



# The Mystery Supreme





TREATISE NO. 3

# The Mystery Supreme



IN ENGLAND, SEVERAL DECADES AGO, A BOY WAS BORN. He came and his mother went. There was no rejoicing.

About the same time, in the forbidden land of Tibet, in a temple in the heart of inscrutable Asia, wise men were mourning the passing of a beloved brother lama, and mourning still more his infraction of their rigid code of conduct—an error which they held to be the psychic cause of his death. Believers in re-incarnation, however, they confidently expected his return before the passing of many years.

Though the two events took place on opposite sides of the world, though none imagined their connection at the time, though the one group spoke English, and the other an ancient Asiatic tongue, though the one was West and the other East, there was a link—it was ordained that in the boy just born the twain should at last meet. The boy's name was Edwin John Dingle.

At that time, the land of Tibet was practically a complete mystery to white men. Sheltered behind the highest mountains in the world, reached only by long, hazardous journeys through the most difficult terrain known, where fierce blizzards above timberline and interminable awesome precipices met the daring adventurer, the country presented a forbidding problem to the would-be explorer. Still more forbidding was the attitude of its rulers, who invariably turned back at its doors the few intrepid Occidentals who braved the obstacles with which Nature guarded this strange land. Marco Polo, in the days of Kublai Khan, some eight hundred years ago, thrilled the Western world with a spectacular story of his adventures in Tibet, being probably the first European ever to penetrate into this country—and he was followed by very, very few other Europeans up to the birth of the boy in England.

In other respects, also, this forbidden land was unique. Due to the barriers which Nature had given, it was the only land in the world which had enjoyed peace for thousands of years, for as far back as there is any record. It was the only country where the people and institutions could develop simply and naturally, could pursue the better



things of life, and probe the riddles of the ages, without interruption by war or conquest, without the gains of one generation being destroyed in the next. Wise were its leaders, during these many centuries, in keeping unsympathetic strangers out. Wiser, by far, than Western rulers, who are letting the monster of war and class hatred destroy civilization.

But there were certain strangers from Oriental countries who were always welcome in this mystic land. These were not the war-lords, or the commercial adventurers, or the high and mighty of the earth; nor indeed any whose life was confined to material things. But only those great souls whose humble lives were devoted to things of the spirit, the searchers after the truth of life and the relationship between man and the Infinite—especially when, by an austere life of self-denial and self-sacrifice, profound thought and great spiritual attainment, they had shown their worthiness to be admitted to the mysteries preserved through countless ages from the dim beginnings of man's enlightenment. For here was the Rome of Asia; not in a material way—but in a spiritual sense. To this very day—in China, India, Siam, Burma, and even in Japan—adepts and seers who have reached the pinnacle of spiritual understanding turn to this Mecca of Eastern Wisdom, make a pilgrimage, when possible, to Tibet, that they might taste of the surpassing knowledge in the keeping of a small group of wise men, the latest of an unbroken chain of sages extending back for thousands of years to the very dawn of history.

The mental and spiritual attainments of these wise men are almost beyond belief.

Well-known, responsible, and highly respected authors and educators have told of men controlling the heat of their bodies, raising one part to fever heat, reducing others to a low temperature, with the power alone of thought—or the power that thought awakens. They tell of men sitting naked in below zero weather for hour upon hour, and maintaining the entire body at such a fever heat that snow and ice around them are melted. They tell of men running from one place to another at a speed apparently impossible by physical means, holding fierce wild animals at bay with a glance. For hours at a time, some seem able to live without perceptible breathing. Captain Yeats-Brown tells of one who sat erect for forty-two days without food or drink, without bowel or kidney movements, in the state known as "samadhi." Though his limbs were rigid upon his being awakened, half an hour later he was able to walk away, apparently uninjured by the experience.

These wonders seem to be authenticated by reliable testimony, and the founder of Mentalphysics, which is the name given to the philosophy which Edwin J. Dingle teaches, has himself witnessed many of these strange occurrences. Though, in view of the fact that such things are not generally believed, he rarely speaks about them.

Other wonders, such as transferring their bodies across deep chasms by means of mind power alone, disappearing right before men's eyes, and appearing full view in one place, even speaking, when their actual bodies are miles away, are not so well authenticated. A number of writers whose word cannot be questioned declare they have seen these marvels.

Many travelers unanimously are agreed, however, that these seers possess remarkable powers of control over their minds, and their bodies, that they are profound thinkers with strange spiritual insight. This applies, of course, only to the higher lamas—not to those of lower status, or the populace in general. The latter are tolerantly permitted to follow any superstitious belief they choose. The pearls are not cast before those incapable of appreciating them. Only a few earnest seekers are initiated into the secret wisdom, and then only when they have demonstrated their worthiness through a period of years. The wisdom



of the Inner Circle is austere, devoid of the superstition of the masses of Asia, profoundly philosophical, the highest pinnacle of thought the world has ever attained. And the powers which this wisdom brings them, powers which no other modern philosophy gives, demonstrates its supreme truth. Those few Europeans who have been given access to it aver that no philosophy of the West compares with it in beauty, in power, and in giving what appears to be the final answer to the Riddle of the Universe. What these sages teach is, indeed, the basis of mystic Christianity. The knowledge they impart is in many respects similar to that knowledge which Jesus the Master imparted to his disciples, and about which Saint Paul wrote in such a classical manner as not fully to be understood by the uninitiated even today.

## II.

Whence came this great wisdom?—this lore that cannot be given to the multitude, because it is beyond the multitude's comprehension,—this thought that must necessarily be confined to the select few mentally and spiritually capable of reaching its prodigious height,—these powers and secrets which the occult schools of many lands and many ages have been seeking in vain? And why is this wisdom centered in Tibet?

For the answer to these questions, we shall have to go back beyond the dawn of history. Sixty thousand years ago, according to some scholars, a white people, now called Indo-Europeans or Aryans, inhabited the vicinity of what is now Pamir in Siberia. They were a noble race—the forefathers of European civilization, as well as the civilization of India. Their language, their grammatical forms, persist to this day in English, in Latin, in classical Greek, in German, in the Scandinavian tongues, in the ancient Sanskrit of India and Tibet. For some reason lost in the dim reaches of the past, this noble people scattered. Part emigrated West, and became Germans and Scandinavians, part settled in prehistoric Greece and Italy, and later established the great civilization which flourished there. Through the Danes, the Angles and Saxons, and later the Normans who conquered England, the modern Englishman and American are Indo-Europeans, descendants of that noble original race. Part of the original people moved south and east, establishing the great civilizations of Persia and India. According to philologists, the common ancestral language from which modern and classical Indo-European languages sprang, existed at least twelve thousand years ago, and showed at that time the high development of a superior race.

What was the secret of this great race?

Why was it later to take the leadership of the world?

In Europe and America, it is responsible for the great strides of modern science and technological civilization. In ancient Greece, it developed a poetic and artistic genius that has never since been equalled. In Greece, too, and in India, it reached the highest summit of thought and philosophy—austere immensities, beautiful conceptions, penetration of ultimate truth so profound as to amaze modern thinkers.

These white cousins of ours, the Aryans, some thousands of years ago invaded India from the North. The exact date is still a mystery. But in the dim beginning of history, we find them, true to their noble traditions, the rulers of the country, kindly, civilized, but careful as are their modern cousins—Englishmen, Germans, Americans—to keep their white blood pure. To this end, they had established a rigid caste system, to prevent marriage between the white ruling classes and the dusky aborigines of India. In the march of the centuries, this caste system failed of its purpose, and today only a few of the nobles and princes of India are pure white.



In the times of the Vedas, variously estimated at 3500 to 8500 years ago, we find these benign, cultured, thoughtful people, still pure white—developing a philosophy—showing unique concern for spiritual matters, for truth, beauty and social progress. More, they tolerantly fostered religious freedom and independence of thought; contemplation of the riddles of life became a ruling passion. Two thousand years before Copernicus, they discovered that the earth was round, that the sun never sets. Some scholars trace to them the invention of algebra and the beginnings of astronomy.

Among their amazing discoveries were two which quickly show how far in advance of their times these great men were. These two most profound steps forward were these:

1. That matter is not what it appears to be—that its solid appearance is just an illusion.
2. That within us is a **subconscious mind**, tremendous in power, distinct from our conscious minds, our intellects.

Only recently have we in the West made these discoveries. We have just learned that the atom is in itself a comparatively empty space with a few electrons whirling around a proton like the planets around the sun, and that matter is a form of energy—that in the material universe all is just a form of energy and that **nothing is what it appears to be**. We have just learned that our intellects, our conscious minds, are but the surface ripples of the vast unconscious within us.

## Other Discoveries Made

What giant intellects these white cousins of ours in ancient India must have had to discover this twenty-five hundred or three thousand years ago! But they made still greater discoveries. Whereas we in the West applied our thought to outward and material things, these sages knew all this to be an illusion, applied their thoughts to inward things, searched their own souls, probed the subconscious mind for the secrets of the universe. They became masters of applied psychology—acquired a proficiency in it that, even today, baffles our scientists of the West. They discovered that looking within was the shortest road to wisdom, and thus were three thousand years ahead of the Western thinker who looked to the outer world for his knowledge. They developed powers of concentration, will, vision and inspiration, powers which manifest themselves in seeming miracles unexplainable even today to Western minds. They reached heights of thought and understanding of the Cause of all things—possible of comprehension only after training in their methods—mysteries too deep to be put into mere words, which may be known only by being experienced.

Such power—for good or evil—did this knowledge give, that the sages carefully guarded it from the unworthy. Especially did they safeguard their methods of training. What **could** be vouchsafed to the public was disclosed in the Upanishads, the Bhagavad Gita, the teachings of the Buddha, and various other classics, written in Sanskrit, the language held by scholars to be the purest known form of that mother tongue of the Indo-Europeans of twelve thousand years ago—the language closest to the original tongue of the American, the Englishman, the German and the Greek; the language reaching farther back into the ages than any other, so far as can be known today.

For several hundred years this wisdom flourished, and India flourished. Abstract wisdom united with practical psychology. Only today are we in the West beginning to understand what they knew then of the powers and functions of our minds. And they learned to apply this knowledge to the problems of life, to the strengthening of character



and personality, to mastery of circumstance and their physical well-being, in ways which even yet are little known in the West.

But the inevitable happened. Every civilization, sooner or later, goes into decline. The noble blood of the proud, intelligent Aryans became less and less pure, leavened with that of their dusky subjects. War, over-population, turmoil and strife took their toll. Like many another originally beautiful philosophy, the wisdom was changed by priests to suit their own ends. Wise men, who scoffed at idols, were themselves worshipped as idols a few hundred years later. Because the multitude could not be won with stern and abstract conceptions above its comprehension, superstitions and incantations were added; so that certain great religious organizations flourishing in India, China, and Japan today are but caricatures of the marvelous original wisdom, using the names of great seers and sages in vain—and India itself sank into the mire of ignorance and depravity characterizing great sections of it today.

### III.

Amid all these changes, was the great original wisdom saved? Yes—thanks to that land which was free of strife and war—Tibet, protected by Nature herself with barriers insurmountable to the greed and war lust of surrounding nations. Here, men of Mongolian extraction were to preserve for the Indo-European the original wisdom of his own white race, to be given back when he showed himself ready for it, or when, as now, the barriers of Nature seem no longer sufficient to protect the sanctuary.

In India, the secret wisdom was passed along from master to pupil, from wise man to wise man, for countless ages, beginning, perhaps, six or seven thousand years ago. Thus, through an unbroken chain of wise men, a chain that had its beginning before the dawn of modern history, the priceless knowledge was saved for use. Before the chain was broken, before the wisdom was too much changed by the vicissitudes of India, one of this chain of wise men, about twelve hundred years ago, established himself in Tibet.

The name of that link in the chain who brought the wisdom to Tibet twelve hundred years ago was Padma Sambhava, professor at a great university in India and a man famous throughout the country for his mastery of the occult. With him he brought old manuscripts, secret documents of various kinds written in Sanskrit, that ancient original language of the Aryan—many of which were hidden with mystic ceremonies for a future age when mankind was to be prepared for the understanding of their mysteries. He brought with him, also, it is said, eight sages, each an adept in a different branch of the wisdom. And from that day to this, succeeding groups of wise men in unbroken chain have preserved and practiced the original wisdom of the Aryans of India—much of it too sacred and too potent to be written, spiritual revelations of astounding power only to be disclosed in secret and by word of mouth to those rare sages considered worthy of the trust—a small group in each generation.

For twelve hundred years, one group succeeded another in the land of Tibet, each passing along to the next the potent wisdom, until the time, a few score years ago, when the boy was born in England and the latest group of these wise men were looking forward to the return of the brother lama who had just passed away. Did they foresee that this boy, born on the other side of the world, descended from the same noble and superior Indo-European race which had produced the wisdom they cherished, was later to visit their land and be welcomed as the reincarnation of their deceased brother lama? Did they exert their strange occult powers to draw this boy from the other side of the world, to mould his life and his desires in such a fashion that he was



irresistibly, fatefully, unceasingly constrained to turn his thoughts and footsteps toward the Far East?

No one knows but they—and they have kept the secret. But the boy, from earliest years, was fascinated by everything pertaining to mystic Asia. Maps entranced him, geography was his chief interest, and the longing to visit remote and ancient countries was overwhelming.

#### IV.

Gradually he absorbed the spiritual, scientific and materialistic culture of the West, as well as its enterprise, ambition, and physical and mental efficiency—little aware of the great enterprises that lay ahead for the years to unfold. One branch of his studies during his apprenticeship, to his great delight, was the preparation and printing of maps, so that his predilection for geography, for probing into the mysteries of far lands, thus found its earliest outlet.

Grown to manhood, Edwin J. Dingle acted for a short time as a reporter for various English newspapers, traveling in the British West Indies and elsewhere. Meantime, true to the inner impulse which turned his thoughts always toward the East, he looked for and found his opportunity. After competitive examinations, he was selected for a position in Singapore. With high heart he set out upon the long journey. A strange feeling came over him as the ship neared his destination. Instead of going toward a strange land, he seemed to be coming home after a long journey. Here he joined the staff of a newspaper—the Straits Times. He entered with vigor into the life of the foreign colony, as any young man would. He made a success of his job. Opportunities in other fields were open to him as to any enterprising Englishman of that day and time. The world was crying for the products of the East, soon rubber was to make prodigious fortunes for many of his friends. China was to establish the Open Door. Money seemed to flow like water.

But the feverish life of the foreign colony soon lost its attraction for the young man. Among various races of the East which poured through this transfer point of Asia, he noticed certain individuals who appeared to have a calm strength superior to the nervous energy of the European. When in their presence, he felt as if they had some source of power unknown to the frenzied circle of Occidentals. They could be happy without excitement, successful without worry, enterprising without fear, courageous without bluster, apparently unconcerned with the business of living or making a living, but quietly efficient and capable nevertheless.

One of these thought-provoking individuals worked in the printing plant. There seemed something mysterious about him, as if he were a great man in disguise, occupying his humble position only for a time. The deference accorded him by other employees confirmed the impression. The young Englishman found himself extending to this sage an involuntary respect, an unconscious reverence. He found himself, also, doing favors for the mystic, establishing a friendship that gave genuine satisfaction.

One day the sage asked young Dingle to come to a nearby temple at a certain hour in the evening, to witness an important ceremony. He went. Presently, in a corner of the temple courtyard, he saw pieces of iron being heated in a forge. In another corner was the sage, almost naked, going through breathing exercises such as the young man had never before seen. As Mr. Dingle says, "It was the first time I had ever seen a man really breathe."

After a time, the attendants at the forge came across to the sage, carrying with tongs two red-hot pieces of iron, upon which iron straps were riveted. They knelt at the feet of the sage, and placed the pieces of iron beneath his feet, securing the straps over his insteps and around his ankles. While the young man looked on in amazement, his friend



then walked slowly across the courtyard and back in what he now saw were red-hot sandals. Returned to the starting point, the sage sat down, while the attendants quickly removed the sandals. Fearful that his friend had been hurt, the young man hastened across to him, but could observe no injury. Hardly able to believe what he saw, he put his finger on the iron to see if it were really hot, and burned himself severely. Though this happened several decades ago, to this day the scar of that burn may be seen on the finger of Mr. Dingle.

The skeptical may say that the young man was hypnotized, and merely thought he saw all this. But many other travelers in the Far East report seeing similar incidents. Recently an Eastern mystic walked through a fire trench in London, observed by many newspaper men. Another mystic visited New York City, and repeated the performance before hundreds of people. Photographs were published and motion pictures made. Newspaper reporters published accounts of the performance. It is hard to believe that the cameras were hypnotized, even if the people were.

From that day forward, the young man became a disciple of the Sage of Singapore. He was instructed in certain methods and practices. He sought knowledge of the teachings of the East wherever he could find it, in books, manuscripts, from well-known mystics, and in temples. After he reached a certain point, however, the sage refused to teach him further unless he made a long pilgrimage. At first this requirement seemed insuperable. The young man, bred in Europe, could not look with Oriental equanimity upon giving up his splendid position, his brilliant prospects. These were no light matters. But the sage (or **guru**, as teachers are called in the East) was adamant.

The influences which had guided the young man's predilections from childhood finally prevailed. True, however, to his practical European training, he sought for a way to make his pilgrimage self-supporting. The Boxer Uprising having been suppressed, the eyes of the world were upon China. He decided to make his pilgrimage in the remote interior of that country, sections which at that time were little known, and to syndicate the story of his travels in newspapers throughout the world. Thus he was able to provide himself with a caravan for the journey, pack animals and natives to accompany him. The animals were used for supplies, cameras, instruments, the requirements being that the young man should travel on foot after reaching the interior. This he did, except for short boat trips, and an occasional ride to the next town when injured or sick.

## V.

The story of that pilgrimage is partly described in "Across China on Foot," a book written by Mr. Dingle, first published in 1911, now reprinted as part of another book, "Borderlands of Eternity." Though his trip was undertaken during the chaos following the Boxer Uprising, through many sections where a white man had never before been seen, though he had many hairbreadth escapes from bandits and twice from tigers, Mr. Dingle never carried a gun. He suffered from broken limbs, tropical diseases. Several times he recuperated in temples in the remote west of China, pursuing, meantime, his search for the Inner Wisdom, advancing always in his understanding of esoteric methods. The pilgrimage was a long one. Arrived in Upper Burma, almost dead from the hardships he had undergone, he saw his teacher again, and was told "**They are waiting for you in Tibet**"—nothing more.

Arrangements had already been made for Mr. Dingle's transportation to Rangoon, and thence to England. It was doubtful whether he would live to complete the journey. It was almost certain that he



could not survive the arduous trip to Tibet, over mountain passes more than three miles above sea level, exposed to cold and fierce storms, and with, in that day, practically no conveniences for travelers.

How powerful must have been the influences which impelled him to undertake the almost hopeless journey! True, Tibet, in the heart of ageless Asia, had been his dream since boyhood. That isolated spot on the map had always fascinated him. Wondrous were the tales about it which he had heard in various temples. Intriguing were the conjectures of the books he had read, for, at that time, the country was practically a complete mystery to Occidentals. The Younghusband Expedition, by which England had attempted to invade the country in the nineties, had been unaccountably turned back without a battle. Its rulers forbade the presence of white men in any of its sacred cities. "Forbidden Tibet" was the name the world had given the mysterious land. Even the most daring man in the best of health might have been deterred from an undertaking fraught with great hardships, danger, and uncertainty. But a caravan was hastily assembled and Edwin John Dingle set out upon the journey.

Entering Tibet from the East, the young man had not gone far before a strange feeling came upon him. Scenes were vaguely familiar. It seemed as if he had traveled this route before. Every day this feeling grew stronger. He could anticipate the scenes which would greet him as he turned the next bend of the trail. Finally, he arrived before the entrance of a temple. Every stone was familiar to him. A feeling of great relief and contentment came over him, as if, after many years, he had finally arrived at the memory-cherished home of his boyhood.

As he entered with awe the strangely familiar temple, the young man's overwrought body at last collapsed altogether. For four days and four nights he remained unconscious. On the fifth morning he awakened, the crisis past. As his eyes opened, there stood, between him and the doorway, a benign old man.

## VI.

Presently the old man said, "Art thou glad to be back?"

The young man was so confused that the question was repeated. Then he replied—"Glad to be back . . . glad to be back—Back Where?"

The young man knew that never in his lifetime had he been in this place before.

Finally the sage explained that in a former lifetime the young man had been one of the lamas in this very temple. He and the old man had been boys together. In his former lifetime the young man had disobeyed the rules of the order and had met a violent death. He had been reborn in England, while his boyhood companion had lived on at the Temple. Hence the young man's fateful urge to be always on the move until he came to rest at last in this ancient Tibetan Temple.

Whether or not all this was true, the young man did not actually know, at the time. Whether he has since learned that it was true, is something he will probably never tell. "Have no tongue" is the precept of the East regarding certain sacred matters. But, whether true or not, the sage believed it, and therefore welcomed the young man as the cherished friend of his boyhood, giving the greatest gift in his power—wisdom of the Inner Circle in Tibet which had been cherished for thousands of years. Fortunate was the young man; otherwise he would have received only the elementary view with which most other visitors to Tibet must be content. Even more fortunate was he that this particular sage had a personal interest in and a love for him. In Tibet, as in all other countries, the truly wise ones are few and far between. Here as elsewhere, many are called, but few are chosen. Among the



lamas themselves, few are those who may be called "masters." Indeed, every resident in a lamasery is called a lama, some of them being mere laborers and artisans.

The young man, living in that Tibetan temple, found his years of previous study and practice of the mystic wisdom of the East had prepared him for the "post-graduate" teaching which was now given him. Nevertheless, as the time for leaving approached, he was profoundly shocked when his master said—

**"THERE WILL COME A TIME, MY SON, WHEN  
NOTHING WILL CONTENT THEE BUT TO TEACH."**

For he felt wholly unprepared for such a task. Wisdom brings humility. His wise master knew that he was unprepared; but after many years more of study and practice, during which the wisdom learned became a part of his very being, the time predicted finally came "when nothing will content thee but to teach." **Since 1927 that has been his mission.**



## **An Invitation to You**

In 1914, now in business in Shanghai, Mr. Dingle, published his "New Map of China." The publication of this bi-lingual map at once established his reputation as a geographer. The "New Map of China" was an unqualified success, and it at once became China's standard map, used throughout the world.

Then he conceived the idea of coordinating and correlating an immense amount of data on geographical and economic conditions in China into the form of a gigantic gazetteer. He set to work, gathered around him nearly a hundred correspondents all over China, and in 1918 there was issued from his own firm in Shanghai, The Far Eastern Geographical Establishment, "Dingle's New Atlas and Commercial Gazetteer of China," a monumental work of some million and a quarter words and scores of technical maps, graphs, indices and so on—the largest book that had ever been printed in China.

He also published the "New Atlas and Commercial Gazetteer of the Straits Settlements and Federated Malay States"; established and edited a weekly journal in Shanghai called "China and Far East Finance and Commerce," often called the "Wall Street Journal of China," and wrote several other authoritative works.

We can thus understand that the years between his leaving the Orient and his retirement to California in 1921 were very busy years.



Meanwhile much of his time was given to further pursuit of the Wisdom of the East, study in other temples and contact with other great teachers, as well as to the daily practice of the methods he learned.

### AMAZING CHANGES IN STUDENTS

Today, Mr. Dingle's mission is to teach discerning seekers throughout the world. The methods are simple and easily followed. A short period of daily practice and the student is often amazed at the changes that occur—the indescribable experiences that result—the faith, courage, confidence and power—the improved health, greater abilities, and the success in material as well as in mental and spiritual ways which often follow.

### HOME-STUDY INSTRUCTION

Instruction in these methods is offered by The Institute of Mentalphysics, a school founded by Mr. Dingle, and devoted to the teaching of what is actually mystic Christianity. It offers Home Study, as well as class Instruction. As in most other **private** educational establishments, tuition is required of students. Fortunately, the cost of instruction is nominal, due to the generosity of many grateful students who give more than the customary tuition. Mr. Dingle personally supervises the educational program for students.

### 30-DAY MONEY-BACK OFFER

Every reader of this booklet is invited to apply for instruction. As the student practically enters a new world of ideas and experiences, it is impossible to give an adequate description of the course. Only the course itself can reveal that new world. Rather than give an inadequate description, we prefer to let the course speak for itself. In such circumstances, the only fair thing to do is to refund the enrollment fee of those few students who find the teachings too unusual, possibly too much at variance with customary modes of thought, for them to accept. **In all such cases, the enrollment donation is refunded—provided the initial instructions are returned to The Institute within 30 days of their receipt.**

Fortunately, such cases are comparatively few. In Siam, India, South America, Africa, Australia, as well as in Europe and North America, students of Mentalphysics are to be found. They now number many thousands. "The sun never sets" on students of The Institute of Mentalphysics, the First Church of Mystic Christianity.

Be one of them. Start to seek that "dominion" promised you by the great prophets who knew whereof they spoke—over life and death,



over circumstances and fear, over success and failure, over disease and want and frustration. Learn the Way of Power, of Joy, of Strength, Victory and Peace. **Enroll today!**

### **IMPROVEMENT OF MIND**

Recent scientific discoveries of the vast power of the unconscious mind show that within all of us is a great source of intelligence, of strength, of inspiration, sublime confidence and courage that can overcome almost any obstacle, and make of ourselves and our characters what we will. The apparent miracles of faith, the great achievements of people thus inspired, are demonstrations. But, with Western methods, too few people find themselves able to **reach** that vast Power within. In the Orient, Mr. Dingle found easier methods, readily used by any ordinarily intelligent person.

Through these methods, hundreds of students have found relief from fear, timidity, inferiority complexes, worry and various other negative habits. Many report rapid increase of their talents, their abilities in their chosen fields of effort, greater acumen and mental power—often resulting in better positions, increased income, and enlarged opportunities.

### **IMPROVEMENT OF THE PHYSICAL BODY**

Mentalphysics, in great measure, devotes itself to the development of the greatest bodily health and strength possible in the student. Today, the power of mind over body is a commonplace—every student of the modern psychology realizes that within us is a strength never before realized, which can accomplish apparent miracles in the conquest of illness and the prolonging of life, in retaining youthful vigor and handsomeness for many years longer, and even in rebuilding weakened and invalided bodies.

But the Tibetan method of reaching this great power of the unconscious mind is far different from the methods used in the Western world. They are many respects similar to the methods that the early Christian mystics used. After using these methods many of our students report amazing results, never before achieved by other systems. Even if you think you are in good health, try these methods and learn how much more vitally alive, how much stronger, how much more immune to disease, how much more youthful, you **CAN** be. Learn what it is to be master of a splendid physical body, ready to meet any emergency that arises with indomitable courage and confidence, enjoying every moment of the long and victorious life it enables you to live.

### **BUILDING OF CHARACTER**

Mastery of mind and body leads naturally to increased physical and personal magnetism. When you feel that within you is an unconquerable power, always awaiting your command, you really become the splendid, admirable, divinely capable person you ought to be. The



world stands ready to pay homage to such a person, to give its choicest gifts of friendship and influence, and to follow such leadership. Poise and charm, magnetism and character, are the natural attributes of one who finally comes to know the real power within him.

### **SPIRITUAL DEVELOPMENT**

Mentalphysics is not designed to take the place of your religion. It is a method—not a creed. Most religions teach that there is a spark of the Divine in every human being. Mentalphysics enables many to realize this more clearly, to feel THE PRESENCE of the Power Within, by whatever name it is called. It draws the earnest student closer than ever to the Supreme Power he worships, gives him a feeling of sublime kinship with God and all the world, comforts him profoundly, inspires him with hope, with confidence and with exalted ideals, and arouses in him a deep reverence for and a boundless gratitude toward the Creator. It tends to give him more faith than ever in a worthy religion, and leads him to a conception of life and his place in it that is unutterably beautiful. It promotes a deep feeling of JOY, which in itself has profound effects upon the physical and mental man, and is the first essential of inspired work and a magnetic character.

## **Mentalphysics Offered At Minimum Cost**

Though the benefits to be expected from Mentalphysics should be worth hundreds, even thousands of dollars, we ask Initiates only for sufficient donations to carry on the work. There is necessarily expense incurred in record keeping, in preparing and issuing the messages, preparation of printed and photographic material. This and the constant enlargement of our efforts require a small minimum donation from each Initiate. The required donation, to be sent with the information blank, is \$5.00. This is sent to us before study can begin. Thereafter, the required monthly contribution is \$2.00. If student wishes to discontinue, he may do so at any

time by notifying us to that effect.

By continuing this monthly contribution, you have the right of advancing in the Great Revelation as far as you desire to go. So long as you remain a member, four messages monthly will be mailed to you. Many find the messages so inspiring and helpful that they NEVER want them stopped, but the very first messages that you receive should show you that you are well on your way, and not long thereafter you should begin to perceive ACTUAL RESULTS. We urge all students, however, to complete the entire twenty-six week Initiate Course, in fairness to themselves and their own wondrous powers.



# HOW THE GREAT MESSAGES COME TO YOU—OUR METHOD OF PRESENTING THE SCIENCE OF MENTAL- PHYSICS

Every thinking man and woman, young or old, is consciously or unconsciously seeking what Mentalphysics teaches.

When you enter as a member of the Institute of Mentalphysics, this is your official procedure. During the whole of your progress,

you are in direct touch with your Guide, Edwin J. Dingle, our Preceptor and President of this Institute. You are dealing with a human, helpful and considerate man, who has made your troubles and your purposes the study of many years.

## YOU RECEIVE UPON ACCEPTANCE

1. *First Week's Message* — "Guidance for the Initiate" — a manuscript of great usefulness and profound interest.

2. *Second Week's Message* — "Entering the Gate" — a manuscript unfolding your tremendous possibilities.

3. *Photographic Material* — illustrating practices for you to make use of immediately in forwarding your purpose.

4. *Printed Matter*—explaining some of the principles, so far as we can know them today, behind the strange methods.

5. *The Method Itself* — the first revelation, which you can

apply at once, and see the effect for yourself.

NOTE: The methods and practices, effective as they are, can be used by anyone of ordinary intelligence. The principles, however, are given for those keen minds who delight in scientific and philosophical inquiry. Enough is offered in the first installment alone to give to such a month's rare adventure into little known but astonishing mysteries of life. Many of them are today unexplainable until science has advanced a thousand years or more. We only know that they work—how and why must be left, in a great measure, for future ages to discover.

## YOU RECEIVE EACH MONTH THEREAFTER

Four weekly messages and photographic material. Methods for special purposes. Practices designed

to mould your life, in all aspects, into the beautiful and triumphant pattern in which it *can* be moulded.

## AFTER 26 WEEKS

Complete review of your progress, with full examination at no extra cost to you. Then, if examination is satisfactory, you are

given a Diploma signed by the Preceptor Emeritus, testifying that you have successfully passed the examination.



# Use This Form for 30-Day Test

## METHODS OF POWER AND MASTERY

THE INSTITUTE OF MENTALPHYSICS  
213 SOUTH HOBART BLVD.  
LOS ANGELES, CALIFORNIA

Subject to 30 days trial, please send me the manuscripts, printed matter, photographic material, etc., which an Initiate Member receives upon enrollment. The \$5.00 deposit required is enclosed. BUT THIS \$5 IS TO BE RETURNED TO ME, if I choose to return the material within thirty days after receiving it. If I keep it longer

than thirty days, you are to continue the weekly messages and all services to which Initiate Members are entitled, for which I agree to donate \$2.00 monthly. It is distinctly understood that I may discontinue donating the two dollars monthly at any time I choose, simply by notifying you to discontinue the lessons.

Name.....

Address.....

City.....State.....



## Which Great Gift Do You Choose?

Show below the First Purpose you intend to achieve. Put a cross in one of the little squares below to show your choice:

- |  |  |
|--|--|
| <input type="checkbox"/> Greater Health of Body  | <input type="checkbox"/> More Self-Mastery                         |
| <input type="checkbox"/> More Power to Help Others   | <input type="checkbox"/> Greater Talent in My Chosen Field         |
| <input type="checkbox"/> More Poise and Culture  | <input type="checkbox"/> Greater Faith in and Love for God         |
| <input type="checkbox"/> Greater Influence over Others   | <input type="checkbox"/> More Knowledge of Life's Mysteries        |
| <input type="checkbox"/> Relief from Worry, Fear or Grief  | <input type="checkbox"/> Relief from Paralyzing Ideas of Handicaps |
| <input type="checkbox"/> The Peace and Comfort of True Wisdom  | <input type="checkbox"/> A Joyful, Inspired, Beautiful Outlook     |
| <input type="checkbox"/> Longer, Glorious Life   | <input type="checkbox"/> More Beautiful Home Life for Family       |
| <input type="checkbox"/> Greater Success in Business or Profession   |  |
| <input type="checkbox"/> Greater Intelligence and Mental Power   |  |
| <input type="checkbox"/> Secret Purpose. If you wish, hold your purpose secret, and put a cross in this square. Sometimes this is best, especially if others are concerned and you wish to respect their confidence. |  |

Enclose \$5.00 money order, personal check, bank draft, or currency. Checks or money orders should be made payable to The Institute of Mentalphysics.



# DO THE DEAD RETURN?

Reincarnation is touched upon in this booklet simply to show *WHY* the Tibetan Lamas took such an unusual interest in Edwin J. Dingle and gave him such extraordinary opportunity to learn their methods. Had they not believed he was one of themselves returned to life as an Englishman, it is doubtful whether their mysteries would have been disclosed to him.

Mr. Dingle confines himself chiefly to teaching the **METHODS** he learned from them — methods that can be and often are used effectively, irrespective of whether the student adheres to one religion or another, holds one belief or another. His purpose is to teach not the religion but the **PRAGMATIC METHODS** which are a factor in many of the unusual attainments of the sages.

The reader who is curi-

ous about the doctrine of reincarnation will find it interesting to read early Christian writers of the first and second century A. D., particularly Origen. Among Christians the belief was widely held until the fifth century A. D., when an ecclesiastical council discarded it. Here are quotations from the Bible which indicate that Jesus, his disciples, and the Ancient Jews *MAY* have taken such a belief for granted:

"But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. likewise shall also the Son of Man suffer of them.

"Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:12, 13

"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." Matt. 11:13, 15

Certainly it could not be plainer that John the Baptist was a reincarnation of the Prophet Elias. Whether such reincarnation was considered exceptional, or whether it was looked upon as the lot of all people, the text does not make clear.