairvoyance experienced by the average clairvoyant, while the
same person may be rich in his manifestation of the other forms.

The only general directions that can be given in this case fall under two rules, viz.: (1) think intently of the person or place concerning whom or which you desire to know “what will be happening” at some particular time in the future—then “run your mind ahead” to that particular period of future time; you will finally experience a peculiar psychic “click” like that of an alarm clock, which will inform you that you have reached the desired point; then let the astral picture proceed as previously described. (2) Or, holding the person or place intently in mind, “run your mind ahead” slowly and deliberately, without setting a fixed time, and, if the right conditions are present, you will see a gradually developing picture of the future passing events indicated as likely to occur in the history of that person or place—one scene melting into another in regular sequence.

In the development of Clairvoyance and Psychic Perception in any and all of its phases, the Hindu Yogis attach great importance to the subject of Pranayama, especially in its phase of Rhythmic Breathing, such as have been described in earlier lessons of the present book. They hold that the awakened and aroused Kundalini, or Serpent Power, serves to vivify, animate, and energize the various Chakras or Lotuses connected with the Sushumna, and thus develops and unfolds in them
the powers which serve to render efficient and available the Clairvoyant faculties and senses.

In the present lesson, I have not said much concerning this phase of the development and manifestation of Clairvoyance, though I have had it constantly in mind while writing the lesson. I have felt that inasmuch as the information concerning Pranayama, Sushumna, Kundalini, and Rhythmic Breathing has been given you in the preceding lessons dealing with those phases of the subject, there is no need of repeating the same here.

However, I wish you to know how much importance the Hindu Teaching attaches to those phases in connection with Clairvoyance. Please note this fact, and govern yourself accordingly. Even if you do not care to go deeply into the practice of Pranayama, or to expend the time and work required for high efficiency in its methods, you will do well to practice a reasonable amount of Rhythmic Breathing during your course of development and unfoldment of your Clairvoyance, if you desire to acquire the mastery of its psychic powers.
QUESTIONNAIRE
(LESSON XIX)

1. How do the Yogis Attain Supernormal Powers?
2. Distinguish between Supernormal and Supernatural.
3. Distinguish between Telepathy and Clairvoyance.
4. What are meant by the Astral Senses?
5. What is Perceived on the Astral Plane?
6. How may the Astral Senses be Developed?
7. What is Astral Clairvoyance?
8. What is said of the Kundalini in Clairvoyance?
10. State the General Rule for Clairvoyant Development.
11. Describe the Use of the Crystal Ball in Clairvoyance.
12. How and Where is the Clairvoyant Picture Seen?
13. What is said of Telepathy and Mind-Reading in Clairvoyant Development?
15. What is meant by the Psychic-Link in Psychometry?
16. How is the Crystal-Ball used in Psychometry?
17. Give the Full Directions for Psychometric Practice.
18. State the Cautions Concerning Clairvoyance.
19. State the Procedure in Distant Clairvoyance.
20. How is the Rapport secured in Distant Clairvoyance.
21. How are the Lines set up in Distant Clairvoyance?
22. What is said concerning the Astral Tube?
23. How is the Astral Tube Established and Used?
24. How do the Pictures appear in the Astral Tube?
25. How are Things Located in Distant Clairvoyance?
26. How is Scientific Distant Clairvoyance Conducted?
27. State the Procedure in Past-Time Clairvoyance.
28. How is the Time-Rapport Established?
29. State the Procedure in Future-Time Clairvoyance.
30. What is said of Pranayama and Clairvoyance?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]

503
LESSON XX
Oriental Love-Attraction

To the Oriental Philosophers, and their followers, there is present and manifest in all Nature, on all of her many planes of being and activity, and in every form of her manifestations, that which may be called the Law of Sex or the Law of Gender, and, as a consequence, the Law of Love. To the Oriental philosophical mind, Love is perceived as a great Cosmic Law of Attraction and Activity, the influence and power of which may be perceived in all natural activities and forms. The Oriental Philosophers perceive something akin to “male and female” elements in everything, and hold that the attraction between different things, inorganic as well as organic, is really of the nature of Love.

It may surprise you to be told that the very word “Love,” is of Oriental origin. The English term, and its Anglo-Saxon root, as well as the German corresponding term, and the old Latin term, “Lubet” as well, all were derived from the ancient Sanscrit term, “Lubh,” meaning “lustful, longing, craving.” But, in the original Oriental usage, the term “lustful” did not indicate sinful craving in longing, but rather desire, craving or longing in general. In the same sense, some of our modern western philosophers, as well as some of the ancient Greek philosophers, speak of “the love of the atoms.” Again, the attraction between magnetic particles of different polarity has been spoken of as “polaric love.”
ORIENTAL LOVE-ATTRACTION

So strongly imbedded in the Hindu philosophic thought is this concept and idea of Sex and Gender in the Universe, and of the Law of Love in Universal Manifestation, that even the highest religious conceptions of the Hindus are colored and influenced by this general thought. In certain of their religions we find postulated a wife or consort of the Deity. Likewise, in some of their philosophical schools we find postulated a Feminine Principle associated with a Masculine Principle of Nature.

In some of their religio-philosophical systems, indeed, the Deity is held to be the masculine, supernatural principle, and Nature to be the feminine, natural principle: all Creation being held to result from their mutual action and reaction. In other systems, we find the idea of the Creative Mind Principle, or Spirit, as being the masculine element or principle, while Prakriti, or Ethereal Substance, is regarded as the feminine element or principle.

To those who may be inclined to smile at the "gender" idea of the Hindus and to sneer at their ancient teachings of "the love of the atoms," I might say that their self-complacency might receive a shock if they would but study some of the latest reports of western modern physical science. The latest word in western physical science is that the atoms, of which all Matter is held to be composed, are really by the result of the combination between electrons or ions possessed of opposite qualities.
ORIENTAL WISDOM

which so strongly suggest the respective ideas, "masculine" and "feminine," that these terms are being employed, symbolically and figuratively at least. The loves, matings, and separations of these "gender" electrons constitute the greater part of the higher activities of the physical world; by them are manifested the varied phenomena of light, electricity, magnetism, etc. It begins to look as if the ancient Hindu sages were on the right track, and knew just what they were talking about.

The Oriental Philosophers hold that the manifestations of Love, high and low alike, all belong to the same general, universal category or class. They claim that, like everything else in Nature, there is in Love the possibility of the highest manifestation, and of the lowest as well. They claim that all Love, in its original essence, is clean and pure, and that the idea of impurity has been attached to it simply by man's perversion, misuse, and abuse of a natural, clean, pure principle. They claim that the abuse or misuse of any natural principle or element, force or power, is "evil," while the proper use and employment of the same natural principle or element, force or power, is essentially "good." They hold that "all things are given man for his use; but nothing for his abuse or misuse." They also claim that "Everything is good for man to use, but nothing is good enough to use man."

The Hindus also interestingly and beautifully illustrate and symbolize the humble origin of Love,
ORIENTAL LOVE-ATTRACTION

and the glorious heights which it attains in its nobler forms, in their celebrated adage: "Love is like the Lotus; it has its roots in the dark soil of the river-bed; its stalk and stem rest in the muddy waters of the stream; its leaves lie upon the bosom of the waters; but its flower lives in the clear, pure air, and faces the sun."

Nature is alive with Love. Without Love, all her creative work would perish and would never be renewed. It is not only true that "'Tis Love that makes the world go 'round"; it is equally true that "'Tis Love that makes and remakes the world, and keeps it going." Philosophers have had much to say about the universal living force, the "Will-to-Live"; but they might well have called it the "Will-to-Love" for without "loving" there would be no "living." The philosophers admit this, for they state that the chief activity and manifestation of this Will-to-Live consists in sex-attracion and sexual manifestations, high and low. Equal in force with "self preservation"—that so called "First Law of Nature," is the great Law of Love, for living creatures commonly risk life and welfare in their pursuit of their mates.

Emerson says: "The lover seeks in marriage his own private felicity and perfection, and no prospective end. But Nature hides in his happiness her own end—the perpetuity of the race. We are made alive, and kept alive, by the same means." A writer

507
This is what makes the old, old story of love new to each pair of lovers who experience it. Each pair think that they have made an original discovery. To each, it is so wonderful—so very wonderful. To them it seems as if all Nature must stand still, observe and listen. Well, for that matter, Nature does observe and listen—and very keenly, too. But she doesn’t stand still, even for a moment. She is too busy working out things for the lovers, and, incidentally, for herself as well.”

To understand the force and power of the Love instinct in man and woman, we must go back to the very beginnings of the human race—yes, still further back: back to the beginning of Life itself, if Life ever had a beginning. Deep in the nature of every man and every woman, there are deep, hidden, powerful forces and energies of the emotional order, great instinctive latent desires and longings, cravings and urges, resting there awaiting their time and opportunity to manifest themselves. When they stir into activity, in response to the proper stimulus, they cause the eyes to brighten and the heart to throb. Their subtle aroma mounts to the brain of the man and woman, and they see strange sights, hear strange sounds, and dream strange dreams.

In this fact, the fact of Nature’s Will-to-Live, which is really her Will-to-Love, as I have painted out to you, is to be found the explanation of the tremendous force and power of Love Attraction.
ORIENTAL LOVE-ATTRACTION

Here, the wise ancient Oriental Sages said, here is to be found a "great Secret of Life." Nature, said they, is back of the Love and Mating Instinct, and of its every manifestation, expression, and form of activity. Nature said they, is always on the side of the ardent lover, or the affectionate woman—for Nature has her own ends to serve, and she wants the lovers to win! Back of the loving man and woman are the great forces of Nature, herself—forces called into activity by the great Law of Love.

Psychic Love-Influence is one of the most potent forms of Psychic Influence, for the reasons just named, i.e., because Nature is "backing the influence." As a writer has said: "When the man and maid meet, exchange glances and experience those peculiar little flutterings of the heart, there is something more than merely this happening. Nature is then at work—her best beloved work. She has her own ends in view, though the lovers know it not. She has her own ideas regarding the meaning of the whole proceedings, though the lovers never suspect it. In the happiness of the lovers is concealed the cheerful content of Nature. In their ecstatic smiles may be discerned the complacent grin of satisfaction on the part of Nature. In their ardent avowals, protestations, and promises may be heard the echoes of Nature's contented sigh."

The modern phase of western psychology known as Psycho-Analysis, as taught by Freud and his followers, lays a special stress upon the power and in-
fluence of the Sex "libido," or Sex-Urge in the life and actions of men and women. In their great Unconscious Realms of Emotional Energy abide powerful and potent Love-Impulses. Hidden from conscious recognition most of the time, but ever like watchful, patient feline creatures awaiting their chance to pounce upon their prey, these forces of the Unconscious await, unobserved and unrecognized, until their time and opportunity arrives. So say the Psycho-Analysts; and their conclusions are practically identical with those of ancient Hindu philosophers who flourished over 2500 years ago. You will see, in a few moments, why I am directing your attention so forcibly to this phase of the subject of Psychic Love-Attraction. "There is a reason," as you will discover, presently.

Professor W. J. Fielding, a writer on the subject of Psycho-Analysis, says: "The attraction of one sex for the other is one of the fundamental principles of life—in all forms of life. Nature is responsible for this condition. Throughout the whole animal kingdom the chief end of life is to make one sex attractive to, and attracted by, the other sex. The attraction of a human being for a person of the opposite sex has a remote background in our biological heritage. It originates in our Unconscious, and is one of the most primitive of all instincts—going back to the earliest forms of life. Its biological motive is reproduction or race propagation—although, of course, its actual expression toward
ORIENTAL LOVE-ATTRACTION

this end forms only an infinitessimal part of its present activity.

“Our unconscious thoughts, actions and potentialities are infinitely more diverse and far-reaching than are those of our conscious mind. Our conscious mental processes, such as directed thinking, are of comparatively recent origin, going back perhaps a few thousand years at the most. On the other hand, the unconscious processes which are manifested in instinctive actions have a heritage of hundreds of thousands of years as humans, and behind that millions of years more from pre-human ancestry. The Unconscious, therefore, is older and more firmly rooted in the human constitution than the conscious, so it exerts an influence in proportion to its racial age and development. We find these same conditions existing in the various manifestations of the love elements. The deeper evidence of the unconscious love elements lie in a practically unexplored field.”

Now, psychology, ancient and modern, Oriental and Occidental, informs us that the effect of Psychic Influence is largely produced upon the unconscious or subconscious planes or fields of the human mind. When the psychic seed thus implanted in the subconscious or unconscious mental fields reach the budding or blossoming stage, then their activities reach the conscious plane or field of the mind. In the meantime, the seeds, either partially sprouted, or else just ready for sprouting when the proper
conditions are present, lie concealed beneath the mental surface. Supply the right conditions, and, like the seed in the garden after a warm spring rain, and bright sunshine, they will speedily raise their blossoms into the realm of the conscious mentality, and there proceed to bear fruit.

So, you see, the great unconscious field or realm of the mind of persons of both sexes is filled with the material for an abundant growth of the plants of the Garden of Love. These plants will grow when supplied the proper conditions, circumstances and environment. The latter may be on the physical plane, and due to personal contact, propinquity, or nearness, such as arise in the course of the usual social associations and meetings of civilized life; or, again, they may arise from the influence or induction on the psychical plane.

Like the inductive power of electricity, or that of magnetism, which is able to arouse by “induction” a similar state or condition in other things within its “field of induction,” so the Love vibrations, or psychic influence, of one person is capable of arousing by induction a similar rate of vibrations in the emotional nature and unconscious mind of a person of the other sex coming within his “field of emotional induction.” Cases of this kind are far more common than most persons suppose; although most persons are free to confess that the reasons causing many persons to “fall in love” are beyond their understanding.
In another volume of my psychological works, I have compared this accumulated, unconscious, instinctive Love-Energy in the individual to a charged, electrical battery—a stored-up reservoir of Love. Again, elsewhere, I have compared the unconscious psychic Love-nature of men and women to a highly-charged thunder-cloud, filled with electrical energy, and ever seeking instinctively for a point of discharge of the energy—something to "strike."

I have said that this highly-charged Love-battery or amative thunder-cloud, needs but to find an appropriate object which it can "strike" and thus discharge its stored-up psychic energy. This object usually appears in the person of some attractive person of the opposite sex, who plays the part of the psychic "lightning rod" or appropriate metallic object required by the psychic battery or thunder-cloud.

I have also pointed out the fact that it is possible to create an "astral" or psychic lighting-rod, serving as a channel of attraction, or as a good conductor of the psychic love-energy. I have compared the latter to Franklin's kite, tipped with steel, and carrying a fine steel wire which served to draw the electricity from the thunder-clouds, and to convey it to the ground.

I have also called the attention of my students to the fact that the average person is usually far more "in love with love" in general, than with any par-
ticular person. The unconscious psychic love-energy in his nature is simply trying to find a satisfactory conducting channel, or lightning-rod, over which to travel and produce effects. When such appropriate medium presents itself, then "the lightning strikes."

In such case, the attractive person, whatever may be his or her real qualities, is immediately endowed with all the virtues and valuable characteristics possible to the "love-sick" imagination: that person takes on (in the imagination of the love-smitten person) all the fine qualities of the latter's "ideal." What the Psycho-Analysis call a "transference" takes place—a transference of the love for the "ideal" person of the opposite sex, on and over to the new "loved one."

As I once wrote concerning this: "Persons in love transfer to the object of their love all the wonderful attributes of their ideal loved one—their ideal mate. No wonder that they say that 'love is blind.' The clumsy lout is mistaken for a fairy prince by the lovesick maiden; the cow-like milkmaid is seen as a graceful galloping gazelle by the lovesick lad." They are both "in love with love." And in both, we find the love-energy seeking a psychic escape and outlet for its forces, and, in so doing, figuratively hypnotizing, and actually "psychologizing" the individual into the belief that here, at last, is the long sought for, and long expected "ideal mate."
ORIENTAL LOVE-ATTRACTION

The modern Psycho-Analysts, and the ancient Hindu psychologists, tell us the same thing that I have just indicated to you. Just to think of it: thousands of years ago, these old Oriental sages evolved from their inner consciousness the same wonderful psychological facts that our very latest western psychologists have discovered by years of experiment and observation, and which they now announce as the latest thing in psychology—"right up to the minute."

In one of the ancient Hindu treaties upon the Atharva Veda, is found an important statement, of which the following is a free translation:

"O my children, be not self-deceived. What you think is the long-waited-for loved one is merely a puppet which you have dressed up in the fanciful garments of your ideal loved one. As the coiled-up rope, seen in the twilight, is mistaken for the serpent; as the trail of journeying ants is mistaken for the crack in the earth; so is this stranger mistaken for Him or Her whose picture abides in your heart. You see such a one, not as he or she really is, but as you have dreamed of your ideal loved one as being. You are not in love with this one or that one; you are in love with your ideal one. The one before you is as but a thought-form projected by you upon the Prakriti, or a reflection of Maya."

A modern psychologist says practically the same thing, as follows: "The beloved one is the pro-
jection of the inward, instinctive ideal into the outward world. The ideal, from sex-maturity until sex-decline, is always existing and waiting for its opportunity to make its appearance in an incarnate form. The individual is virtually, or potentially, if not actually in love during all this time. He is in love with his ideal, if not with any particular person. The closer the resemblance between one individual and the organic ideal of another, the more rapidly of course proceeds the work of identifying him with the ideal mate. If the two exactly coincide, then the thunderbolt falls, and the individual falls in love on the spot, in an instant, and has the feeling that he has always known and loved the object of his choice. One falls in love more rapidly or more slowly according as the object of his love can more rapidly or more slowly adapted to the pre-existent unconscious ideal.”

In addition to the presence of the subtle but powerful special psychical elements in the manifestation of Love-Attraction, which we have just considered, there are also present certain important special elements of a semi-physical character and nature which must be taken into consideration in a study of this subject. I allude to that peculiar form of attractive force in which the psychical and the physical seem to meet and blend—that attractive force which is known as Sexual Magnetism.

That there is present and active a certain subtle attractive force between individuals of opposite
ORIENTAL LOVE-ATTRACTION

sexes, which seems to proceed along the lines of the universal Law of Polarity, there can be no doubt. The males and females of the same species are attracted toward each other in a psycho-physical way similar to that manifested in the peculiar attraction between the positive and the negatively charged particles of magnetized or electrified substances. Many writers have noted and attempted to explain that strange force of power, "something like electricity or magnetism," which plays such an important part in the life of men and women. While the presence and power of this force is a matter of common experience and knowledge, our western science has found it very difficult to account for it.

The Hindus, however, have long recognized and explained this subtle force or energy of "Sex Magnetism," so-called. They claim that, at the last, it is a form of Prana colored with strong emotional vibrations; or, if you prefer, it is strong emotional currents charged with Prana; in either case, it is a combination of Emotion and Prana. Some of the Yogis pay great attention to this Sex Magnetism, and in some cases endeavor to transmute it into Ojas, or a high form of physical energy, and to use it for other purposes, such as brain-stimulation, etc.

For instance, Viveknanda says: "The Yogis say that that part of the human energy which is expressed as sex-energy easily becomes changed into Ojas; the Yogi pays particular attention to that centre, and tries to take up this sexual energy and
convert it into Ojas." In the Hindu Teachings concerning the Kundalini, or Serpent Power, as considered in an earlier lesson of this volume, you will find other points suggesting the scientific explanation of Sex Magnetism as understood by the Hindu teachers.

Dr. Parkhurst, a writer on the subject of Sex Force, claimed that the sexual organism of men and women constitute what may be called "sexual batteries," one of the functions of which is the production of a physical force, giving masculinity to men and femininity to women, and which is a distinctive element in sexual attraction, or Sex Magnetism. Other writers have sought to explain Sex Magnetism in other ways; but the Hindu teaching, i. e., that it a combination of Emotional Thought-Force and Prana seems to be the most logical and the simplest, and serves best to explain the various phenomena in question.

The Hindus, in some of their treatises, go into elaborate and highly technical consideration of the subject of Sex Magnetism conceived as above stated. I shall not attempt to follow their discussions in detail, however, for they are too technical for general interest and, besides, are apart from the subject now under consideration by us. I may say, however, that they hold that a man or woman strongly charged with Sex Magnetism is apt to produce a corresponding, sympathetic effect upon other persons of the opposite sex. By "induction"
ORIENTAL LOVE-ATTRACTION

the Sex Magnetism sets up corresponding vibrations in the mind and nervous systems of the persons of the opposite sex, they claim.

The Hindus claim, moreover, that while in many cases there is a "magnetic exchange" between the two lovers, in which each gives and takes, psychically, there are cases in which one of the two takes more than he or she gives—receives more than he or she distributes—in which case there is a psychic drain upon the other one of the two, while the first one is benefited by this condition of practical "psychic vampirism." They announce warnings against this condition, and advise the selection of love-mates with whom there is an equal and mutual "magnetic exchange" and a corresponding "magnetic equilibrium." The mere mention of this teaching serves to throw light on a large field of hitherto unexplained and unaccountable happenings in the sexual association of men and women.

Now then, from what has been said, you will see that in Oriental Love-Attraction there is held to be two active and powerful elements, viz., (1) the element of Sex Magnetism, in which there is radiated from one individual, to another or others of the opposite sex, a subtle magnetic energy akin to electricity, traveling in waves or currents, and tending to set up by induction in the other persons a similar rate and character of vibration; and (2) the element of Psychic Influence, which you have considered in the preceding lessons of this
volume, and which acts along the lines of Visualization, Projection, and Affirmation.

The person wishing to exert and manifest the Oriental Love-Attraction, therefore, should combine the two elements. In the following pages, I will give you the details of the application of this combined method, according to the Hindu Teaching, the instruction being modified and adapted to requirements of persons living in western lands. The general principles of both of these elements of the Oriental Love-Attraction have already been presented to you in their universal form; the special form and application thereof will now be set before you for inspection and consideration.

The Element of Sex Magnetism. The element of Sex Magnetism in Oriental Love-Attraction is found to be a special form of the Kundalini principle which has been described fully in Lesson V, of the present volume, entitled "The Science of Pranayama." The Yogis hold that the subtle energy of the Kundalini is closely connected with the creative energies, the sex-energies of the body. This being the case, it follows that Rhythmic Breathing, according to the Yogi Methods, accompanied by concentration upon the Muladhara Chakra, or Psychic Lotus, located at the base of the spine, at the lower end of the Sushumna Channel, will tend to arouse and render active the Kundalini there abiding in a latent or dormant condition or state. You will find full directions for
this in Lessons V and VI, of the present volume; there is no necessity for the repetition of such information at this place, inasmuch as it may be easily referred to in the said lessons.

In connection with such Rhythmic Breathings, and Concentration upon the Kundalini Centre in the Muladhara, the Yogis alternate sittings for the purpose of Concentrating upon the Higher Aspects of Love. In the latter exercise, you should employ the Crystal Ball as a Focal Centre of Concentration, according to the principles which I have indicated to you in the preceding lessons. In this exercise, while Concentrating by means of the Crystal Ball, you should "hold the thought" of Love in its higher phases, i.e., in its Affectional Phases, rather than in its purely Physical Phases.

Following the symbolism of the Hindu Allegory, you should "hold the thought" of the Lotus-Flower of Love, rising in the clear, pure air, and facing the sun—rather than of the dark material soil of the River-bed in which the roots of the Lotus are embedded. You do not need to stir up this root-soil, nor the roots themselves—they are probably sufficiently powerful, even if not aroused into active expression, and so do not need your attention. Rather think of and concentrate upon the higher expression, the beautiful Lotus-Flower of Love, for that is the part of your Love-nature which requires the greatest development, in all probability.
ORIENTAL WISDOM

In fact, as I have said in some of my other writings on this subject of Sex Psychology, you should concentrate rather upon the thought, ideal, and picture of "Love," rather than those of "Sex." In this way you become a veritable "Magnet of Love." You must develop the faculty and power of thinking, feeling, radiating, inducing, and attracting Love of the highest kind and character; in order to do this you must learn how to fairly "saturate" your mind with thoughts of Love, during your period of Concentration—of Love in its highest, affectional phases and forms.

Of this, I have said elsewhere: "The Love within you must be an Inner Power, not merely an outward appearance. You may think of it as a burning Sun of Love within your soul, which though unseen by the physical eye is yet powerfully felt by the inner eye of the souls of others. Or, if you prefer, you may think of it as a powerful 'sending station'—a powerful and far-reaching 'broadcasting station'—of the vibratory waves and currents of Love, from which station pour out in all directions the attractive and attracting vibrations which will induce similar vibrations in the hearts and souls of others of the opposite sex who are properly 'attuned' to your own vibrations."

The Element of Psychic Influence. The element of Psychic Influence in Oriental Love-Attraction, which is to be blended and combined with the element of Sex Magnetism just described, is mere-
ORIENTAL LOVE-ATTRACTION

ly a particular form or application of the general Psychic Influence which has been so prominent in these lessons. That is to say, it is merely a special form of application of the combined principles of Visualization, Projection, and Affirmation. By combining this with the force and power of Sex Magnetism, you obtain a subtle blending of the "magnetic" and "psychic" elements, including the Pranic Energy and Kundalini Force, which constitutes a most powerful form of Psychic Influence or Mental Magic.

The Psychic Influence, thus combined with Sex Magnetism, may be applied either (1) directly to some one person in whom you wish to awaken a responsive affection, or else (2) indirectly by "broadcasting" your general demand and call for Love and Affection, or for a Loving Mate. In the first case, you proceed as in any other direct and personal application of Psychic Influence. In the second case, you merely send out the "call" or "demand" for some person of the other sex who is harmonious to you, physically, mentally, and spiritually—a Real, True Mate! Somewhere, far or near, there must be such a person; and you seek to attract him or her to you by the links of Attractive Love Power. In this way you seek to demonstrate the truth of the poet's line, "Mine own shall come to me!"

523
In either form of this application and manifestation of Psychic Influence or Love Attraction, according to the Hindu Teaching, you provide a psychic "lightning rod" which will cause the charged Love-battery of the right person of the other sex to "strike" it, and to flow over its channel of conducting substance. Or, putting it into other words, in this way you make it easy for the "ideal love" of that other person to find in you its objective form and personal manifestation. You see now why I called your attention to these two phases of Love, a little further back, don't you? Well, that is just the way it works, according to the Yogis.

In manifesting and expressing this Psychic Influence, you should proceed by Concentration by means of the Crystal Ball. Visualize, Project, and Affirm during the course of such Concentration, directing this combined action toward the particular object of your procedure. What is that 'object'? you may ask me. Why don't you know without being told again? What have I told you repeatedly about the Objects of Concentration in Visualization, Projection, and Affirmation? Let me impress this upon your mind once more.

The Objects of Concentration in the manifestation of Psychic Influences are always the things, persons, conditions, circumstances, events, environment etc. that you earnestly desire, long for, crave, and seek—but which you have not actually at the
ORIENTAL LOVE-ATTRACTION

present time. Therefore, Concentrate by Visualization, Projection, and Affirmation, upon the things, events happenings circumstances conditions, and actions connected or associated with your Love Nature, which you desire, wish, crave, long for, and seek to have manifested in actuality in your own life. Concentrate upon the ideals which you wish to become real; the hopes which you wish to become facts; the dreams which you wish to become true in your Love Life! Visualize them; Project their Picture; Affirm their Reality! Bring them into Being!

Or, to get down to still closer detail: Use your combined Psychic Influence of Love Attraction as follows: (1) to make yourself be or do what you wish to be or do in your Love Life; (2) to make happenings and events occur as you desire them to do in your Love Life; (4) to make conditions and circumstances what you wish them to be in your Love Life; (5) to make your environment and surroundings what you wish them to be in your Love Life. This about covers the ground, does it not? It sounds like a "large contract" doesn’t it? Yet, it is nothing more than what has been taught in the Hindu Teachings to be possible by the right application of Psychic Influence. It is just a little “more personal” that’s all!

[In my book entitled “The Psychology of Sex,” which constitutes one volume of my series of books upon “The Real Inner Secrets of Psychology,” I
have gone into extended detail in my consideration of the character, nature, elements, and laws of Love between the sexes. If you have not already studied this book, and if you are especially interested in the subject of Human Love, I suggest that you study that book carefully in connection with what I have said to you on the subject within the brief limits of the present lesson. Even if you have already read the book in question, I suggest that you study its lessons once more, after you have finished the present volume; you will find many new things in it that you did not notice before, and you will see many things in it in a new and interesting light, by reason of what you have learned of the Hindu Teaching in the present volume.

And, now, once more a word of admonition and counsel. Do not, I pray you, grow weary of these cautionary words of warning. They are needful, I assure you; and I would not be doing my full duty to you if I failed to impress upon your mind the necessity of avoiding an improper and base use of the Psychic Influence in any of its many forms and phases. You must never allow your White Magic to become transformed into Black Magic. This, not only because one is "right" and the other "wrong," but also because Black Magic brings upon the head of its practitioner certain results through the operation of Nature's laws of Compensation and Balance.
ORIENTAL LOVE-ATTRACTION

This warning and caution is especially and particularly true concerning the employment of Psychic Influence and Sex Magnetism in the direction of Love-Attraction. I need not tell you just why this is so; you can see it plainly for yourself. Far too much evil is manifested every day in even the ordinary and more familiar forms of Sex and Love Life. Certainly, no one would wish to add to that volume of Evil by the employment of Psychic Influence in a similar direction. Moreover, just as Physical Laws punish physical transgressions in Sex and Love Life, so do Psychical Laws punish psychical transgressions of a similar kind.

Be honest, and clean-minded in your employment of Sex Magnetism, Psychic Influence, and Love-Attraction according to the Hindu Teachings. Never try to bring about by psychic methods any result which you would dislike to have brought about upon some one near and dear to yourself! Let you conscience be your guide! Be honest! Play fair! Let the good of those whose love you would awaken and attract to yourself, be equal in importance to your own good. Nature "keeps books." The Law of Compensation is operative on the Psychic Plane!
QUESTIONNAIRE
(LESSON XX)
1. What is the Universal Law of Sex or Gender?
2. What is said of the Attraction of Love?
3. What of the Male and Female Principle?
4. What is said of the Love of the Atoms and Ions?
5. What is the Oriental Conception of Love?
6. What is the Will-to-Live and the Will-to-Love?
7. What is Nature's Hidden Purpose in Love?
8. What is the Unconscious Love Urge in Nature?
9. What is the Cause of the Power of Love-Influence?
10. What does Psycho-Analysis say of the Love Urge?
11. What is said of the Unconscious Attraction of Sex?
12. Why is Love the Heritage of the Ages?
13. Why do Persons Fall in Love?
14. What is the Charged Love-Battery?
15. What is Psychic Love Transference?
16. What is the Effect of the Love Ideal on Lovers?
17. What is meant by Sex Magnetism?
18. What relation has Kundalini to Sex Magnetism?
19. What is said of the Serpent Power and Sex?
20. What is said of Emotion and Prana?
21. What is meant by Magnetic Exchange?
22. What is said of Muladara and Sushumna?
23. What of Rhythmic Breathing in Sex Magnetism?
24. What is meant by the Lotus Flower of Love?
25. What of Psychic Influence in Love-Attraction?
26. Describe Direct and Broadcasting Influencing.
27. What is meant by the Lightning-Rod of Love?
28. State the Objects of Love-Attraction.
29. What is said concerning Black Magic in Love?
30. What is the Right Rule to follow in Love-Attraction?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]
LESSON XXI
Psychic Self-Protection

The thought has probably come to you, many times in all probability, during your reading and study of these lessons, that unless there exists some method of self-protection from the various forms of Psychic-Influence described and explained in these lessons, then every person is more or less subject to and at the mercy of, the Psychic Influence of whomsoever sees fit to make use of this Power, and who may proceed to manifest its forces by some of the methods described. You have, in all probability, said to yourself: “But what is to protect me and mine against the use of this force in an unscrupulous and unprincipled manner and form, by other persons who desire to influence and affect us psychically?”

This question is an important one; and you are justified in asking it, and in demanding an answer thereto. But, I am glad to say, there is an answer, and a satisfactory and sufficient answer to that question. And, I am also glad to be able to say to you that this answer brings into action a certain fundamental law of Nature which may be expressed as follows: “For every bane, Nature supplies an antidote.” The Hindus seek to express this same truth and fact in their aphorism, “Wherever there is a disease, there exists a cure for it.” This truth is applicable not only to the physical world of things, but also to the mental—and to that phase of the mental which we usually call the “psychical.”
ORIENTAL WISDOM

In the first place, on the psychic plane there exists a correspondence or analogy to that law found operative on the physical plane, and on the sense plane, called "immunization." Medical science reveals the fact that when the race has been subjected to the action of certain diseases, particularly germ-diseases, for a length of time, there arises a certain constantly increasing degree of immunity to, or freedom from, the effects of that disease. Certain diseases once very destructive in their effects have now almost died out and disappeared from the peoples of the civilized countries. When, however, the people from these immune countries visit some newly discovered land or country, it is found that the natives thereof soon contract the disease in question, from the germs which have been carried by the civilized persons who have become immune to them.

In the same way, it is known that certain insanitary conditions in certain parts of China produce sickness and often death to Europeans and Americans visiting that country, whereas the natives of those regions are unaffected, having become immune thereto during the course of time. The same thing is found to exist in certain parts of Africa, where white travelers fall ill of certain complaints to which the natives are entirely immune. On the other hand, the natives of these lands just mentioned, when they visit the land of
PSYCHIC SELF-PROTECTION

the white races, fall ill of diseases which are rare among the white people.

The discovery of America was followed by two striking illustrations of this natural law, as follows: first, the Europeans contracted certain contagious diseases from the Indians, to which the latter were almost immune, and they spread a veritable plague in Europe when they returned; and on the other hand, the Indians contracted certain diseases from the Europeans which weakened their non-immunized systems to such an extent that the Indians began to perish in great numbers from their native land, until today there is but a scanty remnant left as survivors. These survivors, however, are now practically quite as immune from these diseases as are their neighbors.

In India, in certain parts of the country, no white child can live; the children of the English officials and others are sent back to England after reaching a certain age, where they remain until they attain a certain older age, when they return. The native Hindu children are free from the influence of the diseases which carry off the English children who are recklessly allowed to remain.

In one of H. G. Wells' scientific romances, the invading Martians who arrived upon and then captured the Earth by means of their knowledge of natural forces, finally were swept out of existence by reason of certain germ-diseases to which the people of Earth had become immune. So, you see,
there are many illustrations of this universal law of Nature, which is exerted whenever there is need for it. And, as I have said, we find this law manifest on the psychic plane as well.

Up to a certain point, most persons are immune to Psychic Influence of less than a certain degree. Their subconscious mental forces erect a psychic barrier against Psychic Influence of a low degree of intensity. And as the greater part of the Psychic Influence is below that degree, they are almost free from the same. But, of course, when the Psychic Influence rises above this low degree of intensity, then this immunity is overcome, and the majority of persons are more or less subject to such influences. The higher degree of Psychic Influence as a general rule is manifested by only those persons who have acquired a knowledge of the same, either by experience or from instruction and study. There are, however, certain exceptional individuals of the race who seem to have awakened to a knowledge of the use of this power almost instinctively; and such have used it with more or less effect.

The rapidly increasing knowledge of the principles and application of Psychic Influence has tended to overcome the usual immunity of the majority of persons to its low-degree forms, however, and, as a consequence, at the present time we find a far greater number of persons subjected to deliberate and determined influence of this kind. In
PSYCHIC SELF-PROTECTION

time, it is almost certain that Nature will exert her protective laws, and develop a greater immunity; but at the present time there is a great need of instruction and knowledge along these lines. Fortunately, the sources of such information, knowledge, and instruction are now opened to a degree never before known in the history of occultism. The need arose, and the remedy has been made easy of acquirement.

A leading western psychologist, specializing on the general phase of Psychic Influence, speaks very emphatically on this subject, saying:

"I would caution my students to refrain from manifesting or feeling anything akin to Fear of the harmful use of mentative energy by other people. Fear, in itself, is one of the most negative and most weakening mental states known to man. It renders negative the most positive individual, if freely indulged in. No matter how potent may be the mentative currents, there are none than may not be rendered impotent and ineffectual by your own Mind and Will. Each and every one of you has within himself and under his control a force that will render him perfectly and positively immune from undesirable mentative influence, no matter by whom sought to be used against you. Nature has blessed all of us in this respect—it makes no bane without its antidote—and it does not depart from that rule in this case any more than in any other. It supplies the means of self-protection to every-
one, and always furnishes a defensive weapon to match every offensive one. As a matter of fact, you are defending yourself constantly, although you may not know it. Much of this work is done along subconscious lines, but you are also doing much of it, habitually, on the conscious plane.”

The Hindu Teaching is that the individual may render himself immune, to all intents and purposes, to and from any Psychic Influence of a nature or character deemed by him to be undesirable or harmful. By means of a carefully cultivated Mental Attitude toward such influences, he can establish a “subconscious habit” of resisting and repelling these influences whenever, wherever, or however they may present themselves. Having established this “subconscious habit,” he gives no more attention to the matter, except, perhaps, occasionally to “jog up” his subconscious mental faculties, and to remind them of their task in this direction.

Moreover, one may erect and create around and about himself a Protective Aura, which will serve as an almost physical barrier to the entrance to thought-currents or waves of undesirable Psychic Influence. Again, one may create a state of Dynamic Egohood of such psychic intensity that no undesirable thought-influences will be able to withstand or to overcome its protective and defensive power.

The Hindu Teaching contains many valuable and important items of instruction and knowledge
PSYCHIC SELF-PROTECTION

along this particular line; these I shall before long present to your attention and consideration, in condensed, simplified form, adapted to your requirements in the life of the western world, which requirements are different in many ways from those of life in India. Here, I may add, the same methods and principles which I shall give you for the purpose of Psychic Self-Protection, will also tend to create and develop in you a high degree of Psychic Positivity which will render far more efficient and powerful your own manifestation of Psychic Influence along all the various lines which I have indicated to you in these lessons.

In the first place, all advanced occultists, mystics, and advanced psychologists, particularly those who are familiar with the Oriental Wisdom, are aware of the potent, dynamic quality and character of that Mental State which is known as the "I AM Consciousness," the "Consciousness of Egohood," or the "Ahamkara Assertion." The Oriental Teachings are filled with references to it, and with instruction concerning its development and unfoldment.

This high state of Ahamkara Consciousness may be described simply as the consciousness that YOU, the Individual, are a Centre of Consciousness, Being, and Power, in and of the Great Universal Presence-Power, the Infinite Cosmic Power! In other words, that YOU are a Focalized, Concentrated, Centre of the Universal Creative Energy
ORIENTAL WISDOM

(combined Mind and Prana) established by the Cosmic Laws in that great Universal Substance known as Prakriti or Akasha. The Hindus teach that the mere "knowing" of this inmost fact of your Beings brings a tremendous increase in POWER to you; while a still further development and unfoldment of that "knowing" and conscious realization will make of you a Super-Man—a Plus-Man!

Now, I have not the slightest desire, nor the slightest intent, to carry you into the depths of the Oriental Philosophy in this case, or in any other. I am simply stating the positive conclusions, and the equally positive teachings and instructions, of the most advanced Hindu teachers, ancient and modern as well. To this I shall add certain practical efficacious instruction concerning the development, cultivation, and unfoldment of that Dynamic Consciousness, which has been imparted to me by certain Masters in the Oriental Wisdom, whose sincerity and knowledge I do not doubt for a moment. Moreover, I may add, you, each one of you, may prove the value and truth of that instruction in and by your own experience, just as I have done during the many years I have possessed and employed the knowledge in question.

A writer who has plunged deeply into the ancient philosophies, and who has found in even the oldest records this teaching of Dynamic Egohood, says:

"Ego-Consciousness, or Realization of Egohood,
PSYCHIC SELF-PROTECTION

is more than an awareness of the outside world, or of one's own body as distinct from the bodies of others and other things. It is more than even the awareness of one's own mind, even when this awareness is carried to a high degree of development. It is difficult to describe this plane of consciousness to those who have not attained it, but it may be stated as an awareness of Individuality, rather than an awareness of Personality. Many persons never have more than a misty idea of such a mental attitude. They take themselves for granted, and never turn the gaze inward."

Swami Ramavedananda says: "We are conscious of our own existence. We know, first of all, our physical bodies. Then, we know our sensations, our emotions, our desires, our ideas, our thoughts, and our acts. Lastly, each of us knows a certain Something Within which is more fundamental than all these instruments and tools, physical and mental. This each of us calls 'I' and states its existence as 'I AM!' This 'I' is at the centre of the normal consciousness of each individual. Yet it is not a part of his sensations or emotions, his feelings or thoughts. What is it? Ask your own consciousness, and it answers merely 'I AM I' the Self of Myself! We cannot describe it. We cannot classify it with anything else. We cannot separate ourselves from it. We cannot stand off and examine it. It underlies all else in our consciousness.

537
"Each of us bases his Selfhood on this inner consciousness. We say: 'I am conscious that I AM! Therefore, I know that I exist!' The Ego, or 'I' will always be found at the Centre of Consciousness; and it will always affirm positively, and without reservation or qualification the truth and fact of its absolute existence, in the invariable and inevitable statement, 'I AM!' This 'I AM' is a Centre—a Focalized, Concentrated Centre—of the Cosmic Power, Life, Principle and Reality. The illumined spirit within the individual, when it probes the depths of its own being, and explores its own 'deep of deeps' must ever report, in the words of the ancient Hindu Vedas, 'Tat Tvam Asi,' or 'THAT Art Thou!' or, in the words of the ancient Hebrew Scriptures, 'I Am THAT I Am!' which means the same thing at the last."

This, then, is the Oriental Wisdom teaching concerning the Seat of Power in the Individual—the Throne from which he, the King of Self, issues his commands and announces his Will. The Teaching is that the Seat of Power, when consciously occupied and maintained, is impregnable to all outside assaults, and immune to all outside attacks, no matter how powerful these may be. **This is the Seat of Self Mastery—the Castle of Self-Protection!**

Once established, this Ego-Consciousness never leaves one. It becomes a Tower of Strength in which he may take refuge, and from which he may defy adversity. From it he may direct conditions,
PSYCHIC SELF-PROTECTION

master circumstances, and dominate events. Its realization is the Solid Rock upon which you can stand, and from which you cannot be dislodged. From it you can exercise freely and assert fearlessly and confidently your Poise and Power, your Domination and Strength. It is of the utmost importance that you seek and find this Great Centre of Power within yourself.

Developing and Unfolding the Dynamic Ego-Consciousness. The following instruction is designed to arouse, develop and unfold within you the Dynamic Ego-Consciousness. You will do well to study it carefully, and to practice and manifest the methods indicated in it. You must learn to "recognize, realize, and manifest the 'I' in yourself". The discovery and development of this Dynamic Ego-Consciousness—this consciousness of the Real Self, this "I Am I"—leads to the discovery of a new world of power for you, the individual. It forms a most important phase of the knowledge of the Oriental Wisdom. Here follows the instruction for its unfoldment and development:

Employing the Crystal Ball, as previously instructed, proceed to Concentrate for the Dynamic Ego-Consciousness. After a period of brief contemplation, in which you "throw the mind blank" according to the Hindu methods previously described, you proceed as follows: Concentrate your attention and thought upon the idea that you are
the King on the Throne of your Mental Being; that you are the Master Self of your Selfhood—the Centre of Power in your Realm. Then Visualize yourself symbolically as existing as an actual entity at the centre of your mental realm. See and feel yourself as using all your mental faculties and powers—all these being the instruments and tools with which you assert and express the Power and Reality which are YOU! While holding this thought, make the following Affirmation, Statement, or Mantram of Egohood:

“I AM! I Am I! I Am the Centre of Power in my Being. My body is an instrument of my expression and manifestation. My mind is an instrument of my expression and manifestation. Body and Mind are mine—mine to use—they belong to me, but they are not ME, MYSELF. I, MYSELF, am over and above them. I Am their Master. They must and will do my bidding, for I Am asserting my Power and Dominion over them. They are responsive instruments of my desire and will. They will perform that which I direct them to perform. Their powers are under my control and direction, for I Am their Master. I Am the King on the Throne of my Mental and Physical Kingdom. All these subordinate elements are for my use, and they will obey my commands when I direct them with the full power and consciousness of my I AM. I Am I! I Am the Master Self!”

This Mantram or Affirmation, accompanied by
the appropriate Meditation, or Concentrated Visualization, will tend to arouse and awaken in you the sense of your existence as the Real Self—an entity superior to both physical and mental instruments of expression—a Something Real, Powerful and Dynamic! Practice this method until you feel that you have reached the full consciousness of your Reality, your Power and Dominion. You will never be in doubt when this stage or point is reached—the Message from Within will be unmistakable. You will experience a sense of Reality and Power which will fairly “lift you off your feet” when it comes. You will feel yourself to be a real Individual, instead of a mere “person,” after you have reached this realization of Egohood.

After you have perfected yourself in this conscious realization of Inner Power and Dominion, you may proceed to the practice of the following advanced method, viz.:

Proceeding with Concentrated Visualization, as previously directed, direct your thought, attention and visualization faculties to the creation of the following mental picture, idealization, or visualization, viz.: See your Master Self, your Ego, your “I,” YOURSELF, as the Centre of your World of Experience, all the rest of that world revolving around you, in a great circling swing, like a great wheel revolving around its hub. You need not fear that in doing this you will be manifesting arrogance or undue egotism, for it is not your little
personal self that is this Centre, but your Master Self, your Real Self that is IT. YOU are really and truly such a Centre. The ancient Hindu sages said: "The Universe is Infinite; it has its Centre everywhere, and its circumference nowhere; in its every point, it may assert that position to be the Centre of all the rest." See and feel yourself to be the Sun, and all the rest as planets revolving around you. Accompany this Visualization with the following Affirmation, Statement, or Mantram:

"I AM! I Am I! I am a Dynamic Centre of Power in the Universe. I Am a Central Sun radiating in every direction to all the rest of the world. I Am a Centre of Universal Dynamic Power. I work effects upon the plastic substance of the material world. My Mental Pictures become Material Realities. My Mental Patterns gather around them material form and activities. My Ideals become Real. My Hopes become Facts. My Dreams become True. I Am a Creative Centre of Expression and Manifestation. By my Thought I express my Creative Energy in Material Form and Activity. I Radiate my Power. I Attract to Myself, by the great Law of Mental Attraction, all that I need in order to express myself in my Mental Creations. And by the same Great Law I repel from me all that is opposed to the Realization of my Ideals, Hopes, and Dreams. I Am a Master of Circumstances, not their Slave. I make Circumstances, and Create Conditions and Environment."
PSYCHIC SELF-PROTECTION

I do this by the Universal Dynamic Psychic-Power of which I AM a Centre of Power, Strength, and Activity."

The above method will greatly aid you in times of trial, trouble, distress, perplexity, difficulty or danger, in which you may feel yourself losing your firm mental confidence and footing, or your strength and power of individuality—and this includes cases in which you may feel yourself to be subjected to attacks or assaults of Psychic Influences.

You will always be able to maintain, or to regain, your rightful, positive mental attitude and the power associated therewith, by the exercise of even a simpler Visualization and Affirmation, accompanied by the associated Projection, all having as their ideal the assertion of the Power of Egohood possessed by you, and your Absolute Immunity to and from all Psychic Attacks or Assaults.

In such cases, you should 'hold the thought' and mental picture of YOURSELF as the Master Self, Ego, or Real Self—the Dynamic "I"—and at the same time positively and confidently make the following, or similar, Affirmation, Statement, or Mantram: "I AM! I Am I! I am a Centre of Dynamic Power. I am Safe. I am Secure. Nothing Can Harm me. I am a Master of Conditions and Circumstances. I am a Centre of Universal Power, and the All-Power is back of me, and supporting me in this apparent emergency. I am Safe and Secure.
I assert my Poise and Power—my Power and Dominion over Circumstances. I Am I. I AM!”

In cases in which there is not time or opportunity for the full Mantram or Affirmation, you may employ with excellent results, the simple Mantrams employed by the Hindus for centuries past, as follows: “I AM! I Am I. I Am Real. I Am Safe. I Am Secure. Nothing can or will Harm ME!”

Or, even the very brief, concise, intensified Mantram of Egohood-Power employed by the Hindus, as follows: “I AM! I, I, I, I, MYSELF, I AM!”

The mere Affirmation, Statement Assertion, or Mantram of “I” or “I AM!” made positively and with an inner understanding and certainty, will raise you to the position of Poise and Power—of Mastery and Dominion. It will transmute you from a Slave into a Master—from a Coward into a Fearless, Dynamic Individual. It will transmute your Negativity into a Dynamic Positivity.

Such is the Hindu Method of Ahamkara, or “the Assertion of the Ego,” as taught in the ancient Sankhya and Yoga Philosophies of India. It is also the basis of the teaching and practices of many modern esoteric or occult brotherhoods and organizations. Rightly understood and rightly applied, it becomes a wonderful instrument of Power and Protection to the Individual. Its Mantrams, as given above, all centering around and about the basic assertion of the Real Self, as “I AM!” or “I Am I!” or even a rhythmic “I, I, I, I,
PSYCHIC SELF-PROTECTION

"I, I, I, I," have been used by thousands of persons with tremendous effect. The Hindu Teachers advise their students to cultivate its employment, and to use it often. Its tremendous vibrations, according to the teachers, produce almost miraculous, and usually immediate and positive effects.

This Secret Mantram of Ahamkara, or "Assertion of the Ego," is an Inner Secret well worth knowing. It is based upon a Deep Truth which need not be explained or considered here—a Truth lying at the Heart of the Hindu Philosophy. It is much deeper than you probably realize. It is much more potent than you suspect. Do not dismiss it lightly, lest you discard and throw away a veritable Pearl of Great Price. Try it—practice it—acquire its rhythm—feel its vibrations—and you will not remain much longer in doubt concerning its power and efficiency. It is an Inner Secret of the Ancient Hindu Masters, coming down to us from the most ancient times, and from far distant lands.

There is a western method of practice (based however upon certain oriental forms) which you may also practice and apply with benefit and advantage in the course of your development of Power and Psychic Influence—it serves an excellent purpose in the manifestation of Psychic Self-Protection, I may add. It consists of the Positive Thought (Visualization) of YOURSELF as Dynamic and filled with Energy, Life and, Power; this
accompanied by the following simple Affirmation or Statement: “I AM DYNAMIC!”

Repeat this Affirmation over and over again, with positive force and energy, throwing your whole spirit into the task, getting the full meaning of the term, “DYNAMIC,” unfolded into your consciousness, and seeing and feeling yourself filled with and radiating that quality and power—the most powerful, active energy that you can imagine. Try it now, and see how in a few moments you begin to “feel vibrations,” to feel “the thrill of life and power” animating and energizing you, making your nerves tingle, your eyes sparkle, and your body and mind to be thoroughly vitalized, energized, and animated. Whenever you feel weak or depressed in body, mind, spirits, or will—just try this simple Affirmation, or Mantram, “I AM DYNAMIC!”

Special Mantram for Self-Protection. The following Special Mantram for Self-Protection against Psychic Influence will also prove valuable for use in special and urgent cases. I need scarcely tell you that in using the Affirmation or Mantram you should “hold the thought” of the truth of the statements made therein. Here is the Mantram of Self-Protection against Psychic Influence, adapted from the ancient Hindu Mantrams designed and employed for that purpose:

“I Assert and affirm my Individuality as a Centre of Force, Power, and Will. I Deny to any-
one the power or ability to affect me adversely, or contrary to my best interests. Nothing can adversely affect me. My mind and thoughts are my own, and I refuse admittance to them of all unwelcome suggestions, thought-influences, or psychic-forces. My desires are my own, and I refuse to have them influenced by outside psychic forces. My Will is my own, and I charge it with full power to repel, throw off, and reject all undesirable and harmful influences from outside sources. I Am surrounded by an Atmosphere of Positive Will and Dynamic Psychic Power, which protects me absolutely under all circumstances, and against all antagonistic forces. My Inner Power scatters into bits all thought-influences directed against me, no matter from what source they may proceed. I Am the Master of Myself—the Captain of my Soul. I rest secure on the Solid Rock of my Awakened Ego-hood and Individuality. I assert my 'I AM' against all attempts to influence, harm, or move me against my Will. I AM DYNAMIC! I AM a Positive Centre of LIVING WILL!"

Stop now for a moment. Pause and “take stock” of yourself. Do you not find that the very reading and mental repetition of the above Mantrams, and the “holding” of the thoughts suggested by their words, have raised your mental vibrations to such a high pitch that you can actually “feel” and know in your heart that you are, this very moment, absolutely immune to all adverse, antagonistic, or unde-
sirable Psychic Influence? Of course you do! Then what do you suppose will be the effect of a course of regular “treatments” of yourself along these lines? Can you not see that you have here been given a Real Inner Secret of Psychic Self-Protection? I think that you see, feel, and know this to be a fact. Then make this Power your own, by regular “treatments” of yourself, and you will create and maintain an Absolute Immunization, and an Impregnable Atmosphere of Security!

The above instruction contains all that you really need along these lines; but, as I do not like to “let anything get away” from us in this instruction, I shall point out a few other methods employed and taught by the Oriental Teachers along these lines. You may adopt and use such of them as you see fit—they are all good and effective—but never under any circumstances allow them to cause you to lose sight of the Basic Methods which I have given you in the foregoing pages of this lesson. Take your stand on the Solid Rock of Power and Security which is found in the Ahamkara Consciousness—the Assertion of the Ego. That is your Rock of Gibraltar. The wind may blow their fiercest against it, the stormy waters may rage against its foundations, but that Solid Rock of the REAL SELF will remain unaffected and untouched, yesterday, today, tomorrow, and forever!

The Protective Aura. The Hindus teach and
PSYCHIC SELF-PROTECTION

practice the method of the Protective Aura—the psychic atmosphere which they create and maintain by an occasional flash of Visualization, Projection, and Affirmation. In this way they actually build up and maintain intact a powerful "psychic barrier" or "psychic wall" which they defy, repel, and cast off any adverse thought-waves or currents, or similar forms of Psychic Influence. The Visualization should picture an actual "wall" or "aura" surrounding you, which has the protective quality and power just mentioned.

The occultists call this "the Ring Pass Not" and employ it frequently in surrounding themselves, or their places of residence, work or retreat, with a psychic "ring" of projective Akashic Substance, built up and maintained by the Thought or Will, and strongly charged with Prana which serves to "shock" those trespassers who venture to touch it in thought or will. It is not only a strong, impregnable wall, but also a wall charged with high-voltage Pranic Energy. Those who try to pierce its walls, are apt to receive an unpleasant charge of Prana which will make them figuratively "see stars".

The Yogis, in India create this Psychic Protective Aura by Visualization, Projection, and Affirmation, according to the formulas of the threefold Yogi Method so often described to you in these lessons. To "charge" this Aura, when they have established it, they send a strong flow of Prana, by the following method, viz., they Practice the Rhythmic Breath
for a few minutes, and then project the current of Prana to the Protective Aura by the combined effort of Thought and Will accompanied by Affirmation, similar to the efforts described in other lessons of this volume. If you have carefully studied the methods of Projecting Prana, as given in these lessons, you will have acquired the "knack" long since.

Swami Ramavedananda says: "From the Castle Wall which you have built around you, will rebound the arrows and spears which have been hurled against it. They will rebound, and fly back to those who sent them often taking lodgment in the bosom of the senders if they have been sent by them with the purpose and intent of wounding you. Or, like a great mirror of polished steel, it will throw back into the eyes of the senders (blinding or dazing them) the rays of psychic vibrations which they have directed for the purpose of confusing, confounding, or misleading yourself. But, know you, O chela, that you yourself will not be the sender-back of these adverse forces—free will be your Karma from such acting. The acting to and the reaction backward resulting from it, will attach to the Karma of the sender and attacker. The Great Law thus works, and thus attaches the results of actions where they rightfully belong."

The Hindu Teachings really hold that Nature gives a greater power to Protective Thought than to Attacking Thought. Never lose sight of this
PSYCHIC SELF-PROTECTION

fact. Only ignorance makes so many persons susceptible and receptive to antagonistic, adverse Psychic Influence. Knowledge is Power—particularly Protective Power—in the realm of Psychic Influence. The mere, simple Positive Affirmation, "I deny all power of influencing me adversely, to any and all minds and wills, of any and every person," when made from the Mental Position of Egohood, or Ahamkara, will usually be sufficient to defeat and deflect even the most powerful adverse Psychic Influence.

If you wish to go further in the matter, you may add: "You do not belong to me or mine; go back to those who sent you; go back where you belong!" —and they will! Use this method particularly when you experience a sudden and unaccountable "impulse" to do a certain thing which you believe adverse to your interests or welfare. You will sometimes become conscious of the resulting effects—of the sequels unsought and unexpected by those trying to exert the influence. Not being practical occultists, these persons will not expect or understand the psychic "come back" in such cases. They will be like the darkey who tickled the hind-foot of the sleeping mule—he "got service" at once! There is a decided "kick" in Protective Psychic Power!

In conclusion, I wish to say that in this lesson I have given you certain Inner Secrets of the Oriental Wisdom which really are concerned and con-
ORIENTAL WISDOM

connected with not only the phase of Psychic Self-Protection, but also with the manifestation of each and every form or phase of Psychic Influence considered by us in the foregoing lessons. Though this Inner Secret is given you under the heading of "Psychic Self-Protection," it really has a far wider and far deeper significance. Here is the essence and spirit of what I wish to say to you concerning this matter: "That which will make you strong in protective-power, will also make you strong in expressive and manifesting power." Now, read over once more the statement just made to you. Get the idea well fixed in your mind.

The Mental Attitude and Position taken under the Mantram of Ahamkara, or Assertion of the Ego, is the most powerful, the most positive, the most effective one known to occult or esoteric science and teaching. It is the Position of the Master. From it you may manifest and express any of the mental and psychic powers, the occult and esoteric methods and formulas, with a wonderfully intensified and increased effect. In the ancient occult writings this Mental Position was frequently referred to under the "blind" or disguised form of "The Place of Power." One of the most powerful Mental Scientists of the western world, who has since passed from this plane of activity after a long and busy career, discovered this bit of Ancient Wisdom in her earlier days. She expressed it to her followers in the following lines:

552
PSYCHIC SELF-PROTECTION

"He who dares assert the 'I',
May calmly wait,
While hurrying Fate,
Meets his demand with full supply."

Another great western teacher, a woman who founded one of the greatest religio-metaphysical organizations of modern times, also voiced this truth in the following verse which appeared in the earlier editions of her textbook, but which seems to have been omitted in the later editions, viz.,

"I, I, I, I, Itself, I,
The inside and outside, the what and the why,
The when and the where the low and the high,
All I, I, I, I, Itself, I."

Like unto this is the very ancient Yogi Aphorism which runs as follows:

"The 'I' is eternal. It passes unharmed through the fire, the air, the water. Sword and spear cannot kill or wound it. It cannot die. The trials of the physical life are but as dreams to it. Resting secure in the knowledge of the 'I', man may smile at the worst the world has to offer or oppose to him. For, by simply raising the hand of his Thought and Will, he may bid these disappear into the mist from which they emerged. Blessed is he who can say (understandingly and with certainty) 'I AM!' or even, 'I'."

The great Hindu epic, the "Mahabharata, "tells its millions of readers and hearers, and has told them for several thousand years, that:
ORIENTAL WISDOM

"There is an Everlasting Soul—the Eternal, Unimaginable Soul!
The weapon cannot pierce it through, nor waste it the consuming fire;
The liquid waters melt it not, nor dries it up the parching wind.
Impenetrable and unburned; impermeable and undried;
Perpetual, even wandering, firm, indissoluble, permanent,
Invisible unspeakable dwells it forever the Real Self or Self!"

And, in the words of the old Hindu Mantram:
"Tat Tvam Asi,"—"That art THOU!" That is the Hindu Teaching of the Real Self—the "I AM"—the Ego—the "I". Is it to be wondered at that they endow the "I" with Poise and Power, Power and Dominion—and say that when it has found itself, and realized its true nature, the "I" becomes Invincible and Impregnable?

* * * *

This, then, my students, is the Message of the Oriental Wisdom. I have given you its Inner Secrets of Principle and Practice. Use them wisely, discreetly, and worthily, to good ends and purposes alone. Do not prostitute your new-found Power to base and selfish uses, but employ it for the good of the race. Above all, beware of using it for the purpose of injuring others, or to take undue advantage over them. Remember, always that the
PSYCHIC SELF-PROTECTION

selfish, base use of Psychic Powers brings about a “boomerang-like” reaction and effect upon the evil-doer and evil-user. The Law is Universal—its Power cannot be mocked with impunity. Be a White Magician; but never don the garb and employ the weapon of the Black Magician. Deal with the Works of Light; not with the Works of Darkness. For, as ye sow, so shall ye reap, in the realms of Psychic Influence and Mental Magic. As the Ancient Sages said: “Wrong no man or woman, and render unto each his due.” And, remember the Psychic Golden Rule, and “Do not unto others (psychically) that which you would not have others (psychically) to do unto you.” Follow that rule, and you are safe, and above all just criticism. If your purposes, ends, and aims are “right,” then your Psychic Influence and Mental Magic are also “right.” This is the Rule. Be ye governed by it, if ye are wise!

FINIS
QUESTIONNAIRE

(LESSON XXI)

1. Is there a Rule of Psychic Self-Protection?
2. Describe the Principle of Immunization.
4. Describe the Natural Psychic Immunity.
5. What is said of the Weakening Effect of Fear?
6. Is there an Inmate and Inherent Power of Immunity?
7. What is said of Subconscious Psychic Self-Protection?
8. What is said of the Protective Aura? of Dynamic Egohood of Psychic Positivity?
9. What is meant by the “I AM” Consciousness?
10. What is meant by the Indwelling Super-Man or Master Self?
11. What is meant by Dynamic Consciousness?
12. What is the Awareness of Egohood? the Realization of Individuality?
13. What is the Something Within? What is the Focal Centre of Power?
14. What is the Seat of Mastery? the Castle of Self-Protection?
15. What Produces Poise and Power? what Dominion and Mastery?
16. What is the Method of Developing Dynamic Egohood Consciousness?
17. What is the Mantram of Egohood? the Assertion of the Master Self?
18. What is said of Inner Power and Dominion? of the Sun of Self?
19. What is meant by the Dynamic Centre of Power?
20. Describe the Hindu Teachings of Ahamkara?
21. What is the Mantram of Ahamkara? Its Inner Secret?
22. What is meant by the Pearl of Great Price?
23. What is meant by the Dynamic Mantram?
24. Protection?
25. What is meant by the Impregnable Atmosphere of Security?
26. What is the Hindu Psychic Protective Aura? How is it Produced?
27. What is meant by the Ring-Pass-Not?
28. What is said of the Reflection of Reaction of Adverse Influence?
29. What is the Place of Power in Psychic Influence?
30. What is said against Black Magic, or Misuse of Psychic Power, and about their Penalties?

[The above Questionnaire should be answered in writing, without reference to the printed pages of the lesson. Then the written answers should be compared with the pages of the lesson. In this way you extract the full meaning of the lesson, and impress it upon your mind.]