PRACTICAL OCCULTISM

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PRACTICAL OCCULTISM

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APROPOS THE OCCULT

We cannot revert our minds these days, but we hear of the occult. Occultism, in various forms, is becoming in a tremendous and may be dangerous sense the fad of the world. The danger is evident in the important fact that the occult is so glibly handled by those who know it so little. There are those even like a child, ignorantly playing with fire, employ occultism for commercial and selfish purposes, and hourly curse themselves through the law of reflection. They invariably become neurasthenic.

Occultism, in no sense, signifies the tinkling of astral bells, the gibberings of earthbound souls, and similar mob-attracting phenomena. The greatest occultist is the greatest child; the greatest occult vision, the vision of the spirit; the greatest occult deed and rarest, the unselfish deed. Thrice blessed by the Karmic Deities are such who, in unison with the True White Brotherhood, perform the simplest act of kindness, and employ

the higher senses and the soul-faculties in a simple, humble spirit for the benefit of the fellow-man.

The Samana Gotama, the Buddha, told his Arhats and chelas never to perplex themselves concerning four certain truths: one of these truths was relative to the psychological powers which evolve with soul-development. Another great teacher, Bhagavan Sri Ramakrishna, instructed his disciples that psychological phenomena, in themselves, had a tendency to lead the seeker after Truth in vaingloriousness from the noble path leading to the goal. It is related that, on a certain occasion, when a disciple said: "Master, I have acquired the power to read the human heart," he replied: "Shame on thee, boy, for following such practices." The learned Swamije Vivekananda, who so ably taught the philosophy of the Vedanta in this country and Europe, and was a disciple of Bhagavan Sri Ramakrishna, explained in a simple manner in his "Raja Yoga" those truths of psychology known to India for countless generations. His book was the result of the abnormal curiosity concerning the occult he found rampant in this land. Personally he never countenanced its practices. His religious aim was higher. Yet, it is said of him, when a

Chicago millionaire ridiculingly insisted that he display occult powers, he simply looked in the man's eyes. Later the man declared: "In that look, I felt as if my entire life lay like an open book before the swami."

India, that land of enchantment and magic, has produced also those sages who advised the people to turn their gaze from occult distractions to the vision of the Self and the Eternal.

PRACTICAL OCCULTISM

The Philosophical Ideal

Practical occultism is a method of realizing the deeper psychological and spiritual life potentially existent within every creature, and which bears a practical significance to the daily experience of ordinary life. Higher truth, vision and life are not only for the great and eventful occasion; they should as well serve in every moment, even the most commonplace; for it is only as the psychological life becomes the normal every-day life that the path can be trodden and the goal finally reached. Above all, to understand such a practical view of occultism we must get away from the obsolete, perverted conception of occultism which obtained in those earlier days when interpretation of the occult had its first apostolate in the Blavatsky coterie. With the coming of Oriental philosophers and psychologists to this country, and with the efforts of scientific investigators such as Muller, Carus, Rhys-Davids, Oldenburg and others, a higher understanding of

the truly occult was given expression. The "sham" side, the element of the ominous and of the mystery-mongering, was divested of its meaning and influence and for it was substituted that religio-psychological definition which is to-day accepted by leading thinkers.

Occultism is the modern revelation and symbolism of an ancient and well-guarded system of psychological philosophy involving a knowledge of psychology in comparison with which our modern psychology is relatively less fundamental. Occultism finds its greatest significance in the attainment of self-knowledge, that attainment which was suggested by the Greek of Pre-Socratic times. This self-knowledge is not merely a metaphysical conception of the nature of man. It has nothing to do with philosophy, for it is purely psychological. It is a psychical discovery of the essence and action of the mind and the control and direction of the will in relation to it.

The mind is usually considered either as an intangible abstract something having a nominal existence while its real existence is confused with the physical brain. There are even those who think themselves enlightened who persist in such a view. They speak of all thought as inseparably dependent upon the action of the molecules of the brain and the condition of the nerve centers. To

them thought is but a secretion of the brain. This opinion is of little importance apart from a philosophical sense, but, in the light of any system of metaphysical speculation, it becomes a dividing line between the materialistic and spiritual thought.

The average person accustomed to viewing the external perceptible universe as the solely existent accords to it a greater reality than to his personal self. The visible and the tangible are alone real to him. The personal self is regarded as a shadowy reflection of the actual, external world. Naturally, his relation in conduct to such a theory is expressive of the material attitude taken. It is necessary to discuss the philosophical side of occultism because this is of singular importance and because it is by it alone that occultism can be understood and put into practice. So long as man believes himself to be identified with the outer world, so long as he believes he is under its provision and control, so long as he disbelieves in the superior reality of himself, so long will he remain ignorant of the occult and unaware of the great blessings and power which such knowledge imparts.

In all activity the mind finds that it stands apart from the world of phenomena. The percipient self is distinct from the perceptible world.

Occult teaching distinguishes and emphasizes the comparative reality of the two and gives a permanence and reality to the percipient self that it denies to the phenomena perceived by the self. In Western thought the exact opposite position has been maintained. The external sense-world has been considered the sole reality, if not in theory, at least in practice. The soul has received only a quasi-importance. This extremely narrow conception has marked its influence upon Western religious sentiment so that, to the Western mind, the soul, after it has separated from the body, is definable only as something rather vaporous, airy and abstract than real, and of more importance and more vitally existent than the physical body which was its instrument of expression during the physical life. This has made the after-death states of Christian conception so ridiculously physical. The conception drawn in vital contrast to the reality of sense experiences, gives man a purely physical heaven and a purely sense life.

This dual conception of reality, of life and soul is of vast occult meaning. If there is more of concreteness to the outward arrangement of things, then the inner soul has a relative existence and importance in comparison with the practical matter-of-fact circumstances we find in the world of physical association. It becomes, as it were,

subjected to the more real outward world and is hopelessly controlled by it.

Occultism begins by affirming the existence of the soul and asserts that it possesses a deep reality and a permanence of life that cannot be ascribed to anything different from itself. This being true, the soul is free, free to express the latent divinity, omniscience, power and bliss which form its essence and true self. It will be unhampered to inaugurate a spirit of self-control by which, in turn, it will learn, little by little, to control the outward condition of things. In this lies all the disputation of occultism.

Occultism is the word used to designate the evolution of those powers and that attenuation of the moral consciousness which develop with the growth of self-control and self-regulation, which develop with the quest of Truth and the recognition and the assertion of the spiritual and of the superiority of the mind over anything with which it may come into contact. By controlling the lower self by the higher we control the substance and the life-force which composes the lower nature within. By controlling this substance and life-force we control Nature itself, which moves under the same law and is composed of the same substance and force of which the ego itself is composed.

The Mental Ideal and Psychic Control

Since the birth of the human instincts the majority of men have been concerned with what happened outside of them. They have payed attention to the forms, events, circumstances and conditions which come under the heading of phenomenal existence. Rarely did anyone make effort to discover the mind which all these material things affected and which, in turn, had their meaning and existence through its perception. The Upanishads say it is in the nature of the mind to peer out into the world of the senses. It projects itself and the senses upon the phenomenal world and, once this projection has taken place, it becomes a fixed habit. The mind, actuated by external impress, throws itself about the cause of the impress and occupies itself solely with what it has covered, little heeding the fact that it itself is all that it perceives, that what it perceives is only a mode of self-manifestation. It pays no attention to the working processes which produce the manifestation. It does not consider the mind itself. It considers only that which is the symbol of its activity.

Wise men, however, seeking self-knowledge and immortality, have turned the mind upon itself and therein found truths from which religion was

born and the higher philosophy, from which were born those spiritual perceptions and psychological powers which are having their initiative development in our modern clairvoyance and clairaudience. This is the central fact in all occultism—the centralization of the mind upon itself. This can be accomplished, however, only when the mind has changed from that shiftless, crowded condition which accentuates its normal activity and when it has developed a condition of self-possession, reflection and repose which manifests in concentrated attention. It must be allowed to fix itself upon one thing alone, that of self-discovery. Other foreign strains of thought and feeling must be ejected, so that the mind remains absolutely and wholly busied with the task set before it.

The soul of the mind is the only illuminative power in the entire universe. It spreads its light over objects and interprets and names the phenomenal universe accordingly as its light casts its varied brilliance and power, and accordingly as its brilliance on some things contrasts with the shadows its brilliance varies. It being the only light, it is only by the mind that the mind can be known, its field of activity explored, its past changed into different characteristics, its present ameliorated, its future specifically determined.

When the mind sheds the brilliance that it imparts to the external world on its own inner self, then comes illumination and knowledge which transcends the knowledge of the limited and of the average person busied with what concerns the body.

One of the main factors in the leading to this self-illumination through the illumination of the mind is the fixedness of the mind as to the conviction that it possesses the power of reflection, of throwing itself upon itself. This conviction may come in several ways, but more particularly by the invocation of psychic processes, then, too, by philosophical meditation and discrimination. These latter enable a man to determine what reality is. He denies reality to this and to that until he at last reaches the soul and, finding it immovable, imperishable and deathless, accords reality to it. By the continued practice of such meditation the mind becomes fixed as to the principle of reality. It has made effort to discover reality in the phenomenal universe and discovered that it could not be found in the fluctuations and indecisions and complexities of matter. For the real is changeless, established and simple. The mind searches in its own depth by repeated concentration and finds that it, too, is changeable, susceptible to the variations of mental influences,

that it, too, is complex and unestablished. Finally the mind, by insistent self-contemplation, reaches the last path where mentality itself manifests, reaches beyond mentality, beyond itself, and finds that beyond itself is the Purusha, the everlasting soul which has been confused with the mind, even as the mind had confused itself with the material limitations of Nature. There it recognizes reality, and the mind filled to its depth with the idea merges itself with the soul. It drops off into the ocean of universal matter and force all those things which constituted its bodily or mental formation, and attains unto that which is unknowable by finite mind, indescribable and supremely blissful.

This contemplation correspondingly involves deep psychological states, states beyond the normal, those supernormal states which are feebly suggested by trance and ecstasy. It requires self-estrangement from all those circumstances and conditions which can, in any way, disturb the peace and equanimity of mind so necessary for concentration of mind. One cannot be busied about the myriad cares of social and business life and, at the same time, centralize his mind upon the finalities of existence. For this reason have the sages retired into the silent places so as to be apart from the usual crowded situations of

worldly experience. Not only is this applicable to spiritual contemplation, but to contemplation of any kind. Haeckel could not have written his master-works unless he had the peace of his Italian villa to assist in setting aside the distractions of the outer world.

Incidentally this contemplation leads to abstraction of the mind, so that it becomes unaware of what may be happening about it. It is so occupied with its ideal that it impersonates it. This contemplation may, not at first, be directed toward the high ideal of self-knowledge and self-liberation. Of course that is the goal, but there are numberless psychological states intermediate. As an example, concentration on any subject whatsoever will, if persisted in, turn the mind into self-reflection and it will find itself on another plane of existence to which its fixedness of thought has carried it. As soon as one becomes too concentrated, he loses sense perception on this plane and finds himself sensibly percipient on another plane, the psychic plane in which reside disincarnate human intelligences. Further abstraction carries the thinker beyond this plane and beyond and beyond until the highest planes in the universe are reached. Such contemplation is the secret of that spiritual ecstasy of which so much is heard in the Roman Catholic Church.

Any number of instances are recorded where saints, rapt in devotional contemplation, were translated beyond the normal, human plane into the presence of disincarnate teachers living on incomparably higher planes. We need only mention that paragon of philosophers, Saint Thomas Aquinas, Saint Anthony of Padua, Saint Catherine of Sienna, Saint Paul and others to assure ourselves of these things. Then the Orient furnishes us with any number of examples. Yet, it does not require devotional contemplation to become psychically percipient. The séances of spiritualism afford ample examples, examples which are indisputably true. All spiritualistic "sittings" involve the concentration of those who believe in the phenomena. In assisting this concentrating, singing is frequently employed.

Apart from the fact that contemplation shifts consciousness from this to the immediately superior and to higher and higher planes, it also imparts unusual power of self-control and control over the forces in Nature. The methods employed in this contemplation have been synthesized by the Orientals and classified into one grand science—Raja Yoga. But Raja Yoga with all its accomplishments and attainments has its initial basis in ordinary self-control. Each effort at self-control is an effort at control of the mind, for all moral uncertainties proceed from the mind

and, placed under submission, places so much of the mind itself under control of the will. That is the goal in the psychic portion of contemplation, the education and supremacy of the will over all mental states. When this has become fixed there will be no vacillation of the mind. What it decides upon that will it accomplish. And its desires will not any longer be whimsical and indeterminate. They will have been educated through the higher understanding which deep thought gives.

To the outward senses all things in the universe are composed of solid, concrete substances, but chemistry tells us that even the most impenetrably hardened substances are in a perpetual state of flux. No matter how concrete the substance, it is composed of finer and finer substances until at length the substances become so fine that they are identical with thought and mind-stuff, which is only a highly attenuated form of matter. Now, if the initiate has once learned self-control, has once learned to regulate and govern his thoughts, determining how long they shall endure or if they shall affect him whatever, he has also learned how to control those finer physical substances which are the same as thought. And, controlling the finer states of any object, he controls that object itself. This is the explanation of those miraculous occurrences we read in Biblical and

ecclesiastical accounts. The body is under control of the mind and can be regulated to each and every separate muscle and nerve. Call to mind such persons whom you may know who have the faculty of stopping perceptible beating of the heart, or such who control the breath-forces that they can stop breathing, and so forth. All such feats are accomplished by the mind and lend explanation to those more marvelous feats of levitation and materialization which have puzzled the most advanced of our scientists.

Furthered contemplation, familiarizing the mind with the psychic plane, develops and specializes the psychic senses. Consciously or unconsciously all psychics employ these higher senses when they see or hear things at a distance. With highly developed souls not only is sight and hearing evolved, but also tactual sense. They can exteriorize the tactual sense, and lift and touch things physically separate from themselves. This has been frequently attested to.

The methods of psychic control will also induce these faculties. If one lives on a cereal diet for any length of time, his senses will become evolved into psychic perception. Hypnotism and other psychic states will similarly invoke the unfoldment of these higher senses.

These truths are a deviation, however, from the

primary purposes of practical occultism which seeks to educate not the psychic as much as the spiritual senses and intuitions. The goal will not be reached until the mind has discarded the vanities of psychic evolution as being of importance in themselves. They are only of importance as they assist the soul in finding its true nature and essence.

The Emotional Ideal

It is the emotional ideal which is alone significant. As the soul grows in the attainment of greater power, glory and wisdom, the greater does its sympathy become, the greater its love. It possesses power, but what, it asks, shall it do with power? To use it would mean to emphasize the personal and selfish. That is, to use it out of vainglorioussness of heart. Using it for the best interests is alone a reason for its operation.

Love and sympathy are the goal of all practical occultism and psychic effort. And initiating these virtues into our lives we may arrive at the greatest heights of occult development, even if we are ignorant of those particular psychic methods which develop the psychic senses.

PSYCHIC DEVELOPMENT

The literature concerning the occult is saturated with ideas of psychic development, particularly these days when so much attention is directed to the psychic element in human nature. With one or two exceptions, however, the variously presented systems are unintelligible in the light of the higher occultism and the new psychology, and those who are persuaded of these systems are actuated more by a belief than by any direct occult perception. There are many phases of psychic development which, if scientifically furthered, require a deep understanding of the latest developed scientific conclusions, and without this understanding the practitioner of psychic methods is liable to ramifications of psychophysical disorder, for if the development is undertaken in any uncertainty, there is most imminent danger of mental eccentricities, if not insanities.

Psychic development, as it is modernly interpreted, is an effort on the part of an individual to widen the area of consciousness and to develop the faculties and intuitions of the subjective mind

with its suggestions of indefinite unfoldment of the nature and power and divinity of the soul. The modes by which this development is accomplished are both physical and psychical. They involve the immediate development of those elements in the human body which, when aroused into special activity and into a higher condition, are suitable physical conduits for the expression of the psychic faculties potential even in the most primitive type. Among these elements are included the nervous and respiratory systems, especially as by these two almost the entire activities of the human body are carried on, either in a principal or secondary fashion. The psychical modes involved in the development are the increased specialization of the faculties of normal consciousness, such as the will and the concentrative faculty, which in turn evolve themselves into the higher activities of the supernormal consciousness with its possibilities of intuition and their manifestation. These have been the fundamental requisites of all systems and cults which emphasize the theory of psychic development.

The Nervous System

The cardinal principle, according to the occultists, in the development of the psychic con-

sciousness is the expansion of the nervous system in susceptibility to vibration. They assert that as all of the physical motions, such as light and heat, are conveyed to the mind through the action of the nervous system, so psychic vibrations, which are physical vibrations only acting beyond the normal sensitiveness, can likewise be translated through the nervous system if it be developed and its impressionableness heightened. Then they claim the possibilities of sense perception would be increased, allowing us to see and hear and feel beyond the point of normal sight, hearing and feeling. They term this development accordingly clairvoyance, clairaudience and the clair-intuitional senses. In this light much of the dreamy, vague and imperfect attitudes of occultism are dispensed with, and we understand psychic development to be a scientific conception of the specialization and the indefiniteness of specialization of the normal senses. It might be provisionally added that, in the terminology of the occult sciences, the essence of all sense consciousness is psychic. Our normal sense faculties are really psychic faculties retarded in more perfect expression by the inhibitions of the gross material body. Thus clairvoyance is not something essentially different from ordinary sight; it is simply an elaboration of it, simply a develop-

ment in the degree. By confusing clairvoyance and ordinary sight as two separate conditions has arisen most of the misunderstanding. If we should do away with the occult expressions and, in their stead, speak of "increased sight," or "psychic sight," it might be preferable.

The nervous system, therefore, being the practical, tangible, concrete, physical working basis for the development of potential psychic faculties, every special attention should be given it. In the light of recent scientific speculation the nervous system is a highly complex structure of minor systems of nerve parts. It is a complexity of complex nerve tissues of the most delicate fiber and sensitiveness. Its development has taken unthinkable aeons. In far-distant periods of time, at the very dawn of the evolutionary tendencies toward the formation of the human body, the nervous system was indefinitely simpler, even different in the extreme from what it is at present. The reason for this was that the subconscious mind of the species was still in potential development, and that the automatic activities now definitely carried on by the nervous system in an unconscious manner were for the greater part carried on consciously. In other words, our primordial ancestors were as aware of what was going on at their centers as at their periphery.

But in the struggle for existence and in the attack and in self-defence, in its methods of procuring subsistence, and so forth, the consciousness of the animal was gradually and more and more fixedly centered at what was occurring at the outermost tangents of its physical life. In the ages of evolution this condition became more and more decided. Meanwhile the digestive, reproductive, respiratory and circulatory activities which were previously carried on consciously by ancestral life were gradually given over to an automatic development which performed the central duties with as active a diligence as was performed by the animal in full consciousness when, as previously stated, it was equally aware of what was going on both at its periphery and at its center. This automatic development in the unfoldment became what in the higher species is the nervous system. Herein lies the peculiar truth which shall be reviewed in a later article—the fact that psychic development, though not often considered in that sense, has also to do with the projection of normal consciousness into that phase of mind known as the subconscious which regulates the major portion of our body. The Raja and Hatha Yogis of the Orient claim that this can be readily accomplished, and that when once it is accomplished the entire "I" is conscious in the

completeness, and that bodily and psychic distresses are forever banished. Mind, body and subjective self are in equal vision before the all-evolved consciousness.

As the development of the nervous system proceeded through the various stages of inferior human forms, greater and greater coherency and heterogenity of life became visible. Yet the distinction between ourselves and man of the tertiary period is incomparable, so accomplished has been the unfoldment of the activity of the nerves. And the neolithic man, the crude savage, unimpaired by the thousand fold nerve pressure of our heightened civilization, our acquired necessities, stimulated desires and their satieties, possessed only a semi-complex system limiting the sphere of consciousness to the narrower and more primitive forms of living, of thought and of feeling. Gradually in long lapses of time and in increased intricacy of life, the nervous system developed its potentialities into their present state. Each fiber, each nerve part of the system represents a link in the concrete consciousness of the sense and reflex mental experiences of the race's ancestry, whether immediate or in the remote beginnings of life, and in every genesis the totality of these subconscious experiences are hereditarily evolved in a manner as equally mys-

terious as paternal and ante-paternal characteristics and tendencies are transmitted to immediate descendants. Thus from incipient evolutionary conditions where muscular and structural development were in greater need, the nervous system has gradually unfolded to the present unimaginable delicacy of feeling which we find in the healthy-minded hyper-sensitives. But it has also developed with corresponding abnormalities in modes of particular hysteria and neurosis of which the primitive man knew relatively little, if anything. Its receptivity is almost appalling. It may be slightly comprehended in the diagnosis of several psychic diseases, some of which affect the senses in such a method that the scratching of a pencil in the same room sounds to the sufferer like the rumbling of a powerful engine, while the striking of a match seems more dazzling than a flash of lightning. Of course this is the abnormal, the degenerated sensitiveness resultant from physical disorder. But yet this exceptional, misdirected delicacy only strongly suggests that the nervous system can be as favorably developed and to as great an extreme along evolutionary lines as it is possible of unfavorable development in these certain forms of neurasthenia and insanity. Abnormality of any description is simply retrogression or retardation; normality, the

standard of evolution, at any given time, while supernormality is only the anticipated appearance of evolutionary forms and faculties. All that the nervous system accomplishes is in the subconscious mind of the race as former conscious, functional experience in times antedating the evolution of quadrupeds, and in times stretching beyond the imagination. The present state of the nerves, though in the normal, operative without the aid of consciousness, is still affected by our consciousness in processes of mental, psychic and bodily relationships, but when psychic progression has taken place, when the supersensorial has been attained, then we can *consciously* perform what evolution is now doing unconscious to direct sense perception. We will then be able to take up nerve development after a conscious fashion similarly as we did in a conscious though undoubtedly in a more instinctive manner when the race inhabited inferior forms. The same statements are equal of the automatic action which the sympathetic and cerebro-spinal systems carry on. Every automatic action of the body, every automatic reflex motion operating without personal will or consciousness, is builded on masses of sense experiences, inferences and perceptions gained in the infinite past of evolution which have subsided and by innumerable rectilinear repetitions have be-

come self-operative and self-functioning. It can be readily understood that, if the normal consciousness could enter the threshold of the subconscious mind, the automatic actions of the body could be directed and consciously supervised. We could then regulate the beatings of our heart, the degree of respiration and, generally speaking, turn the currents of the body along the line of continuous health and development.

Upon the nervous system is based the entire physical man with his sensations and their possibility of responsiveness, with his personality and mental expression. The nervous system, in respectivity, is, therefore, either the limiting or expanding medium by which an *Individual's* personality is determined in each incarnation, the particular nervous system being the sum-total effect of causes existing in a past life when the soul expressed itself either well or badly. For every variation of experience at the time of death becomes potential in subjectivity until it finds expression in the life following. For if our nervous system, as we daily witness, be modified, developed or degraded by our mental relationship with it, certainly the sum total of a life of such blending must have an important meaning; it will determine just how a future personality of an *Individual* will find itself. You must remember

that in this universe nothing is lost, not an atom of individuality, no matter whether that individuality be greater than human, animal, floral, mineral, or simply chemical. The individuality may clothe itself in a new expression just as we change our wearing apparel, but that change is not a change of essence, but of form, of mode, of degree, of qualitativeness.

The importance of the nervous system as the first essential in psychic development may be seen from the foregoing. It is also recognized by the psychologist as the primary requisite and working factor in psychopathic treatment and in psycho-physiological relationships of all character. And in this same light is it also recognized by the psychic adept, the initial steps of whose development is found in the control and purification of the nerve currents. Thus the seeker after psychic progression will find himself advised to direct the entire area of consciousness toward rendering the body a fit conduit for psychic unfoldment by adapting the bundle of nerves upon which the body's wholeness depends, to the immediate dispensation and regulation of the conscious will. If we have once acquired that delicate adjustment of the physical motions of the body, then the most significant step has been taken.

The nervous system is the fundamental, bi-

ological factor, the most important of all operations in the vertebrate body. All health and disease, all mental and psychic well-being, all individual progression and retrogression of being is developed from its condition. By it we see, hear, feel, taste, smell and are conscious of sense perceptions, sense inferences and their ultimate emotional and intellectual synthesis. It comprises the complete expression of physical consciousness. Now as all psychic development, as has been previously stated, is simply an anticipation of evolution in heightening the sense possibilities and delicacy of nerve structure, the immediate and initiatory step to take is to familiarize the mind with the physiology of the nervous system and its operations and influences on the mental, emotional and psychic element in human nature. When this is performed, the second condition is to learn the methods and the psycho-physiological variations by which nerve development is brought about. Of course these things require a competent teacher, one who is master of psychology, one who has experienced psychic development, one who does not talk high-sounding phrases, but knows and imparts his knowledge according to the need. The misfortune is that in this country so many alleged practitioners of psychic development, psychopathic treatment and teachers of

these things have been allowed to inflict their ignorance upon sensitive persons, eager and sincere to further their spiritual progress, but who have become semi-hysterics by following the uncertain methods of self-styled interpreters. The development of consciousness, the development of concentration and the other intricate phases of psychic development involve too serious uncertainties in the way of possible psychic disorder to be indiscriminately tampered with. Too much stress cannot be laid upon this point. The final necessity with regard to the development of nerve susceptibility is a constant practice of the known methods with the fullest intellectual awareness, with the fullest attitude of consciousness, for otherwise instead of development there will be the genesis of abnormal tendencies with all the variety of evils. A special word is suggested to those who practice concentration. Remembering that every thought is accompanied by a change in nerve parts we can readily understand how sporadic and indefinite concentration would lead to the complete undoing of the nerves. They should examine themselves with reference to their concentrative practices and see if in this respect they are included.

Interaction of Mind and Nerves

In all sense perceptions there is an afferent and efferent action of the nervous system. This double activity comprises an attitude of consciousness. When I see any object the primary impress is received by the retina of the eye, thence carried by the sensory nerves to the brain and, as this activity arouses a state of consciousness, we have a sensation. The eye, however, is not the real center of vision, and, in this respect, the outward appearance deceives, for were the sensory nerves absent, though one had a thousand eyes, he would not see. This is equally true of the sense affections and the sense organs of the other senses. The sensory nerves are the basic necessity of all sense perceptions, hence it can be readily seen that a method which would purify and evolve them would lead to a supernormal sensitiveness which, in the occult, is called psychic perception.

We have dwelt on the importance of the sensory nerves, yet we shall now consider something of even more particular importance. When the sensory nerves carry physical impressions to the brain, the action of the latter uses the nerves to express the manner and intensity by which such sense impressions were received. Here we come

to the double activity of the nerves. First, they serve as vehicles through which physical motions are transmitted to consciousness; secondly, they serve as modes of the expression of consciousness in reponse to sense impressions. The nerves are very important, it is true; yet the brain, the ultimate goal of all nerve action and responsiveness, is by far more important, for, at occasions, though all processes of sense impressions and nerve activity have been duly transmitted to the brain, yet the latter gives no response. This is because the brain is the determining factor in all sense perception, and in this sense is incomparably more significant than the nerves. We shall later see how the mind has to be purified and brought under control just as the nerves, but the processes are far more difficult and of a more psychological significance. The purification of the nerves is a condition which does necessarily imply psychic development. Of course it is the physical basis for it. But there are numbers of schools of physical culture, especially the Delsarte system, which insist on the purification of the nerves as a *sine qua non* of physical development. In the Orient there is a similar system known as Hatha Yoga, by which the body and the nerves are rendered almost of gigantic power. But the control of the mind is a different

matter. In the far East the system by which this is accomplished is known as Raja Yoga. The exponents of this system have reached the very acme of psychic development. But to return from this digression to the importance of the brain in sense correlations: the brain is the physical mechanism for that particular phase of consciousness known as mind. If the mind is present, if it is concentrated on that which sensory nerves report to it, then it is aware of the object and the sensation, otherwise not. Therefore, as the mind employs the nerves and the organs of the body in its various blendings with them it becomes essentially necessary to make the body in every sense a powerful medium, so, that when the mind has become aware of psychic methods, the body will be in a fit position to adapt itself to them. In using the expression "powerful," there is no allusion to muscular and structural largeness, simply to the specialization of that indescribable something which is manifested in the breath and life force of all beings, and which is modulated by the condition of the nerves. It requires an article in itself to explain the nature of this vital force which keeps the body alive. In India this force is called *Prana*. It is not breath, but that which manifests itself as breath. The nervous system, particularly the

spinal cord, is the storehouse and distributer of this force. When it is under control we become masters of our own bodies and of all things which live and move through it—therefore of the entire universe. We become merged in Omnipotence, and this union is Raja Yoga. But this force is the second consideration in psychic development and shall be treated later.

The Mind

The synthesizing, correlating faculty by which sense impressions are recognized and classed through subject sense faculties is the mind. From the moment of birth until the last lease of life in the death sigh, the nervous system, *as a whole,* is in constant activity, receiving and transmitting sense relations, but the awareness of this transmission is performed by the mind. When I am looking at any object, my mind is in concentrated attention to the particular sensation which a particular portion of the nervous system is recording, but in the meantime the system, as a whole, is transmitting other impressions of sound or light, and so forth, which the mind, owing to its fixedness of attention, fails to recognize. But let the vibration of sound or light affect the nerves in any particular intensity, the correspond-

ence is of such impressiveness that it disturbs the fixed attention and makes it conscious of the innovating sensations. You must never forget that the entire nervous system is in operation at all times and that therefore every activity of thought is indirectly telling in effect on every nerve particle. To illustrate this more clearly: You are at the opera, with the mind concentrated on an intermezzo; the mind is aware only of a sum-total of sound vibrations, yet, at the same instance, the nervous system is at work registering every note in perfect order, intensity, delicacy, or fullness, as the case may be. Every particle of the sum of the sound vibrations, even to the slightest conceivable measurements, are properly transmitted to the brain—to the mind. At the same time the senses are sending impressions of light, of color, of form and properly expressing the reflex mental states in emotion. If the mind were so remarkably developed that it could be aware in the same moment of all these recorded impressions, the area of its sense life and susceptibilities would be immeasurably broadened. And yet there is a subconscious instinctive recognition of all these impressions. The idea is to replace the instinctive by the attentive consciousness. All depends upon the possibility of fixedness of mind and the determination to become

conscious of as many sense impressions as possible. Of course the ultimum of any such effort passes the imagination. For the sake of such development many parents instruct their children to remember as much as they can of what they saw on passing a certain shop window—in other words, to recall as many sight impressions as were transmitted. In this way they develop the attentive faculty, the memnonic faculty, the perceptive faculty, and in general develop the entire consciousness into a greater width and scope.

That the mind is the chief factor in all sense operations is again witnessed in sleep when it is temporarily separated from the earth plane and consequently remains unaware of sense impressions and physical contact with the exception of such subjective impressions as rise from the storehouse of memory and express themselves in thought and emotion in the dream state. It is here asserted that the true seat of sensation is the mind, because it lends the mental meaning and color and form to all sense vibrations, because it is the receiving point of all sense perceptions, and because, as has been said, were it not for its activity the senses could transmit impression after impression with no recognition by consciousness. The fact that the mind comprises the faculties of sensation, explains psychic and after death states

when personality is completely severed from the earth plane and the body lies as a lump of clay while the person is still able to witness all the phenomena of sense life, as Psychic Research societies have conclusively shown. Were this not true, life at the physical dissolution would be impossible, for all forms of consciousness are infallibly associated with sense experiences or what is equal thereto. Some may object that at bodily disintegration the nervous system is destroyed and that the problem arises of how sensation can be experienced without nerve transmission. In reply it may be asked that how do we know that nature in her infinite variableness has limited sense experience and the expressions of consciousness solely to physical brains and nervous systems? Moreover, our mental therapeuticions, practitioners of hypnotism and similar psychic methods and our psychologists have discovered certain forms of consciousness unallied and, in cases, diametrically opposed to the normal forms of consciousness associated with nerve and brain activity—and yet the newly discovered forms of consciousness and the normal form comprise the same individual. In support of this position Professor William James has repeatedly asserted that there are other modes of consciousness separated from the normal by the thinnest veils.

Again the life that we lead here on this plane and the psychic life led on the planes immediately above where death will place us are different in the extreme. The one psychology calls objective, the other, subjective. It is almost impossible to definitely explain to the uninformed reader the exact conditions which obtain on the psychic plane. It would be as difficult as an attempt to explain the conditions of civilized cities to life-inhabitants of the wilderness. The sensations experienced in the mortal casement of spirit, the body, are more concrete, possess greater objectivity, while psychic sensations, although the comparison is somewhat inadequate, are analogous to dream sensations, only that the former possess as unfailing an accuracy as the sensations recorded in the waking state of physical life. It is impossible in a condensed article of this kind to properly explain subjective sensation, yet a few suggestions are *à propos*. In a preceding article it has been said that on every plane of being the lives that inhabit it are possessed of a medium of transmission of the sense and objective experiences which obtain there, corresponding in faculty and functions to our nervous system. To us the plane just above is the psychic, the subjective and when we reach it, either through personal effort in this life or by the death process, we at once

commence to use this new sense correlating medium. We will accordingly find that the psychic plane is as real as the earth plane and that our experiences are equal in consciousness to our experiences here. Psychic development will enable us to observe this plane by anticipating the death process. Thus death, though it disintegrates our bodily nerve system, yet it does not do away with the possibility of sense perception. Again, the mind is the ultimate and determining factor in all sense activities, and similarly as death destroys the physical brain, the mere mechanism of mind, yet it does not affect the latter itself, which, owing to its rarer material composition, survives the decay of the grosser, material, physical, composite body.

Herein we have the blendings of the mind and of the nerves and the blendings of the nerves and the mind. We have seen how the sensory nerves convey material objects and sense impressions to the brain and how, therefore, the mind is the aim to which all sense faculties and physical relationships tend. Now the mind in its turn performs as remarkable an operation in responding to sense vibrations recorded by the nervous system as the latter does in its field of action. All the senses, in fact, all what nature labors for, is to present opportunities to the mind to gain

higher and higher experiences, and the mind, after it has synthesized these experiences, uses them in determining greater sense and physical truths, which, in time, lead to greater emotional and mental criterions. Thus the race in periods of inferior evolution employed its limited sense knowledge in connection with innovating sense experiences until, finally, we have arrived at the present state, using as our ancestors past racial knowledge to determine the essence and classification of new phenomena. All that we are and know to-day is linked bit by bit to all that the race has been and known in every moment of its indefinite past. The highest mathematical concept is evolved by gradual transitions from the most primitive methods of the perception of quantities by the first manifestation of sense life, as example in the polyp. And any psychic development will be linked bit by bit to the highest knowledge of the normal objective consciousness. There is no suddenness or jump. It is all a matter of linear progression.

One of the great psychological principles in psychic development which has received prominent attention is that the mind is most intricately systematized just as the parts of the nerve system whose activities correspond with it are intricately systematized. Somewhere in mental po-

tentiality are the life experiences of this life and of the lives which, since the beginning of time, have labored for the development of our present existence. Psychic development lays claim to unearthing this potentiality and bringing back before the vision of consciousness the experiences of the Past of the soul. Though potential, all mental vibrations continue to exert their influence, for nothing becomes motionless or inoperative, and thus beyond or beneath the attentive consciousness their influence manifests itself. With every mental change, with every variation of consciousness there corresponds a nerve change. If a mental change is promotive the alternation in neural activity will be promotive and pleasing; if the mental change be discordant in any manner it arouses inefficient neural activity productive of pain. In the one case there is health—physical, emotional, mental and psychic—and, in the other case, there is the opposite.

The complex aggregate of promotive mental changes of our life therefore determines the normality of the nervous system and health; the complex aggregate of discordant mental changes, the abnormal drift of the system, together with depletion of vitality and liability to functional disorders. Here is the explanation of all the relativities of life comprising all the physical,

mental and emotional states perceptible in connection with the blendings of the mind and the body.

From this it may be inferred that optimism is an essential element in psychic development, because with optimistic attitudes the activity of the body will be in harmony, the mental and emotional states will correspond in happiness of character and the entire man will be in greater receptivity for the dawn of the psychic faculties.

Psychic development is a subject which includes a number of important minor subjects, among which are "concentration," "life-force," "studies of psychic perception," and others. They will be separately treated, the subject in each instance receiving all possible elaboration and insight.

PSYCHIC DEVELOPMENT AND MENTAL THERAPEUTICS

Lecture Delivered in London, England, 1907

My friends, I am here to-night not to talk New Thought to you solely. I shall not solely talk on Spiritualism, in fact, my discussion shall be confined to no one system or cult. It shall be all-embracing, all-inclusive. It shall be more especially directed to those actual realities and powers which lie stored up in the human brain and which the latest scientific psychology has revealed. It would be unjust in the extreme to talk to you upon vague and indefinite subjects, subjects which I should have to ask you to believe rather than understand. The trouble to-day is that so many of our platform lecturers entertain their audiences with subjects that are so tinged with the so-termed occult and the supernormal that their hearers leave the audience hall with less comprehension than on entering, and instead of interesting they bore them to tears. Any discussion of psychic development, anything per-

taining to mental curative and psychic curative processes should be handled in a direct, matter-of-fact, easily understandable way. It is this I shall attempt to-night in my lecture on Psychic Development and Mental Therapeutics.

I am going to begin without any circumlocution, and the first point I shall consider shall be the Nervous System, as it, among all other factors of the human body, essentially features in the development of the psychic element in human nature and likewise in the arrest and cure of disease by power of mind. All health and disease is directly or indirectly traceable to the action of the nerves, and when your Christian Scientist or New Thought exponent or your Mental Practitioner operate their methods, they, knowingly or unknowingly, do so by suggestion, that is, by distracting the patient's mind from the disease and compelling him to center his mind on healthy-minded thought. The new healthy mental attitude quiets the action of the nerves, rests the system, and Nature can more effectively do her work of restoring the body to normal health. The chief factor in psychic development, likewise, is the purification of the nerves, thereby increasing their susceptibility. When the nerves are under control the mind is under control. You can hear better, see better, feel better, and so on, and as

the nerves are more and more controlled the bettered sight grows into a sight beyond the every-day sight, and this is called psychic sight. Then you will see what others fail to see because their nervous system is not susceptible to the fine vibrations which your psychic practices have brought you. The same holds good of all the senses. And herein lies the secret of all the mystifying discussion of clairvoyance, clairaudience, and so on. These faculties lie in the development of the every-day sense faculties, and this development in turn is brought about by methods I shall later discuss. In the cure of disease this development is all-important, as it is by the nerves and by the condition and activity of the nerves that most of the workings of the body, such as digestion and breathing and other processes, are carried on. You are all aware that in a nervous state breathing is hard, digestion irregular, and the blood fevered. So the first step to take is to learn the ways by which the nerves are disturbed, and by knowing these ways we can avoid them. Also we must learn the ways by which the nerves are quieted and brought under control, and in this knowledge about the disturbance and the betterment of the nerves lies the cure of disease and the development of the every-day senses into psychic senses. I can feel some of you asking

the question, How can you explain the cure of functional disorders by quieting and bringing the nerves under control? In answering this query I am going to make one of the most important statements of the evening, and I am asking your attentive consideration. The greater number of functional disturbances are brought about by an impure, sickened condition of the nerves which have lessened the vitality of the system and invited functional disturbances. Of course, there are some functional disorders which lie beyond the present range of mental cure, but mental cure will do a great deal in quieting the system so that it becomes better fit to permit Nature to do the curing work. In the highest sense every disease can be cured, but not so much by what I should call mental science as what I should call the display of the great, hidden soul-powers within the inner self of every man and woman, yea, every animal, plant or mineral. Because of the all-presence of God, therefore His all-existence, He is the soul of every one of us—no, even better expressed, He is us. By concentrating the entire mind and consciousness upon this supreme fact the omnipotence of spirit is invoked and no ill, no distress but what can be administered to by the omnipotence within the soul.

But I wish to dwell upon the mental processes

in more immediate range, processes more easily learned and more readily applied. We have said that the nerves were the essential factors in all curative work or development. But these in turn are controlled, consciously or unconsciously, by the mental processes, by our minds. Science has told us that every time we think there is a change going on in our nervous system. Now you can readily see how a bad thought, a pessimistic thought, a thought of fear or a thought of worry will make a sickening change in the nerves. And if one persists in wrong-thinking, in pessimistic-thinking, if one is ever at the point of fear, of indecision, of worry, if one is continuously disease-suspicious, the nervous system will be shattered. You will have your nervous prostrationist, with the long list of nervous disorders mothering in turn various functional diseases. It is a known fact that most people who are nervously affected are at the same time the victims of stomach or heart disorders and other disorders. They are liable to all conditions of disease. And your insane patients, and the large number of sanitarium patients are all the victims of nervous diseases brought about through tremendous worries and wrong mental attitudes. Think right, think wholesome, healthy thoughts is the first advice the applicant for cure of disease

and for psychic development will receive at the hands of the teacher. Be optimistic in thought, think high, spiritual thoughts and your nerves will operate in a healthy way, making you physically high-spirited, just as you are on those exceptional days when the spring sun bathes you in its magnetic warmth and enlivens every atom of your body. You see, I am driving at one particular point in speaking of the nerves, and that is that it is the mind which controls them absolutely and either for the good or the ill of the entire person. And in support of what I am saying you may consult any book on psychology or any student of nervous disorders. The mind is everything, and with this in mind that great spiritual master of the sixth century before Christ, the great Buddha, announced to the world: "All that we are is the result of what we have thought. It is founded on our thoughts, it is made up of our thoughts."

We thus come to the consideration of the influence of thought, and it will be an easy matter, as every one of you before me have had experiences which will bear out the truth of my statement, that thought and its influence, that mental attitudes govern our physical well-being, and, applied to the psychic nature, control its development. But for the present I am going to leave

psychic development out of consideration and apply myself solely to disease and the cure of disease as effected by mind.

In doing this I am going to give you every-day examples. I will not confuse you with a long, uninteresting discussion on the psychological phases of thought. At any rate most of you despise technical things and abstract mysteries as much as I do. Let us come down to home facts. Somebody has insulted you. The thought of this disturbs your brain, it fevers your blood, it contracts your muscles, it excites the nerves. Think what just a thought has done. And you have heard of cases where a man felt himself so injured, he became so angry that he foamed at the mouth, until his body could no longer stand the pressure and the subject fell dead. A thought killed him. Or refresh your memories with incidents of people you have known who have been frightened to death. And although apart from the subject, it might be appropriate to say that your children should never be frightened by silly ghost stories and bugaboo tales. The mother who permits such things is poisoning the nerves and the life of her child. Worry, too, has its influence on the body. It ages the face, it draws circles and engraves wrinkles into it. It turns the hair gray, and in highly special-

ized cases it gradually kills. All of you personally know or have heard of people whose brains became so wrecked with worry-thoughts as to completely unbalance the mind, and in fits of insanity have shot, hanged or stabbed themselves. Grief also pays its disturbing part on the body. Grief, especially protracted, disturbs proper circulation, it rots the gray matter of the brain. There have been cases where death or insanity has followed persistent grief. All these conditions are purely mental attitudes.

I have been talking rather generally. I will be more definite. Worry is frequently accompanied by loss of weight. In the recent panic a New York broker, whom I know, lost twenty pounds in two weeks. Physicians examined him. He was physically all right. It was depression and fear that did the work. Anger flooding the arteries of the brain may cause epilepsy, hysteria, and hemorrhage, resulting frequently in apoplexy. People of an irritable disposition are subjects of frequent headaches. Right here it may be said that irritability, nervousness, worry, morbid fears, or any distressing mental attitude on the part of mothers often directly influence the bodies of their children, inducing various physical disorders. Cases are recorded where anger, grief or fright of the mother resulted in a chemical

change of the milk, poisoning, sickening, and sometimes causing the death of her nursing infant. Biliousness and constipation may be a direct result of mental disorders.

The destructive power of thought is indefinite. Its insidious killing force may be gradual or it may be instantaneous. I know of one case, a negro in momentary fear of lynching, whose hair grew gray and his finger-nails unnaturally long in one night. I will not tire you with any further descriptive instances of influences of wrong-thinking. But to bring you to a still clearer understanding of thought-power, let me cite the case of a well-known scientist who investigated and discovered the great force of thought. In an effort to determine just in how far thought can influence the body he built himself a table based on excellently balanced measurements. He danced a jig and then lay on the table. Naturally the rush of the blood to the feet threw the table downward in the direction of the feet. He waited some time. Then he again laid himself on the table and waited until the resultant disturbance of the motion was quieted. The table was perfectly balanced. Then he commenced thinking about jigging. He concentrated his whole mind on it. He thought of nothing else. And to the surprise of attending students the

delicately balanced table bowed perceptibly in the direction of the feet. A thought, physically unassisted, created an actual tipping of that table. That is certainly wonderful, but there are even more wonderful occurrences. A prisoner, sentenced to be hanged, was, by permission of the court, placed in the hands of the faculty of a medical college for psycho-physiological investigation. The prisoner was led blindfolded into the operation room, placed on the table, and then informed that the court had changed his sentence from hanging to being bled to death. The surgeons, taking a delicate instrument, scratched the subject's arm and then trickled lukewarm water from the point of irritation. The prisoner was informed that he was slowly bleeding to death. The thought focalized itself into his consciousness. He actually believed that he was dying. The belief commenced its work on the circulatory system, decreasing the flow of blood. Little by little the blood coursed slower and slower through veins and arteries. Suddenly the subject gasped, and before the physicians could convince him of the wrong mental attitude he was dead. The belief that he was dying killed the man. A mere thought, yet its destructive influence was incalculable. A thought may be something intangible, invisible and all of that,

but, like electricity, magnetism, gravitation and other hidden forces, its power is tremendous. But similarly as these natural forces mentioned may destroy or build up, so thought, which, in fact, is a subtle physical, chemical force, can also be a serviceable factor as well as destructive. Fire will cook a meal as well as burn a child. Thought may kill or drive to insanity, but it can equally develop the brain and the life-forces, and in as exact a ratio as its influence may be destructive. I have tried to give you some description of the influence of thought. Naturally, because of briefness of the allotted time, it must be partial and indeterminate, but nevertheless some things have been stated which, if followed up, will lead to wide results. All that a lecturer can do is to suggest. The hearer can take up the suggestion and make the most of it.

Possibly the most simple method of bringing the relationship of thought and body before you will be to speak of some of those psychological states in which we see the action of mind upon nerves in an immediate and direct manner. I need only speak of hysteria. In developed cases of this affection we find some facts which are extremely to the point in our discussion. It is known that the slightest variation of mental condition will be immediately expressed in physical

workings. A hysteric is subject to loss of memory, partial paralysis of the body, blindness, contractions, mutism, œdema, all of them affections not dependent on any discoverable lesion, but on the defects of nervous co-ordination, characteristic of hysteria. Such affections, even when of long standing, may quite suddenly disappear under hypnotic suggestion. The hysteric is even liable to phantom tumors. Placed under hypnotic control, the patient frequently regains sight, control over limbs, the tumors disappear, and so on. This goes to show that hysteria causes apparent functional disturbances when in reality there is no disorder in the functional arrangement. The trouble is to be looked for in the nervous system, which, in this instance, is peculiarly disarranged in its condition and activity.

Now, if we recall that nervous aberrations are dependent on disordered mental conditions we must look for hysteria, for St. Vitus' dance, for epilepsy, for neurasthenia, for psychasthenia and kindred diseases in the mind. What terrible mental affliction has come into the person's life which has so completely undone the physical? Generally, we discover that some sudden fear, some overwhelming sorrow, has almost destroyed the brain and the nerve centers in the brain which control locomotion and automatic motor activi-

ties. The patient has lost control over the mind, and we find loss of memory and of will. Where the nervous disease is inherited, it is dependent on various causes. At times it may be the mother's condition, at others, the degeneracy of vital stamina in the parents, upon which depends normal activity of the nerves. Directly or indirectly, therefore, these conditions depend on the mind.

What most interests us about the hysteric is the genesis and persistence of apparent functional disorders, to which there is no reality save as effected by the hysteric attitude of mind. Mind, they are as real in outward appearance as normal functional disorders and tumors, but they are not real in a true sense, because upon suggestion they disappear. This leads me to a very singular and important idea. It is only an hypothesis, but it is momentous even in so far. May not all functional disturbances of the more real order in some manner resemble the phantom functional disorders of hysteria? May they also not be as liable to suggestion in their cure? That there have been cures of functional disturbances I firmly believe. I doubt not for one instant that Christian Science and the various therapeutical cults of our day have made actual functional cures, even as they were performed through the

suggestion of relics, pilgrimages and prayers in earlier times.

A famous scientist has told us that, though we may know the mechanical or chemical equivalents of thought, we may never know what thought is. He is in a measure correct. Thought, like electricity, manifests its power and influence, but, like electricity, it remains an unknown quantity. It is one of those finer forces of nature which escape indefinite analysis or scrutiny. A knowledge of its essence, however, is of minor importance as compared with a knowledge and a practice of its applications. You may not know what thought is, but you can learn to control and modify it. You are at liberty to think certain thoughts and refrain from thinking others. It is as you choose. At all events you are setting loose a great physical or rather psychic force, for psychic forces are subtle physical forces, indiscernible to the normal senses, but perceived by the psychic senses. You are invoking a great power, and if you invoke it properly the results will be beneficial in ratio to your power of invoking it. Improperly called forth it disturbs, creates inharmony, as do all other physical vibrations.

And here I am persuaded to say something of concentration. Concentration is the centralization of consciousness upon a given thought or set

of thoughts. It implies that you entertain special thoughts to the exclusion of all other thoughts. It means that for the time being you know nothing save what your mind is concentrated upon. And in proportion to your power to concentrate will time escape you, and you will become unaware of the disturbance of surrounding conditions. Like Archimedes you may become so thoroughly concentrated that the passing of an army will go unnoticed. Think of the vast physical good you could insure yourselves if you could properly concentrate your mind upon sane, healthy thoughts. You could make your body almost unliable to physical disorders by bringing the nerves, directly influenced by the mind, under full control. Your vitality would be immeasurably increased. Your body would become a fit vessel to cross this ocean of life, a fit vessel and habitation for the spirit. But concentration is not an easy matter. It requires effort, painstaking effort, effort of days and weeks, yes, months and years. Practice little by little. If disturbing thoughts, thoughts of worry, or fear, or anger, cross your mind, suppress them. That is the first step to concentration. Do not allow every passing turn of thought to incommode you and set your brain and nerves awhirl. If anger comes, think opposite thoughts. If fear of

disease, use a pinch of Christian Science. Each day retire into the silence of your being. Meditate with fervor upon the strength of thought, upon its power for good. Know that every time you think thoughts of strength, of mental or spiritual uplifting, you are making an actual headway against the odds of circumstances, whether these circumstances be those of ill-health or mental distress. Increase the time of your meditations—from five minutes to ten minutes, and so on, until finally you can remain in abstract meditation for an indefinite length of time—just so long as it pleases you. I am not advising you, however, to concentrate the entire mind solely upon things physical or material. But realize that your mind is like a loadstone, if the comparison may be sustained. By concentration you increase its magnetic power so that it attracts to it that upon which it is centered. In occult teaching this magnetization of the mind is stated to be indefinite, and from attracting health, moral, physical or psychic, from attracting happier conditions, you may even attract physical objects. You may, in time, say the seers of psychic processes, control the entirety of nature through this tremendous power of concentration than which there exists no greater in the universe. Like all other physical or psychic motions, concentrated

thought radiates its respective influence. Of course there is such a thing as bad contraction manifest, for example, in the insistency of pernicious habits of thought or conduct. They, too, radiate influences, but in this instance it is destructive. Science tells you that there is no stopping to a motion or loose force. It continues to vibrate and re-vibrate. If this happens to strike you it will change many of the stray, vague, insipid and imperfect thoughts that float through the idle mind. Thoughts do radiate an influence, a decided influence, and the combined influence of the combined thought-process radiates a combined influence which, in terms of the occult, is called aura. An aura is the sum-total of the mental impressions which vibrate about each person. This explains why some people attract and others repel you. Their auras, their thought-processes are attractive or repellent as the instance may prove. I wish you to dwell on this particular thought. Some people who are called psychics, that is, people who are more than normally sensitive, can see this aura. But I promised you not to go too deeply into the occult, into things which I cannot prove to you without going about yards of circumlocution. These are simply some minor suggestions, but they are of tremendous importance.

I am getting into the "Psychic Development" part of my discourse. I have given ideas about it all the way along. You will remember that I characterized psychic sight and hearing as a growth of the normal sight and hearing. They are not something different. The psychic is sensitive to physical vibrations, of which you are unconscious, because your senses have not as yet developed to the point where they can perceive those subtler physical motions of which astral bodies and vibrations are composed. You can develop your nerves upon which your senses are based, however, until they will be so sensitized as to transfer those vibrations to your consciousness. You will then be as aware of the world of the departed, the psychic plane, as you are of the one we inhabit. You will recognize those who have gone before you and be enabled to converse with them. You will be able to read the thoughts of others, their desires, their mental attitudes in general. You will be able to discern that aura of which I previously spoke, the aura which is placed about the statues, particularly the head of the saints of the Roman Catholic church and of the holy ones of various religions throughout India and Thibet. In the realm of the psychic, thoughts have form even as physical objects have on our earth-plane. You cannot see

them in ordinary life, because they are composed of those rarer ethers undiscernible by the normal eye, but readily visible to the clairvoyant vision. You will recognize the importance of thoughts and come to a very careful selection of your personal thoughts. You will be convinced of the truth of immortality. The old superstitions you formerly believed will become thoroughly eradicated. You will come into close vision of great spiritual truths which have ever been the nucleus of religion and religious aspiration. You will more and more clearly understand the theosophical conception of the Brotherhood of Man by understanding how indelibly all lives are associated in the physical and the psychic. Thus your sympathies and emotions will grow out of their personal limitations into divinely universal sympathies. You will become more and more in touch with the Heart of Being. You will lose more and more the sense of the merely personal with its retinue of selfish acts. The spiritual side of your nature will develop and the development will be in exact ratio to your attitude in developing your psychic nature. As long as you are selfish, so long will you be hindered in the acquisition of psychic faculties, for when occult power would be of assistance to you in dubious circumstances, you might so employ it.

I have merely suggested some psychic truths. You will notice that I have deliberately eliminated from this discussion anything of the mystery-mongering you so often meet with in the charlatan type of occult exponents. I have not dwelt upon any possible power that might accrue to you through psychic development. I have dwelt on the spiritual uplifting which would be yours through psychic vision. You would come into direct communication with those whose teachings would advise you against all personal phases of occult effort. They would bring to you spiritual truth, spiritual discernment, spiritual encouragement. The personal phases of psychic development have meaning only as they are directed toward the spiritual. When they are directed toward personal aggrandizement in any form they are unworthy.

One of the first requisites toward psychic development is persistent optimism. That has a wonderful effect on the nerves and makes the body fit for the work of development. Use persistent doses of suggestion to strengthen you against disease in any form. Learn to breathe correctly, for the life of the breath is developed through proper breathing. And the life of the breath is the force that vitalizes the body, the same force which is all-pervading in that it is

the same as the force that vivifies all nature. Gain control of that force and you have made a tremendous step toward the control of your surroundings, ultimately of natural forces. Breathe through the whole body. The trouble is that most people breathe only from the chest. They should at least breathe from the abdomen, and through the nose. That is very important. Breathing through the mouth is dangerous and unnatural. Primitive peoples, savages, are never guilty of this unnatural method of breathing. The animal world and these primitive types always breathe through the nose. After you have practiced breathing in this correct manner, you will find yourself breathing deeper in the central portions of your body. Continue, and when you inhale, you will find that you breathe in and through every atom of your body. That is the way to breathe. This breathing purifies the nerves; it gives them powerful vitality and resistance to disease. Sickness will be unknown to you. You will find that your normal senses are becoming vivified, and that you are developing new senses. Remember that I am speaking in terms of psychology. I am not unscientific. Vivification of the normal senses is called hyperaesthesia in psychology, the development of new senses heteraesthesia.

Actual practice will do more for you than anything I might tell you. Intellectual understanding in these matters is of little consequence as compared with one ounce of result from practice. When your nostrils become sensitive to fine perfumes, when you begin to hear things from a distance, when you see objects remote in space, when you grow to read the thoughts of others, when you become sensitive to people's auras—then you will know. Try the practices mentioned above and you will find truth in all that I am saying to you.

The new psychology has the assistance of the exact sciences. We are not dealing in uncertainties. Each day is bringing to light new phases of psychological insight and discovery, and each assertion of the occultists and the spiritual psychologists is becoming verified in the light of the new science. "Radiant matter" is not far from astral matter, and the "N-ray" is almost visualizing thought. Spiritual truth will always assert itself. Nothing can hinder its expression. And of spiritual truth are the things which I have been speaking. But it is personal psychic effort that is needed, and with this suggestion of personal psychic effort I close.

PSYCHIC SUGGESTIONS

The revelations of the ancient teachers of the Orient, through their modern representatives and the revelations of our present-day scientists concerning mental and psychic phenomena, have made the most profound impression on the thinking classes. Until a generation ago we had but rarely witnessed these phenomena save in unclassified, in unimportant and unnoticeable instances. They created no general impression as they now do. The time came, however, when scientists began interesting themselves in these super-normal experiences, presenting so many complex psychological problems which they could not ignore. Investigation after investigation was carried on with this and that bearing, but the ultimate consequence was that psychology has become an almost new science, so many were the discoveries and correlative inferences which altered the old ideas of the mind and its phenomena. Other branches of science, including chemistry and biology, have likewise felt the renovating influences of these discoveries.

As an example of these influences we have the discovery of a subjective mind separate in essence, activity and possibilities from the normal mentality of every-day life; we have the discovery of the submissiveness of the entire nervo-muscular and the vegetative systems to the action and direction of subjective intelligence in such phenomena as the cure of disease; we have, therefore, the discovery of a larger ego, "the real individual," of which the personal, objective consciousness is but a minor projection. We have the discovery of tremendous psychic probabilities in the manifestation of faculties over-stepping by far the faculties and functions of the normal powers of the mind and normal consciousness. These discoveries alone warrant the earnest consideration of any student of psychology in its relation to religion, because their ultimate effect on that science in elaborating spiritual verities cannot be too fully appreciated. In physics we see the influence of these psychic manifestations in the discovery of what might be called "radiant matter" and of new psycho-physical forces suggestive of still more important findings; in particular biology this influence is witnessed in the discovery that the placenta in foetal development is a respiratory rather than a nutritive factor. The latter discovery evolved from the inferences

of the late Dr. Jerome A. Anderson, of San Francisco, who interpreted it through investigations in embryology in an effort to establish an anatomical proof for belief in reincarnation. In general biology certain scientists, influenced by psychic phenomena in their researches, have furnished scientific premises for spiritual belief by confuting this particular error of materialistic monism; "the idea that the specific guiding power which we call 'life' is one of the forms of material energy," and by proving that life is not liable to the decomposition and change of material elements.

These psychic manifestations express themselves either in communication with unseen intelligences, in a display of marvelous psychic powers, such as telepathy, hearing, seeing at a distance, exhibiting remarkable feats of memory, or in exercising an almost miraculous power of the mind over matter in the cure of disease, in the regulation of form and the materialization of objects by simple concentration of the mind. At first these manifestations were taken with a grain of salt and considered, in the main, as carried on under the most complex and surprising trickery. Undaunted by repeated fraudulent experiences the scientists, however, continued their work of investigation and, in time, developed such rigid

scrutiny that all possibility of deception was borne aside, and to-day there is no doubt as to the certainty of the phenomena.

Before we digress at greater length, some understanding should be reached as to the nature of psychic phenomena in general. The following ideas are particularly suggestive: remembering that every plane of Being—and we must rid ourselves of the idea that the earth plane is the only plane—and remembering that every plane of dimensional space is accordingly subjective to beings below it and objective to beings inhabiting it and to the beings above it, while it, in turn, must view the latter as subjective—then all planes, in respectivity, are first of all objective and as real in conscious experience as the earth plane. Now, any casual projection of experiences of objective planes becomes psychic and supernormal to beings dwelling on planes immediately subordinate. Here is an excellent illustration: We who live in three-dimensional space are subjective to beings living in two-dimensional space, while we, in turn, are objective to ourselves and to the material relations of this plane and objective to beings living on the plane just above us. Any natural objective experience of this earth plane, if projected upon bi-dimensional space, will at once create a psychic, supernormal and subjective man-

ifestation to the beings inhabiting it, while we, who produce the phenomenon, readily understand its operations. Take a string and pull it lengthwise through a wax tablet, then, while we would see a string visecting the tablet, the insect, or worm, with no understanding of height, would be conscious only of a moving point. Again, should the string be moved up and down in a stationary point in the tablet, the two-dimensional creature would see constantly changing particles of string, while we would see the entire string in all its height-measurements moving up and down.

Similarly all psychic phenomena which affect us are respective in essence. Just as the amazed two-dimensional creature could not understand the phenomenon we projected into its sphere of consciousness, so we at first were startled and could not explain certain experiences which, until the present, were mysterious and dreaded; and just as the two-dimensional creature could not see the operators and operations of the phenomenon, being separated by the veils of dimension and material relationships, so we, likewise, at first fail to understand the operators and operations of psychic and subjective phenomena where we are concerned. Now, herein lies the entire essence and explanation of Spiritualism. In Spiritualism, providing of course that scientific

scrutiny is observed, we witness any number of supernormal experiences—experiences which are suggestive of intelligent operations and intelligent operators who claim to live on planes immediately above us and who likewise claim to be disincarnate human beings who, by the transition of death, have been relegated to the plane immediately above us, the plane which is subjective to us just as we, who live in three-dimensional space, are subjective to bi-dimensional creatures. The phenomena recorded are, of course, subjective to us, but owing to the persistent investigation on our part and owing to the persistent endeavors of the psychic beings above *to make us understand,* and to come into communication with us, these mysteries are gradually unravelling until, in a short time, we shall come face to face with those beings who claim to be the friends and relations in our earth-experience, and who try, with desperate energy, to show their survival of bodily dissolution and who try to impress on our consciousness the greater existence of Spiritual Verities in contradistinction to the passing relationships of mortal life. Now, in regard to phenomena other than spiritualistic, in what is known as occult phenomena, in regard to supernormal experiences effected by enlightened persons on the earth-plane in processes akin to opera-

tions effected by psychic beings in the manifestation of spiritualistic phenomena, they are due to the fact that these persons have become psychically evolved to that point where they can individually employ the methods of the beings living in the psychic plane above us. They are simply acquainted with the interactions of the material atoms and vibrations interblending our plane and the psychic plane above us, and with this knowledge they are enabled to produce these supernormal phenomena as readily as they affect the natural physical phenomena of daily experience.

So far we have explained the nature of external psychic phenomena; now we must reach some conclusion concerning the nature of psychic phenomena of inner consciousness from simple telepathy and kindred experiences to the soul trance-ecstasies, visions and spiritual intuitions of the prophets and of the world's greatest mystics and of the world's sublimest sages, such as Jesus the Christ, Gotoma the Buddha, and Sri Ramakrishna of Calcutta. All these phenomena, from the minor psychic to the supreme soul-realizations, are to be ascribed to the workings of subjective consciousness, either in its merest personal aspects or in that particular Aspect where the personal merges with the Impersonal and Univer-

sal, of a subjective consciousness unimpaired by physical impediment, and which, therefore, as is scientifically known, is capable of seeing, hearing, feeling, and otherwise cognizing sense impressions, experiences and relationships indefinitely placed either in time or in distance.

When the scientists declared the authenticity of the phenomena, dissensions arose as to the explanatory physical causes which effected them. As is usual at the finding of new physical forces and manifestations there were as many explanations and hypotheses as there were scientists. Every imaginable, possible and impossible theory was set forth. Some ascribed them to unknown electrical influences, some to undiscovered undulations of vibratory force, some to inherent animal magnetism, and some to peculiar relations between the mind and the finest conceivable parts of matter. All but the most simple and the most plausible explanations were given, but more recent inquiry has placed them to one side and relegated the cause to the very borders of spiritualism and occultism, so that to-day both stand upon a scientific basis and support their arguments from scientific principles and discoveries. Many of the investigators, who now incline toward the spiritualistic and occult explanations, a decade or two ago had no conception that their scientific

pursuit would lead them as far as it has. They expected some few physical discoveries, but almost with one effort they unearthed the scientific foundation of the soul's immortality. Science stood uncovered before the great spiritual probabilities with which it had come face to face, and now its exponents are laboring with reverence where once they discriminated with all the scrupulousness and caution with which science considers every new phenomenon.

Naturally the greatest psychological changes followed and continued to follow in the wake of these things. To discredit them is now scientific folly or the exhibition of an ignorance which rises against everything it fails to comprehend, stigmatizing it with a wholesale and meaningless denial or attempted ridicule. But there is that within all things affiliated with Truth which crushes the greatest opposing force and asserts its position in the face of seemingly impossible obstacles. The development of scientific tenets from occult and psychological phenomena was fought inch by inch with all desperateness, as it involved the most important religious alterations. The two combating forces in this struggle were the dogmatic religions and their constituents backed by the dogmatic scientists on one side, while on the other were the advanced philoso-

phers, religious teachers, and a large number of the foremost men of science. The outcome of the struggle is self-evident. Evolution will assert its way.

The changes that these influences necessitated were first visible in a tremendous increase in the following of Spiritualism. They were again visible in a tendency of the general public to follow psychological religions teaching the possibility of psychological and occult phenomena. Among these religions are Theosophy, different Oriental religions, variations of New Thought, and the scores of present-day cults. The greater interest, however, consequent upon psychological phenomena, was the claim of individual development along psychic lines, giving various soul-powers and soul-consciousness in different planes of existence according to the development attained. The preaching of these things by Raja Yoga exponents created the wildest sensation in this country. Raja Yoga, in various forms, became the one thing which drew the thousands who thought that the redemption of religion and of theological facts lay along this line. Together with Raja Yoga were dispersed the metaphysical speculations concerning the reincarnation of the soul and similar doctrines.

Now, if Life, like the omnipresent ether, is a

cosmic fundamentalism which cannot be reduced into the categories of material energies; if it is antecedent and unsubjected to the dissipations of motion and the integrations of inorganic matter; if Life is an essence of quantitative and qualitative constancy; if it is no unimportant, casual, momentary arrangement associated with certain relationships of matter, but utilizing these relationships in variation with evolutionary experience; if Life is something stable, unmodified by molecular changes—and these hypotheses are the latest deductions of science—then the claims of Raja Yoga are true, then the necessary corollary of the soul's immortality follows and the corollary that the manifestation of Life in personalized consciousness must, *at will and development,* transcend the limitations of time, space, and other casual relationships to which the instrument of the soul—the body—is subjected by reason of its primary elemental, chemical and vegetal elemental composition. It also follows that, for these reasons, and that, with known methods, consciousness, independent of material impediments, is able to express itself in different phases and planes of Being and in different phases of conscious experience. Here is the scientific basis upon which the possibility of psychic development and the otherwise seemingly wildest fancies of

occult possibilities rest. It is necessary to be technical, for without a technical, scientific interpretation, the story of psychistry would seem a story of improbabilities.

Again, the entire system of Raja Yoga and all psychological phenomena have a common scientific foundation. They are immediately associated with the scientific conceptions of the sensitiveness of the nervous system and its power of transmitting sense-impressions. It was discovered that the nervous system was the chief operative factor in the manifestation of psychic facts, and that the nervous system responded with greater or less accuracy and greater or less sensitiveness in exact ratio to its normal condition or to its acquired development. There is the widest difference between the nervous system of one person and that of another. To illustrate, five persons feel a certain sensation. They each feel it in a different degree of sensitiveness. The most highly strung, whose nerves are more definitely evolved, feels most intensely. He knows more of the emotion and its essence because his nerves are more highly strung, while the others feel the emotion in declining proportion, so that the last may only slightly feel what the first feels with intense sensitiveness. Again, a sensation may be experienced by a thousand persons, yet

each of these persons will experience the sensation in a thousandfold, individually diverse variation of definiteness, of intensity, of difference in sense-understanding and of other divergencies, so that the lowest evolved of the number may interpret in a diametrically different manner and with an entirely different activity of the mind the same sense-relation which might conterminously affect the highest evolved of the number. To the one the same sensation might afford intense pleasure, while to the other the same sensation would be painful in the extreme; in the one case the same condition might produce an indifferent state of the mind, while in the other the mental state would be decidedly happy and inspired. This difference is visible in tastes for music—one class cannot understand even in the slightest degree or appreciate grand opera, while popular strains arouse their greatest enthusiasm, and *vice versa*. Now, of course, all emotions are simply the reflex condition of the mind in response to sense-vibrations having, therefore, a nerve origin; in fact every activity of consciousness is accompanied by nerve changes and discharges of nerve parts in nerve systems, and to the differences in structure, condition and activity of various personal nervous systems, whether animal or human, are to be attributed the attractions and repulsions,

the love and the hatred and the other complexities of life between beings and the differences of their instinctive, emotional or mental capacities.

Where humanity is concerned it is the aim of evolution to develop the psychic life and psychic element and, for this reason, to render the nervous system more and more complex in structure, for it is by the increased delicacy of the nervous system—the medium through which sense-impressions are received—that we, who live on the earth plane, can hope to sense the experiences which obtain on the psychic, subjective plane above us. As matters now stand it is impossible with the majority of human beings to receive these impressions because the average human nervous system is not yet so adapted, and because it is in closer proximity to the world of instinct rather than to the world of intellect and intuition.

But the secret of occultism is, that the nervous system lies entirely within control, just as muscular and structural development lie within the control of the athlete, so that there is no reason why we should be barred from coming into individual contact with the psychic plane if there is a desire to further inquiry into the occult. We can increase or decrease its susceptibilities beyond or beneath the normal state, thus rendering it possible for the mind to perceive what is going on

beyond or beneath this limited normal condition and plane of consciousness. The line of psychic development strengthens the nervous system, and at the same time heightens its delicacy and sensitiveness to sense-impressions in proportion to the success attained. There is no limitation to the possibilities of this development. It is simply the anticipation of evolution and of its processes of adjustment, for, in a not far distant period of time, the first stages of psycho-physiological progression will manifest themselves in the human form with a greater complexity of its functions and organs. The ear will have become so delicate in structure that it will respond to vibrations which, at the present state of its development, is impossible, save in the rare cases of psychics from the ordinary medium to the enlightened sage, adept and saint. Vibrations of sound and light, and associations of matter, of which we are now unconscious from a sense point of view, but which the X-ray and instruments even more delicate prove exist, will then be transmitted by the nervous system. The normal state of the human nervous system renders us clairvoyant and clairaudient on this plane of existence; therefore we can understand that its more complex development would make us clairvoyant and clairaudient on the plane just above us even

as the intelligences living immediately below our plane could see and hear us by the development of the transmitting organ of their sense and perceptive faculties. Increased development of the nervous system with increased powers of mental concentration and introspection would enable us to see and hear and even be fully conscious on planes of existence of which the loftiest imagination could but dream. This is the whole secret of occult development.

In this universe everything is a matter of vibration. The various manifestations of this vibration go under different names and forms, therefore we should remember that darkness and light are only words, for where we leave off seeing on one end of a vibration of light, where it is darkness for us, there the mole, the bat, the owl, and many other creatures begin to see. Similarly the eagle and other beings of superior development of vision have only a normal light where we are blinded by an intense light even as our light of day is a blinding light to the owl. Light and darkness have, in themselves, no reality; they are simply modes of intensity of vibration. The same is true of all material arrangements from the grossest to the finest; they are simply modes of vibration, having no reality only as they are variously interpreted in accordance

with the variating consciousness of beings living in variating phases and planes and in various time-relations and space-dimensions of the cosmos. Now, could we psychologically attune the nervous system to varied vibrations, we could see and feel what is at present unseen and unfelt because of inferiority of nerve development. This room would be full of new objects and new beings, and in that state of consciousness our sense of vision would likewise recognize new characteristics of our every-day surroundings, for we would sense them in the novelty of new dimensions and vibrations. We must get rid of the idea that on our side of life is activity of Being and on the invisible a void and non-existence. Science tells us that a void is impossible; that every atom is a center of sentiency, and higher spiritual teaching informs us that this diversified sentiency is an expression of a Cosmic, Infinite Sentiency of which Knowledge and Bliss are the essence.

All that has been stated is unquestionably scientific, and greater scientific progress will discover greater psychological and spiritual truths. These things are forcibly suggestive, yet they are only the first principles of Raja Yoga, the science which unearths the foundation of the mind and nervous system, showing their interblending and

the methods by which an ultimate *conscious* control of the entire body and mind may be possible. It explains methods by which the mind can turn into its very depths, as it were, and, by a process akin to what we unconsciously exercise in ordinary memorizing, stir every experience the brain has recorded—even the slightest—into active, conscious vibration. The interpreters of this teaching assert that the mind can perform even a still more wonderful feat, that by a process of extreme introspection it can disclose soul-memories stretching far beyond our present experiences into past incarnations. Belief in reincarnation is good, but a conscious knowledge of past life is better. The sages say that there are processes by which we can remember past existences and their experiences if we once arouse the depths of our minds. Memory is only a vibration; a recurrence of the vibration which previously had a more concrete form of expression, but which has become fine in potential existence. If enough of mental force is directed we can recall the faintest experience of our lives. This is seen in the vision of great numbers of the dying before whom every event of their passing life is revealed. At the moment of death, however, they have begun the psychic life, which enables them to perform a psychological feat

which, for our normal consciousness to do, would require long periods of psychic development. As memory, therefore, is only a recurrent vibration, that person who has attained the great heights of psychic development can cross the border-land of this life's limitations and become aware of the life, the relationships, the experiences, the merit and the demerit of the Past of his soul, and is thus enabled to exercise adjustment for its Future.

The higher forms of psychological and occult phenomena embrace the miracles of the world's Saints, of their mystic experiences and their remarkable soul faculties and intuitions. The developed in the practice of Raja Yoga claim almost unlimited power and unlimited possibilities. The great tasks which they say they can perform touch the uninformed hearer at first as being the most absurd superstition, but a little careful consideration and a knowledge of the latest scientific discoveries concerning matter and force explain their extreme probability. The wildest dream of Oriental imagination has its basis in a range of scientific facts which would startle the average reader. Max Müller uttered a spiritual verity when he stated that imagination could not exist only as it had a tremendous foundation in the facts of the universe. The revelations of science

and its conclusions savor of the romance of the "Arabian Nights," yet we know that they are true. What, for instance, is the occult declaration of the soul's immortality or the possibility of psychological phenomena in comparison with the statements of science as to the unthinkable distances in space; that a pebble thrown into the ocean necessitates an entire readjustment of its unthinkable myriads of particles; that certain magnetic needles on this earth cause a vibration in the sun, millions upon millions of miles away; that the vibrations of light travel with the inconceivable rapidity of about one hundred and eighty-six thousand miles a second; that we live at the bottom of an ocean of ether which presses against the surface of the earth billions of pounds to the square inch, or that what appears to the eye a solid concrete object is composed of minutest particles constantly in flowing motion.

These psychological truths and these semi-occult, semi-scientific discoveries, have impressed the greatest meaning on thousands of people whose religious beliefs were tottering when they were suddenly revived by the new psychology and the religions which represented it. The Oriental teachers, whose religion comprises these forms of religio-psychic beliefs, were sought out for assistance along the lines of psychic development.

They were idolized by an enthusiastic following. Everyone wanted to hear what they had to say, and at first the audiences which attended their lectures crowded the largest assembly places in the country. Books treating of psychological development were circulated broadcast throughout the land. Societies were established to pursue researches of the occult. Correspondingly hundreds of *soi-disant* psychologists and teachers of the Higher Truth, seeing the opportunity to profit financially by the popular enthusiasm, rose up in every third-rate city. They do not know one word of Sanskrit nor Pali, yet they willingly interpret the Vedas and Buddhist texts with so many dollars an hour fluency, and discourse on final metaphysical speculations without having heard the first principles of Vedanta or Buddhist logic. This is likewise true of our modern interpreters of ancient Egyptian and Persian mysteries.

For a considerable time this enthusiasm for the occult held the widest sway and attention—suddenly, however, it abated. It went as readily as it came, but this was of no surprise to the teachers; they apparently understood. It was one of those frequent spasmodic waves of public enthusiasm which rise with portentous meaning and subside after the shortest-lived period. There was nothing stable about it. It was simply an

American phenomenon. When the Oriental philosophers came to this land, the majorities who welcomed them expected a miracle and a discourse on the occult for every courtesy offered. They expected to witness the greatest psychic phenomena, and when none were displayed they grew impatient. The consequence was, that the admiring thousands gave way to the small remnant composed of earnest, devoted followers. The Oriental teachers did not come to this land to perform miracles or to hold and dupe the masses. The message of a teacher is not to attract the mob, but to voice Truth. The Eastern philosophers came as the apostles of a new dispensation for which they were willing to undergo the uncertainty and possible danger attendant upon the task. They knew, from the first, that their success with the public was but temporary. They understood the psychological conditions which are always associated with innovating beliefs and their characteristics upon the superstitiously-inclined and novelty-seeking masses, and they foresaw that their temporary success would be followed by years of tedious, discouraging labor, with only minor results.

From the very start the exponents of the higher teaching counselled their hearers to suppress their desire for occult manifestation, stating

that all power would be theirs when the soul had awakened from its long dream of sense-life and the pursuit of desire. They stated that knowledge of any esoteric truth, or that mere psychic development did not mean religion in the higher sense. Naturally the interest waned. Those who came to witness occult phenomena and to learn the methods of occult development were dissatisfied when their curiosities were not appeased.

In the mind of man there is stored up ghosts of ancestral superstitions which are resurrected at every new suggestion of the hidden and of the supernatural. There is an old proverb to the effect that the public in general readily falls prey to wholesale trickery and that it is willing and impatient to freely disburse at these occasions, and it appears that the most bitter experiences serve only to feed the fire of credulous curiosity. Madame Blavatsky and Colonel Olcott, respectively, founder and president of the Theosophical Society, openly confessed that at different instances they had fraudulently performed some of their most striking phenomena, yet this society has spread its branches into every important city. Similarly, in spite of numerous expositions of trickery in the cases of several prominent mediums and hundreds of others, less important, their following has only been multiplied many times over.

The cause of their success, however, in the face of these conditions, is to be attributed to the inherent truth of the philosophy and the possibility of the phenomena, which readily assert themselves, when their following is imperilled. Another reason for the decline in enthusiasm for the occult was the hard work before the student who desired even the slightest psychological development. Strict dieting, renunciation of this pleasure and that, earnest study, the stupendous task of attaining proper concentration and control of the mind, were thorns on the path and, for many, it was by far too narrow, but fortunately, by reason of these difficulties, it will never be desecrated. Only lovers of truth, only the persevering and courageous of soul, will be able to master the obstacles and achieve the desired development.

It was believed that occult power could be had at the slightest effort, and those who think no farther than the purchase price, thought that money could secure them entrée in the circles of the truly spiritual and occult who, in turn, would be glad to impart the greatest psychological and soul teachings. Their surprise was great when they were informed that no money could buy the teaching, for it is a matter not of buying and selling, but of individual progression. The student has to familiarize himself with the methods and

then labor with almost infinite patience, with courage and painstaking ardor. The seeker after the *real* must be actuated by the same spirit as the scientific investigator. He must not be too credulous or too skeptical, but, adhering to his methods and practices, serve not a hair's breadth to the right or to the left. He must strike mental blow after blow until the task is solved and the wall of ignorance scattered, revealing the newer knowledge and the greater light.

Mere curiosity will never achieve these things. Curiosity did not impel the great Giordano Bruno to further and declare his great scientific discoveries in the face of the combined opposition of his time, in the face of the narrowest dogmatism, and of condemnation and death. Curiosity cannot stand such tests. If the spirit of inquiry which guides the majority into occult investigation were put to the test of martyrdom and social ostracism, their number would be rarer. When your desire to know is so sincere, so unselfish that you are willing to give up all, even life and happiness, then spiritual truth will flow to you from the four quarters of space, and the Master will come to teach. Otherwise time is wasted. The trouble in America is, that people are curious, not sincerely desirous of knowledge; they desire entertainment, not hard work, earnest persistence in searching

after higher things which involve self-sacrifice, extreme purity of conduct and patience and faith in the very teeth of failure and ridicule. Psychic development is not a matter of twenty-four hours or twenty-four months; it is a matter of work, work and work regardless of time, success or sacrifice, for it is a part of soul-development; and, if we depend upon individual efforts to reach the goal, it takes not only long periods of time, but incarnations upon incarnations. All is in ratio to our desire and perseverance. Some attain the goal only after hundreds of lives of effort, while others reach the same height within a short period.

As we are discussing occult phenomena many, unfamiliar with "occultism," will desire to know what it sets forth. Occultism is in no sense anything hidden, secret, or non-divulgible. Under this atmosphere it has unfortunately labored through the insinuations of mystery-mongers and would-be exponents. This knowledge has nothing in common with what might be inferred from the meaning of the word. It is only hidden or, rather, remains unmanifested, simply because the time with regard to the most of us has not yet arrived when we can realize these things through normal consciousness. But all knowledge and all power are in the depths of the soul, and when it

is once aroused from its self-hypnotization of weakness, death, sin, and relativity, there is nothing it does not know, nothing it cannot perform, nothing of which it is not conscious. This knowledge has been transmitted by the few to the few; but now, with religious tolerance and broadmindedness of spirit, it will be spread over the entire earth. Then alone can we hope for the great panacea of all evil, whether racial or individual. In this knowledge is embodied a *consciousness* and a *conscious* activity of the subjective mind.

Science is now recognizing two minds, or, better said, two aspects of the same mind, the former giving us material consciousness of the surroundings and relationships of this plane of life, for it is aware only of the present and remains subject to all the changes and limitations of bodily life and environment. The subjective mind is the larger aspect; it is free from material conditions and is not bound by material conceptions of time; but, above all, it is the receptacle of soul-experiences, soul-power, and the true seat of sensation. Now, all occult phenomena are traceable to the workings of this higher mind. This mind has a consciousness of its own, so to speak, and its knowledge transcends the ordinary methods of perception and inference. This knowledge is truly soul-knowledge, and it mani-

fests when reason has reached its highest climax. This is the mystic religion when we are *conscious* of the things we formerly believed and intellectually recognized. The operations of the subjective mind are visible in states of hypnosis and kindred psychic states, when the material mind and bodily organs are to a greater or less extent silenced into inactivity, thus giving the soul, the reincarnating subjective mentality an opportunity to display its intuitive faculties, its ramifications of personality, its ability to penetrate the thoughts of others, its powers of presaging the future, and its wide knowledge which the patient, in normal consciousness, could not possibly comprehend. This is the tale of occultism—the revelations and mysteries of the subjective mind. We want no modes of psychistry which are not scientifically founded, for what is scientifically false is spiritually false, and our duty is to avoid and condemn. Any truth which has to be hidden or which cannot face the broad daylight of intellectual criticism and investigation is not occultism, but falseness. The day of concealed knowledge is past, for the race has psychologically advanced where it can partially understand. According to the psychic development is the spirituality, the splendor of soul progress and possibilities. The soul, in its flight, comes in touch with greater and

greater souls and reveals its true nature to itself so that continued research may even lead to the ultimate Eternal Truth.

This higher ideal of occultism assuredly failed of practical interpretation in this country. We have a general chase after the unusual with temporary practices of breathing and concentration, consequently, instead of having development, we have undevelopment and, only too frequently, neurasthenia. For the methods of psychological development, if employed spasmodically, with indiscrimination or under other improper conditions, will lead to hallucination and even insanity. The sages counsel against these dangers and say that, because of misdirected development and incoherent practice, we have been burdened by the revelations, hallucinations and superstitions of religious reformers who have stumbled into psychic states and brought forth half-truths. Psychic practices should not be undertaken save under the direction of a teacher who has travelled the path, and is thoroughly familiar with the numerous and intricate psychological problems which are involved in Yoga, fixed concentration with deep breathing and other psychic conditions.

The inquiry into the occult has the widest separated motives. Many there are who follow every new interpreter of things occult and then,

when interest pales, chase the latest fad. Some there are who believe that occultism alone resides in the unfrequented regions of India or in the farthest recesses of Thibetan mountains. They should learn that occultism is not a matter of outward form, of respective places, of turbans and Oriental robes; they should remember that some of its greatest exponents may be found among the humblest followers of Christian teaching, and that the miracles and psychological phenomena, recorded by the Christian churches, have the same occult significance as those performed in the remote regions of the East. The visions of St. Catherine of Sienna, St. Anthony of Padua, and the miracles of the Apostles and the many saints of the church are as soul-inspiring and as spiritual in their origin as the visions and miracles of Oriental sages. "Mahatmas" can be found in the West as well as the East. Another class of occult devotees are those who seek a knowledge of spiritual and psychic power from motives of personal vanity, selfishness, and the "I want to know and to be more than you" spirit. These will never be privileged with this knowledge, for the reason that their selfish nature would employ it for personal, selfish purposes, not for spiritual progress, and rarely, if ever, for the benefit of their fellow-creatures. It is not

that they are personally denied this knowledge; it is that the law of evolution does not reveal the new knowledge, the new experience, the new form and the new force until everything is adjusted and no error is possible.

Until recently the world has either gaped in wonder at psychic and occult manifestations, or else violently persecuted those who practiced them. The former is true of the East, the latter of the West. There is also this difference, that the thinkers of the East were the *scientific* practitioners of psychic phenomena; they understand the psychology involved, and by long periods of racial and climatic convolutions, by individual concentration and constant psychic effort, they have developed such a sensitive, complex nerve structure that they are able to peer into the supersensorial and witness the relationships between mind and body. The extreme opposite is true of Western occultism, barring, of course, religio-psychological phenomena, which occur, not at the instance of individual power, but at the invocation of the omnipotence of Spirit. There are a host of other phenomena, open to study, taking place in the early history of our own country as well as in European history, which were disconnected, spasmodic, haphazard and beyond the control of the individual. Those, so affected, were social

outcasts, accused of witch-craft and doomed to death. Rarely was science or philosophy brought to bear on these things, and exceptions, such as Nostradamus, Cagliostro, Paracelsus, and others, only confirmed the normal condition. Happily, however, these conditions have, for once and for all, passed, and now, through advanced religious attitudes and rapid scientific progress, we are at the threshold of an era foreshadowing the greatest psychological discoveries and consequent removal of many important distresses which affect the mind and otherwise hinder the development of the soul. Where the mind is concerned there is a particular reference to insanity and other mental and psychic disorders, of which so little is comparatively known at the present time.

Like all other national demonstrations, the mania for the occult has outlived its enthusiasm, so that now little attention is given to its claims and possibilities. Of small importance, however, is a knowledge of the principles, practices and tenets of occultism to the general public, for what they must know will be transmitted to them by the investigations and discoveries of the scientists. The only important thing is, that we should never return to ancestral superstitions and the limitations of dead beliefs, but it is without doubt that the awakened intelligence of the

people, as a whole, has forever rendered this impossible. Science and intelligence are, at the present time, the teachers of the people, while once they were instructed under the influence of superstition and intellectual blindness. In the instance of occultism, as in all others, the people must be taught and believe, but as long as science develops higher forms of truth, and so long as their influence is felt, little does it matter whether the public knows or does not know the occult or psychological origin.

THE SCIENCE AND SECRET OF HYPNOTISM

Of one thing we are assured—the general public is taking a vital interest in the phenomena recorded by the "New Psychology." This interest has been largely furthered by the general press. Every day or so strange menta-psychical instances are recorded, instances presenting novel and phenomenal phases of mind. The only undesirable feature of this interest is the fact that the public becomes acquainted with these things while the critical sense is, as yet, insufficiently developed. This is why we have two undesirable aspects toward the new psychology and its phenomena; the one is supercilious dilettanteism with supernatural mindedness, the other an uninstructed Philistinism which blinds its eyes to truth. For this reason the phenomena with which the public comes into contact are unsymmetrical and psychologically deformed. Thus half-truth with distorted attitudes obtains. The phenomena of which we speak are telepathy, or thought-transference, mesmerism, hypnotism, clairvoy-

ance, apparitions, planchette and automatic writing, trance and trance utterances. Of these the most discredited, yet the most credit-worthy, is indubitably that of hypnotism, that branch of the new psychology which furnishes adequate opportunities for the study of the remarkable phases of mind and remarkable psychological and therapeutic phases. The reason why this science has not come into earlier consideration is owing to the materialistic and mechanical atmosphere in which we live. It is the conduct of our age to discredit and disregard anything incapable of being definitely and tangibly and materially characterized. It is only the external conditions, the practical and work-a-day conditions of commercial and ordinary life which is considered. All those higher intuitions and aspirations, all those supernormal mental activities and feelings which belong to the category of the psychological are slighted as of little importance. The tide of Oriental mysticism, of modern Spiritualism and the supernormal teachings of the orthodox religions has stemmed the destructive growth of this materialistic antagonism to the psychological, and we are, therefore, finding an increasing number who are particularly interested in the knowledge and conclusions to which psychological phenomena lead.

Hypnotism is derived from the Greek noun

"hypnos," which means sleep. In the terminology of the psychological, however, hypnotism signifies those sleep-induced states having their source in suggestion or autosuggestion. It involves the description and classification of the phenomena and mentapsychical activities which these states present. Ridding ourselves for the moment of the strictly scientific interpretation and the supernormal methods of hypnotism, and confining ourselves to hypnotic phenomena inseparably considered, we find them occurring at all ages and all times, and beyond the immediate discovery and classification of the phenomena into a separate science.

The earliest historic ages record the presence of peculiar conditions of mind associated with certain unusual conditions of the body, during which the subject was semi or wholly unconscious, and during which the sub-conscious mind was in play, giving evidences of superior knowledge and insight, of heightened vision and hearing, of prophecy, of discriminating advice, and of imperious command. Persons so affected were set apart in the public opinion and were regarded as supernormal, and as under the especial regard of respective national deities were looked upon as the messengers of the latter. The ancient Egyptian and the Persian of pre-Cyrenian time had

their inspired magi; the Hebrew had his God-communicating prophets. The Greeks and the Romans had their oracles and sybils, the Druids and the ancient Germans their supernormally gifted priests, but particularly priestesses; the East Indians had their yogis; the Chinese and Japanese their psychologically developed religious teachers. The tide of these conditions continued throughout the Middle Ages and characterized themselves in the ecstasies of religious ascetics. It has continued in our modern time and emphasized itself in Swedenborgian personalities. Then, also, we have the history of many superior men and women who were possessed of those phenomenal characteristics which are cited in the new psychology. Such were Socrates, Plato, and Joan of Arc. The average type Highlander had his "second sight." The medicine men of the American Indians are said to have been gifted with a vision of future occurrences and therapeutic power, and a notable instance of the typification of these powers in the red man was that of Sitting Bull, said to have had a prophetic discernment of the approach and destruction of Custer's command.

Thus we recognize the historically continuous citation of the remarkable phenomena revealed by modern psychological investigation. Previous to four-score years ago these phenomena were

uncorrelated and unsynthesized and unclassified. People so affected were considered as possessed of supernatural powers and to have received this power from external and invisible intelligences, whether good or evil.

The Development of Hypnotism

In the early 70's of the eighteenth century a distinguished German physician-philosopher and occultist, Mesmer by name, came to some synthetic and co-ordinating conclusions with reference to the mentioned phenomena. He regarded them, not in a supernatural but in a supernormal manner. It was a very important demarcation, as it forever drew the line between the supernatural and the supernormal, and gave a scientific classification to otherwise dissortedly interpreted phenomena. From being superlatively considered as religious phenomena they were relegated to their proper psychological consideration. From being interpreted as having their specific origin in external good or evil influences, they became considered as originating in psycho-physical influences as yet little understood. The persistent investigation and the particular findings of Mesmer resulted in some fortunate attitudes with reference to the phenomena, yet he did not in any sense approximate the vital scientific conclusion of

to-day. Mesmer is only to be thanked for having separated the psychological from the superstitious. His theory was that persons physically afflicted, particularly in a nervous sense, could be relieved by passing magnets over affected parts. Under this manipulation he discovered that many of his patients sank into a profound lethargic slumber during which somnambulistic phenomena occurred. Mesmer was not by any means the founder of modern hypnotic science, however. He was mainly interested in that newly discovered power through which disease could be cured. Incidentally he stumbled on to the fact of the hypnotic sleep and the therapeutic value of it. Yet Mesmer was not given any great credence. The large body of scientists regarded his cures as so much quackery.

The second exponent and explorer of hypnotic phenomena was a Suabian priest, Gassner, who used no magnets, but healed his patients by simple imposition of the hands. It was coming into contact with this priest that induced Mesmer to give up his idea of the value of magnets and come to an understanding that there was something else than material substance which affected the body. The curative influence was not considered to radiate from the curative agent, and the force was called "animal magnetism." The Marquis de

Puysegur, the pupil of Mesmer, furthered his master's methods and more carefully observed the magnetic sleep which was induced. Instead of the passing of magnets over the body, the "Mesmerists," as the followers of Mesmer were called, impelled the hypnotic sleep by passes. The same phenomena as now manifest in hypnotic sleep were also manifested in those earlier days. These phenomena included somnambulism, or sleep walking, rigidity of body, anesthesia, or insensibility to pain, amnesia, or loss of memory as to what occurred during that sleep. The practitioners of these methods likewise discovered that their patients were amenable to suggestion and would follow out the spoken and sometimes the unspoken command. They also placed this suggestive possibility to practical use in the eradication of vice and the education of nobler instincts. The period of the Mesmerists lasted until the middle of the nineteenth century. Meanwhile, such able interpreters of the science as Petetin Husson, Dupotet Elliotson in France and England, and Esdaile in India, successfully carried on the work and discovered new working methods and new phenomenal phases of the formulating science.

An English surgeon, Dr. Braid, who enjoyed a high repute, now turned his attention to the

more and more interest-spreading phenomena. He it was who developed the idea that patients could be placed in the hypnotic sleep by methods other than those employed by the early Mesmerists. The persistent fixedness of the subject's eyes upon a brilliant object, he asserted, was as vital a means in calling the psychological phenomena to life as were the usual passes. It was he who first applied the term "hypnotism" to the sleeping state of the patient, and he called the phenomena "hypnotic phenomena." Braid's analysis of the physiological states summarized itself in what he considered a "profound nervous change." In spite of these zealous efforts, however, Braid was not accorded scientific recognition. Hypnotism still labored under the accusation of quackery. This condition persisted until the opening year of the last quarter of the nineteenth century.

At that time the work of Mesmer and Braid drew the attention of several leading French physicians; among them were Liebeaut and Azam, the former of Nancy, the other of Bordeaux. Yet, however, in spite of their patient scientific effort, in spite of their continuous pronounced observations and their continuous discoveries, they did not draw that attention of the scientific world which they so earnestly desired. It was not as yet the

custom to openly assert any opinion concerning peculiar phenomena or existential conditions of hypnotism—it was not good scientific form.

Then came the turning point. The world-famed Charcot appeared on the scene in 1887. This man was possibly the most far-famed physician of France. His word on medical matters was final. His theories on medical conditions and values were the principles of the leading medical schools of the nation. His great work and eminent scientific research and discovery in the realm of hypnotic forces and influences were the result of an accident. Charcot was appointed one of a committee of three to study the effect of metallic spheres on the psychical element of hysteria. It was in this casual work that he rediscovered the findings of Mesmer and Braid. The wards of the La Salpêtrière clinic became the greatest psychological center in Europe and drew the attention of the French Academy. Charcot was well-pleased with the specific discovery of his specific task. Apart from the immediate discovery of the influence of metallic disks in the treatment of hysteria, he came into relation with those same peculiar sleep states and somnambulistic phenomena which were noted by the Mesmer school. Charcot was a man of eminent scientific sincerity. Whatever he discovered in his own

private avocation that he voiced. He now gave to the world the knowledge of his experience in psychological matters. The word of Charcot had the greatest scientific value, consequently the desire for investigation was advanced by foremost thinkers. The scientific world now seriously considered what it formerly had rejected as quackery. Hypnotism was now established.

In spite of his great understanding, however, Charcot was blind to some very important facts as to the nature and activity of hypnotism. For the greater part his new work led him into an affiliation with hysteric or otherwise nervously disordered patients, and upon these he experimented with some satisfactory, but equally with other unsatisfactory results. It was he who introduced what is known in the terminology of the psychological as "massive stimulation." This expression found manifestation in sudden excitation of the patient's concentrated attention. After having gained complete control over the subject, through suggestive influences, Charcot, or his pupils, would shock the mind by the sudden sounding of a concealed gong, or otherwise by the sudden flashing of a powerful light. This shock always served to throw the patient into a cataleptic trance. From this state of lethargy somnambulism and even more alert states would

follow. In the modern interpretation, however, this "massive stimulation" is emphatically reproved. It is by excitatory stimulation that nervous persons have been brought to their affliction, and to specialize this stimulation into a powerful nervous shock is exceedingly undesirable.

Charcot's work was essentially therapeutic. No attention was as yet given to the peculiar psychological phenomena which associated themselves with the hypnotic sleep. In spite, however, of his sincere attitude and of his tremendous research, Charcot has left no great or valued impress on the science of hypnotism. He is only to be honored by reason of the fact that his great prestige gave weight and importance to hypnotism in the scientific world.

Interest was now specially furthered in the domain of research. Now came the real determining scientist, Professor Bernheim, the greatest psycho-physician of his time. He was the discoverer of the extremely important fact, the fact that persons with well-ordered nerves were as amenable to suggestion as nervously disordered persons. He removed the origin, condition and activity of psychical states from the supernaturally suggestive and the little-understood and placed them in scientific category. He it was who discovered the elemental factor in all psychic ac-

tivity, and he called that factor by the name it has ever since had, "suggestion." Suggestion, he maintained, was the conditioning factor in bringing about hypnotic sleep and the later somnambulistic and psychical phenomena. He it was who, also, first paid attention to the phenomena involved in hypnotic states. He, moreover, claimed that the hypnotic sleep differed in no wise from the normal sleep, and that no foreign influence, element or magnetism was the inducing factor of psychic states. He claimed that all was to be attributed to the little understood, the tremendous power and influence of suggestion. This suggestion was not something foreign to the mind; it was an attribute of the mind itself. The hypnotist is only the agent, who, by his influence, places the patient in such a state that he can use his otherwise latent faculty for therapeutic and other purposes. A far headway, pregnant with vast and meaningful monitions culminated with Bernheim, and since other psychologists of the James, Hyslop and Mitchell type have accentuated the progressive expansion of this headway.

Thus we distinguish four separate and essential climaxes in the evolution of hypnotism. The first, that of the early Mesmerists; the second, that of Braid; the third, that of Charcot and the Paris school which represented his beliefs; fourth, the

period beginning with the investigations of Bernheim until the present, which we might speak of as the beginning of a fifth, because of the momentous discovery as to the source and explanation of the psychological phenomena manifest both within and without the province of hypnotism.

The Methods of Hypnotic Therapeutics

Were you at the psychological clinic of the Nancy School for Psychological Investigation, or were you at any other great psychological clinic apart from that made famous by Bernheim, you would note those peculiar methods employed in hypnotization. The first step taken is the absorption of the subject's attention. In most cases this is an easy matter. In frequent cases it is not. Most of the visitors to psychological clinics are hysterics or nervously affected persons. Many of the visitors complain of continual headaches, lack of sleep, nervousness. They are generally believers in the efficacy of hypnotic assistance and thus are fit subjects for treatment. The practitioner cautions the subject to fix attention on a given point. Soon the willingness of the subject to be hypnotized asserts itself. The eyelids quiver and droop, the practitioner then closes them for a moment and sleep intervenes. He

then employs a number of passes above and about the body, and then, after the patient has had fifteen or twenty minutes' sleep, he awakens the subject. The awakening is generally brought about by a quick, prompt command. The awakened patient asserts freedom from any trouble and as much renewed vigor as though an entire night had been spent in most invigorating sleep. In this process the suggestion of the practitioner has enabled the subject to employ individual suggestive faculty, and this faculty has a powerful therapeutic value and immediately quiets the nerves. Practitioners of yoga claim that five minutes of such psychological quiet and repose is capable of adjusting most tired and strained conditions of the body. They also say that whenever any cures are performed by psychological process it is to be accredited to the working of one of the principle phases of this latent faculty.

Physio-Psychical Conditions

All hypnotic states are accompanied by peculiar conditions of the body. The pulse, respiration and temperature, however, remain unchanged. They are amenable to suggestion. At times the pulse or temperature may be respectively heightened or reduced, but all these pre-hypnotic physi-

cal conditions can be regulated to the normal state. Peculiar conditions obtain in anaesthesia and catalepsy. The hypnotic patient is liable to the suggestion of anaesthesia, that is, it may be suggested that the body will not feel pain and this will occur. The skin may be pricked, and other sense-inducing factors be applied, but the patient remains insensible to their activity. It is known that under the anaesthetic condition of hypnosis serious surgical operations may be performed without the slightest suffering. Catalepsy is a strange rigidity of the body which obtains when the subject has entered deep sleeping states. In this condition any of the limbs may be placed in a particular, even unusual position and they will stay fixed. If the practitioner should pull down an outstretched arm it would immediately spring back to its condition.

There are two notable stages in the hypnotic process. First, the lethargic state; second, the alert state. There are degrees in each; the former may range from mere drowsiness to deep sleep. The latter may range from the simplest manifestations of somnambulism to extended writing, conversation or work which may be suggested by the practitioner. What is peculiar in the hypnotic processes is the loss of memory on the part of the patient in regard to what trans-

pires during sleep. The awakening of the subject may be regulated from immediate obedience to the sudden command of the practitioner to a command obeyable in five or ten minutes or in an indefinite period of time. In the former case there is no mystery; in the latter there is. It implies that the subject has a sub-conscious conception of time. This same condition occurs when an individual through auto-suggestions awakens at any given time of the night or morning. He who has a definite conception of time values will awaken at the time appointed, whether by himself or at the suggestion of the practitioner. He who has no definite conception of time value, if intended to awaken at a given time through auto-suggestion, will be disturbed by repeated awakenings. In the case of the hypnotic patient, there will be sporadic attempts at the regaining of self-consciousness, and in both cases the subject will probably awaken some minutes before or after the time set.

Another strange psychological fact accompanying hypnotic direction is post-hypnotic suggestion. In this instance the patient is told to perform some act on awakening, or after some indefinite period has elapsed. It is also suggested that he have no cognizance of the plan. This suggestion is invariably carried out, and at many times with

marvelous exactitude. Space prevents the interpolation of instances, but the reader may be referred to any of the authorized works on psychology. These post-hypnotic suggestions may be very complex, and in this sense are unusual phenomena. Then there is the unusual telepathic condition between practitioner and patient. This may be exceptionally pronounced. As an example, a practitioner and an unbiased observer may be in one room, while the patient and another unbiased observer may be in a room a hundred feet distant. In the experiment the practitioner will scratch his hand with a pin and the sensation will be experienced by the patient, which shows the wonderful telepathic union and a suggestive of clairvoyance and clairaudience which are the specialized senses of the tactual sense. This rapport may be carried to an unusual degree. Incidentally these thoughts give rise to the oddities of the so-termed "willing game." Here the sensitive is sent from the room and agrees to be impressed with the collectively concentrative wish of those who remain within the room to perform some act, such as raising a certain piece of china off the table. In a large percentage of instances the feat is carried out. There are cases, however, where such conduct becomes associated with unusual psychic conditions, as example, nervous

agitation, excitement, possible faintness, even syncope.

The Drift of the New Psychology

We are only on the borderland of psychological discovery. Further research will certainly bring the remaining shadows of psychological inquiry into definite scientific light. We will come to understand the extraordinary relationship between practitioner and subject; we will come to understand the meaning, origin, process of activity and essence of that indescribable something that we call suggestion. At all events, inquiry into psychical affairs has resulted in a radical change of our conceptions of the mind and soul, which shows us that the mind is its own conditioning factor. It shows that it possesses indefinite therapeutic power. It shows us that latent within the subconscious are faculties and qualities of mind far above the normal, which later evolution will render normal, and which can even now be put into practice by the wholesome influence of hypnotism. It reveals to us the marvelous depths and dignity of the human mind, and is suggestive of the truth of those spiritual dogmas which appertain to the existence and immortality of the soul, and kindred dogmas.

We are on the threshold of eventful discoveries which will ultimately have an important moral bearing, but the greatest of all revelations which the new psychology imparts is that of the ethical value of suggestion. Suggestion is everything. It is the dominating mental force which gives value and existence to all perceptible phenomena. All nature is but one vast external suggestion upon which the mind centers itself in a myriad manifoldness. This leads us to the value of auto-suggestion and of the freedom of the mind in carrying out the mandates it pleases to give. Auto-suggestion is a self-hypnotization in which the mind is developed beyond its normal perception and range of thought. And auto-suggestion is specifically defined as the highest manifestation of the human will.

True it is that by the evolution of auto-suggestion we become most powerful, the regulators of our bodily, mental and psychical sanity and development, the creators and masters of destiny.

CLAIRVOYANCE

One may doubt the theory of clairvoyance at first hearing, but he cannot doubt the hyper-acuteness and varying in degree of normal perception. Normal vision is based on many physical circumstances and thus enjoys a wide scale of variation. Some persons are endowed with limited vision only, while others, like the American Indian or the frontiersman, are possessed of almost supernormal sight, so keenly developed beyond the average is this particular sense. The broad variableness of this sense is again manifest in the unusual distinguishing faculty of the Cashmere girls. Where the European senses but the primary colors, these people are capable of distinguishing two or three hundred shades beyond the keenest perception of even the Scotch, noted for their high development of vision. It can hardly be said that there is a normal average of degree of sight. Almost every person sees differently and in his respectively personal sense. No two ever see the same object in the same degree of clearness, interpretation, intensity, keenness

and measurement. It is ever in the ratio of the more or less extended.

There are various physical conditions which may alter the range and field of sight, for example, certain overwrought nerve centers may entirely change the quality of vision. The deviation from the normal is often noticeably specialized. Long illness will either sharpen to a point of particular intensity or dull the acuteness of vision. Sometimes this sense may be confused with other senses. As a bearing illustration, we have the case of a woman who had become extremely sensitive by reason of continued illness. Her supernormal perception was frequently exhibited, and, as a test, her physician rolled an old-fashioned copper cent into several coverings of tissue paper and then placed it in the patient's hand. After an inconsequential conversation of five or more minutes the patient said: "I wonder what you are now doing with me." Then she suddenly made a wry face with the remark: "I know what it is; you have put a nasty piece of copper in my hand." As she made the remark she also commenced to wipe her mouth with her handkerchief as if to eject some foreign unpleasant substance. In other words, her sense of taste had been confused with her sense of sight. The coppery emanations from the coin had entered

her system and, reaching the tongue, gave the unpleasant and supernormal taste. This is not a degenerated form of perception. If we remember that the other senses have developed from the sense of touch, we can understand how, under certain abnormal physical states, the sense of sight which has developed from the sense of touch may become commingled with it in an indistinguishable manner.

It is very appropriate to call to mind the peculiar results and perceptions of certain psychics who supernormally perceive not so much with a sense of sight as by a sense, so to speak, of touch. They, in a way, *feel* the presence rather than see it. They are rather in a tactual sense *conscious* of the specific descriptive characteristics of the presence than conscious by any process of vision. They use the words "I see." They should say: "I am conscious of certain phases of description of the person who is present."

The variableness of degree in the normal sight and the peculiar supernormality of this sense under abnormal bodily conditions infers the existence of sight beyond the average, a sight more evolved and more comprehensive because it more thoroughly distinguishes and is more thoroughly aware of the objects of our daily surroundings

as well as conscious of perceptions beyond the reach of the earth-plane.

This implies that sight is not a matter of bodily adjustment to physical organs. The soul possesses the faculty of seeing without the physical organs. Yet under the average, the organs are the instruments for vision on this plane. They are not absolutely controlled or limited by them, however. As was inferred, certain dissociation of nerve centers or a certain effervescence of the sensorium may affect the sense of sight to a supernormal degree, and, what is particularly significant, to a wider activity and freedom. Instead of inhibiting the normal activity of vision as would naturally be expected, these hypersensitive circumstances of the brain enlarge it.

Clairvoyance is a branch of telaesthesia, i.e., exteriorization of the senses, so that they may go beyond the boundaries of the body's immediate periphery and become cognizant of impression remotely placed either in time or distance. Instances of the telaesthetic phenomena have not been wanting and have attracted the especial attention and observation of the English Society for Psychical Research. Most astounding phenomena have been recorded which strike the reader, unfamiliar with the inner psychic working forces, as preternatural, if not superstitious.

The possession of the clairvoyant faculty is in no way significant of hysteria or distressed nervous condition. As a matter of fact, some of the most self-possessed and nervously-controlled characters with whom history acquaints us have been clairvoyant. The older school of psychologists, as an instance, believed that the Saint Joan of Arc was hysteric. Investigation, however, has substantiated the common-sense idea that a hysteric is incompetent to retain poise on a battlefield and be leader of armies. The Saint was informed of her great mission by superhuman intelligences who spoke to her in the clairaudient sense and manifested themselves to her clairvoyant vision. The great philosopher Apollonius of Tyana, far-famed and influential in his time, is accredited with having clairvoyantly seen the murder of the Emperor Domitian. It is said he was standing in his pulpit preaching when suddenly he bowed his head upon the rest and in a moment later shouted: "Strike! Strike the tyrant!" The surprise of the people caused him to explain his vision. It tallied with the actual occurrence. Certainly the founder of the Alexandrian school of pre-Neo-Platonists cannot be classed as a hysteric. Swedenborg, the founder of his celebrated spiritual philosophy, cannot be termed nervously disordered.

Clairvoyant vision was known to the ancients. The classical historians of Greece and Rome mention numbers of cases. Cicero speaks of them. The visions of the augurs of Rome and the sibyls of Greece possessed the clairvoyant faculty. The prophetesses of Endor were renowned for their telaesthetic sight. This phase of the subject need not be emphasized, however, in view of the fact that the average reader is individually familiar with private and credit-worthy cases.

The literary and plastic arts may be said to be intimately associated with the clairvoyant sense. The poet historian or writer of romance who creates his theme from the actualities of history, to be accurate in his view and faithful in his description of scene or character, must in some sense be in a clairvoyantly intuitive association with the occurrences and personalities of which he speaks. The Secret Doctrine tells us that all events are treasured upon the astral records. If we possessed the faculty we could decipher every shadow that was ever traced upon a stone, for it is a fact scientifically recognized that each passing object indelibly paints its shadow even on rock. Similarly, every thought, word or deed is penciled on the canvas of the universe, and, if one can translate his consciousness to any given period of time or any particular locality, he can come into direct

consciousness with what the past has wrought. This sense is not alone confined to the past. It is equally true of the future. All things occur by law. They exhibit themselves in a regular and law-abiding order. They are foreshadowed and can be seen with the clairvoyant vision. Therefore, the poet, historian and similar workers, especially if their works are treasured as masterpieces, were assuredly in touch with the experiences they cite. The artist, too, is possessed of the clairvoyant vision. He subconsciously sees the image he will paint or sculpture.

All these things similarly appertain to the faculty of clairvoyance. The possession of these faculties is a rare occurrence. Yet in every individual are these faculties stored in latency. They will evolve at some particular period in the evolution of the individual. In fact, they will be the common property of the race at large when it has reached several degrees of higher development. They will be common property even as ordinary sight and hearing were at one time exceptional, but are at present normal.

Those who would have further development of their psychic senses are cautioned to do so under proper psychological direction. They should seek out a teacher acquainted with the methods of de-

velopment. The danger is in going to such who pose as knowers of psychological development and who, for a paltry pittance, imperil the psychic welfare of their clients.

AURAS AND INFLUENCES

There lingers about each person, about each creature or object even, a peculiar condition, an "atmosphere," so to speak, charged with the many, multiple expressions of thought, feeling and other individual characteristics which crowd our lives. It is ever present, ever vibrating the personalisms of us unto others, radiating various impressions which attract or repel according as the susceptibilities of persons, circumstances or things blend or do not blend with our own. Though intangible and imperceptible to the senses, its influence is tremendous in deciding sympathies or antipathies. You may notice its workings in almost every activity of daily life. You are introduced to a new acquaintance and find that instantaneously you are drawn or repelled according as your experience varies. No words other than those of formal courtesy have been exchanged; no ideas or idiosyncrasies of character have been exchanged or revealed; there is absolutely nothing which you can rationally perceive as a cause for the spontaneity of affection or lack of sympathy as the case may be. You have made a new

friend or have become exceedingly indifferent to the new person in your life, and if asked why you have taken this or that attitude, you could not under any circumstance explain yourself. What is the working factor in the suddenness of your emotions? Again, you may come upon some new scene or enter some strange house and without any intelligence in the matter you like or dislike the newness of your surrounding. There is no rational answer you could make to a query concerning your feelings, yet you have them and they are as decided in your consciousness as that fire burns or flowers bloom. Your sense in these things is purely intuitional. It is as much a psychic characterization as the disclosure of your name or the events of your life by a psychiatrist—for it is from the stuff of intuition that all psychic knowledge proceeds. Again in the case of persons you have known for lengths of time, persons with whose natures your associations have sensitized you—you may walk in the room and without any understanding in words or specific glances, and so forth, you will find yourself *knowing* just how they feel. You will sense if something has gone wrong, or find yourself without cause elated by the mere presence.

The possibilities of these "atmospheres" may be seen in the conditions of places. Some places

have soft, harmonizing influences, some sombre and awe-inspiring, some places have exhilarating influences, some forcibly repellant and nauseating. You have your churches, your cemeteries, your historic ruins, your theatres and places of amusement, your asylums, your places of filth and moral discrepancies. There is no language, no immediate sense relations that these places convey. They are purely associative with the nature and essence of places. They are simple influences which accustom themselves in harmony with different types of character.

These influences may be compared to the magnetic motions of loadstones; they may be compared to the vibrations of odor or heat. They are composed of fine fibres of matter and move with the finest vibrations of force. They cannot be touched or seen yet, though silent and obscure, they make themselves felt with binding and controlling force. These comparisons are only suggestive, for the nature of influences is something indescribable. Like all hidden forces they modulate in similar and dissimilar quantities responding or antagonizing each other, just as the tangible concrete elements of the chemist vibrate in harmony or inharmony. And as our whole natures are surrounded and radiate these influences there is a correspondence between our likes and dis-

likes of people and surroundings as between the attraction and repulsions of chemical compounds.

Influences proceed from individual centers and bear certain relations to centers external to themselves. Just as the magnet controls certain particles of matter with which it bears relation, so the magnetic currents, the influences we emit range out of our personal environment and affect the lives and thoughts of others, and even the conditions of the places and objects about us. If the influences are powerful enough they can change and direct conditions. If the influences are weak and ill-directed, they fall before stronger and direct influences. In this connection rises the idea of personal magnetism and the exercise of the control of one mind over another.

Personal magnetism is the synonym for forcible influences, and hypnotism and control of others, synonyms for power of stronger over weaker and undeveloped influences.

In the opening paragraph it was stated that the atmospheres or auras and the influences of which they are composed are the expression of thoughts and feelings and of other personalisms. The thought that immediately presents itself for concentration is the tremendous necessity of rendering ourselves positive in thought, positive in emotion, positive and well-governed in will, for in this

manner we become centers of power, of personal magnetism; in this manner we become less susceptible to stray, uncontrolled influences, less susceptible to vibrations of evil, of pessimism, and of undesirable personal qualities of others which are taken on by sensitive persons unable to contain their feelings in a self-poised fashion. There is the admonition to train our wills to such definiteness and invariableness of decision that no person or condition can vampirize on the life-forces of the aura which envelops us, on its delicacy of condition or on its personal qualities. Thereby we become self-dependent and original; we become forces of good, and our influences, though never expressed in language, will make the world better and more evolved. Time and distance have no effect on the working of influences, for they operate as deep and as far as the very gravitative force which binds in sympathy the farthest suns with our own. Should you retire to a cave remote as possible from human life, the influences of your thought and life would reach out and mirage themselves in a thousand-fold distance and in a thousand-fold manner.

In conclusion, every thought of good, every good emotion, every divine aspiration, every glorious hope, every kind intention shall find its way through the influence you radiate, and though

the world never crown your efforts or your life, your obscure work has in many places and in many seasons uplifted the world. For similarly as a pebble cast into the ocean displaces and readjusts each individual particle of the great sea, so every noble thought and influence shadowed by the soul in the great ocean of Life modulates the whole into a better expression.

FATE AND ASTROLOGY

It has often been questioned whether humanity is controlled by Fate or whether there is such a thing as freedom of will. The problem has been agitated from the beginning of philosophic speculation. Great thinkers of different philosophical systems have reasoned and had their say, but perhaps the greatest understanding of this problem has been brought about by the world's eminent astrologers.

In an article of this kind it is impossible to introduce the first principles of astrology. It is conceded by a majority of the thinkers of the present day that the personal experiences of individuals are influenced by stellar motions and aspects. It has been observed that the chemical, mineral and vegetable kingdoms are governed, to a greater or less extent, by stellar conditions. Science, continuing further research, has arrived at the specific conclusion that the animal and human world are likewise affected by the astrological. We are considering astrology only in relation to the freedom of the personal will, granting

that the reader is acquainted with the main essentials of the science.

The problem and the significance of the interrelation of Fate and astrology has as yet never been solved to the satisfaction of the thinking public as such. Generally speaking, however, all philosophical systems maintain the freedom of the will, at least in a relative sense, but they have differed in their interpretation as to the particulars which determine that freedom. In fact, the majority of men have reasoned themselves into a spacial acceptance of individual freedom, yet in spite of ratiocination there has been the overhanging doubt—a doubt which has been a serious stumbling block, not only in a philosophical sense, but also in a religious sense. So much depends on the attitude taken toward this problem. If we are absolutely and hopelessly controlled by an inevitable Fate, then all our effort, our aspiration, our morality, our belief and expression of freedom of will, of personal freedom, is a variegated insult to the racial intelligence. On the contrary, if we possess freedom of will, if personal assertiveness may overcome the barriers of Fate, if we may successfully combat the inhibitions of the inevitable, then, indeed, is there a nobility in the struggle of the human soul. This problem is the most vital of all the problems which confront the

intelligence of man, and it is doubtful whether mere argument will ever successfully solve the enigma. But, apart from what philosophy has to say, the leaders of astrological science claim that they have unravelled this intricacy to a greater clarity than any of the speculative systems. They say that they have arrived at their conclusions by mathematical and astronomical calculations rather than by unaided metaphysics.

To come to a clearer understanding we must first of all define Fate and Free Will. Fate is considered as a cosmic principle which binds and controls the entire universe and, humanly considered, binds the will of man by producing certain fixed, unalterable and inevitable circumstances. Such circumstances are accidents, haphazarded events, unlooked-for calamities and similar events, apparently beyond any individual control. It is considered as something which renders man more of an automaton than an independent free agent, and as the motive principle which compels to every thought, act and variation of consciousness. Freedom of Will is the decided opposite. It is the inherent power believed in by man himself by which his future may be directed in accordance with certain plans entertained in the present. Freedom of will implies the idea that we can so govern ourselves that we become partly,

if not wholly, liberated from restraining influences. We shall now consider the relation of these two, Fate and Free Will, to the science of astrology.

Astrology as the symbolism of Fate is, accordingly, believed to be a prophetic science which gives expression to the decrees of the inevitable. It is the "writing on the wall" registering the decree of that invisible force which some philosophers have called Necessity. Many, therefore, hold that the cast of a horoscope at nativity is the forecast of a necessary future which by the laws of universal harmony must come to pass. They hold that, provided the casting is accurate and scientifically calculated, every foreshadowed circumstance must occur. This is partly true. Why it is not wholly true we shall later see.

The famous astrologers of earlier times and the foremost representatives of the science in our day agree that the casting of the horoscope is the casting of an individual's past, present and future. They hold that a horoscope is the outward presentation of the almost impassible barriers and the almost necessary favorable circumstances which confront the subject. They say that a horoscope is the visualization of the invisible law of causation as affecting and guiding individual life. Yet they do not absolutely say

so, for the grand initiates do not believe in a blind law or Fate. They adhere to a conception which is more in keeping with the dignity and the aim and end of human effort, while at the same time recognizing that intelligently governing Law which binds causes to effects and effects to causes. They see that certain foreshadowed favorable or unfavorable conditions have a certain causal connection. This causal connection, significant of an unerring law, they call Karma. They know that any circumstance which may affect individual life is an effect of a cause which has its antecedent either in this or in a previous life, for it is a dogma of science that nothing can occur in the experience of individuality, human or otherwise, but the cause of the occurrence is involved in the attractive force of that individuality. So, therefore, when we find circumstances affecting persons and can find no rational cause in the present life, we must of necessity refer it to a former life in which it was generated and has now come into expression.

Thus it is the *person* and not the stars; it is personal causation, not stellar combinations which favor or jeopardize accordingly as the varying presentation of the horoscope favors or disfavors. We may consider the Law as the sustaining principle of a sphere composed, of course, of two

hemispheres, one of these hemispheres being that of good, the other of evil. The propelling force which revolves that sphere is the Soul of Man. Astrology is that science which possesses the principle of presenting the changing conditions of that sphere to the outward mental vision. This is true of palmistry and other methods of divination, but it is particularly true of astrology. The stellar combinations, motions and aspects are, therefore, not primary in determining those necessary events which inevitably happen in human experience. In fact, astrology has nothing to do with determination. It is only the presentation of the revolutions of that sphere which we found to be sustained by the Law and set to motion by the sphere-mover Man himself. This is a particularly fortunate illustration, for it is symbolic of the freedom of the will of the sphere-mover—Man.

Another point of view which may be taken with regard to Fate, astrology and freedom of will is the correlative thesis in science which considers the molecular motions of the brain as generating or not generating consciousness. We know that with every attitude of consciousness we have a molecular motion in the brain. Dissensions have arisen as to whether this molecular motion actually brings forth states of consciousness or merely

accompanies them, or, even more explicitly considered, is only the material working by which *pre-existing* consciousness can manifest itself on the earth-plane where brain movements accompany states of consciousness. For the sake of illustration, we will consider the brain movements as representative of stellar movements, and personal will as the life and the consciousness which associatively occurs with brain movements. Now the same question arises in astrology as in science: Is personal will nullified in the fact that stellar motions accompany or determine personal events as consciousness is alleged to be accompanied and determined by molecular motions; or are stellar motions only the material expression of causes and effects independently determined by the personal will even as consciousness is claimed to preexist independently of molecular motions, which are considered only as the manifesting condition of consciousness in this particular plane? Leading scientists of our day, those who have outgrown the obsolete dogmatic materialism of several decades ago, have in separate ways reached the same conclusion that the soul is immortal, independent of material environment, and preexisting in some form or other, and that its present association with the brain is a limitation of its greatest psychic power, freedom and manifold-

ness. Similarly, representative astrologers of this and of all periods are of the opinion that personal will is superior to Fate; that it has generated its own Fate, and that it can modify it if it has attained to any spiritual unfoldment.

In a relative sense, however, there is no doubt that "our destiny is written in the stars." The enlightened point of view is that this destiny is self-woven. In this position lies the interpretation of Fate and astrology. Personal will is absolutely free in its activity, but let that activity have been once determined and there is no escaping from its effects. The will has generated the cause and by the inevitableness of law and harmony that cause must have its effect. From this effect there is no escape. That is the definition of destiny, this the definition of Freedom and the Will. We see that man is the architect of his own fate, the captain of his own soul, his own rewarder, his own punisher. He himself is the generator of his birth and death tendencies, of his associations and surroundings, of his loves and his hatreds, of his weal and his woe.

It has been suggested that there is no escape from the working out of a cause. This is true, but like many other truths, only relative. An effect must take place. That is certain. Were it otherwise, there would be an infringement of the

Law and the entire harmony of the cosmos would be disturbed. But we know that the action of certain physical forces may be changed and modified to the point of attentuation, so that the differences in similarity between the first action of the force and its later modified action may be essentially different. A physical cause has been set in motion, and there must, of course, be a physical effect. Provided no radical conditions have been introduced, there will be a root semblance between the effect and the cause, but should some radical condition be introduced we would have those remarkable changes which occur in the laboratories when one chemical combination is essentially changed by the addition of a foreign substance. Applying these thoughts to a study of astrological predictions, the question arises whether a prediction representative of an effect of personal causation can be changed or modified. The answer is affirmative. We can change and modify an event which is yet to take place, even as the chemist may produce changes in his formula. But to modify an event which is yet to be, you must first of all have a knowledge of that event. Now, it may be the particular Karma of many people that they remain ignorant of astrology, and thus ignorant of their future. It is their self-woven fate to ridicule the science and its interpretors who could

advise them of the approaching event. This particular Karma exercised a great influence a quarter of a century ago, but at present, on account of the advance in psychology and the scientific interpretation of occultism, this Karma is less influential and the usefulness of astrology is being recognized. But to return to the original thought, to change any event, we must first realize its approach. Secondly, we must know how to change it so that its influence becomes less harmful, or so modified that good comes from the evil. In other words, "a man must rule his stars," and by ruling his stars is really meant ruling and checking that personal will of causes and effects, of circumstances and events which are foreshadowed in a horoscope. This leads us to a moral consideration. Every evil aspect of the stars has a certain moral significance. Remembering that the personal will is the indirect factor in the representation of an evil aspect, we must attribute the evil to the personal will itself. Somewhere that personal will has erred; somewhere it has deviated from the path; somewhere, through moral discrepancy, it has unknowingly beckoned the approach of the evil which it must now face. Could we penetrate beyond the veil which obscures one incarnation from another we could discern the cause of the evil circumstance as an

evil attitude of the personal will. We are reaping in a later day what we have sowed in a day previous. Hence the changing of an event implies the changing of the personal will. The old saying of the sages, "Do right and no evil can befall you" is the secret. When you carry yourself into the higher spiritual realm any approaching evil aspect will of necessity be modified, even as certain physical objects are modified by their approach to more powerful forces. Redeem the will and you bring it to a high plane where any event that may befall is radically changed because of the spiritual potency of the soul. Changing the condition of the soul is one of the methods by which an evil event becomes less harmful. Then again, the soul may attain such splendor and development that no matter what affects the body it remains undisturbed. He who is master of himself is the master of Fate; he who has conquered himself has risen above Fate. He who has united the mortal reflection with the celestial prototype; he who has spiritualized the lower elements of his nature and brought his appetites and passions into subjection is independent of anything which may occur in the temporary arrangement of things.

KARMA

One of the greatest truths, a truth which, when recognized, brings man to self-understanding and self-dependence is the fact that nothing comes into his life, either of joy or of pain, that is not the effect of personal merit or demerit. The Law acts impartially, unerringly, impersonally. If you meet with selfishness, misunderstanding, ingratitude, with love unrequited, sickness, misery or the many thousand evils to which life is liable, know that these conditions are the effects of causes set in motion by yourself in some previous time and place. Karma is the physical law of attraction aestheticised. Nothing can come within the range of magnetic motions aside from the cause which is in the lodestone itself. Similarly, in the realm of morals and their casual connection with personal experience, no sorrow or joy can visit the soul but that the inner cause of the experience is the soul itself. That is a sane attitude. Every thought, act of commission or omission, every word, every possible expression of consciousness, has a certain vibration which reaches forth from

the soul gathering, in its wandering and in due time, and returns the fruits of its activity to the soul which called the vibration into life. This vibration is a psychic vibration, but psychic vibrations are only physical vibrations beyond the normal perception. They have a physical value, however, and, correspondingly as the expression is evil or good, will the vibration affect us in a physical as well as a psychic sense. This is a very simple truth and very consistent. It is the only rational conception of the relation of evil in general, and of good and of evil as affecting us personally.

In sending forth evil or good vibrations, we are making our choice. Thus we are the masters of our own fate, the captains of our own souls, and to blame a blind fate, hapless chance, interference of Providence, or anything else for our troubles in life, is quite out of place. It is the attitude of the whimpering child. It is unworthy the dignity and self-dependence in the nature of man as a free moral agent. Man is ever ready to accredit to himself the praiseworthy things he has done; he is ready to believe that he *deserves* the fortunate things of life, but he rarely is ready to discuss the flaw side of his life and he rarely is ready to believe that he *deserves* the evil which comes his way. He holds fast to health and pros-

perity, but let the evil experience assert itself and you find complaint of the injustice of fate. He is willing to individualize his good luck, but never his misfortune. But in the eyes of the Law, good and evil are the same, in so far as both bear results and both come to man as the direct answer to his call, the direct result of causes of which he is the dispenser.

Inseparably interblended is the Law of Karma with Reincarnation. Together they explain why children, without developed moral sense, are subject to the miseries and woes of life. They alone explain why workers of evil have good-fortune, prosperity and success, and they also explain why people of eminent sanctity are burdened with the many tribulations which frequently affect them. Birth is regulated by the merit of the past life. Good-fortune in the way of evil men and women are the blessings of merit-worthy deeds, performed either here or in a life previous, for no soul is totally without some susceptibility to good. The saint undergoes his suffering because he deserves it. Somewhere life-vibrations of evil were sown by him and in this life they develop, and suffering is the inevitable result. God cannot be accused of injustice in creating some persons physically deformed, others mentally disturbed, others in miserable conditions, while some are

created with most fortunate physical and æsthetic surroundings. It is not God who sends forth misery into this world. It is not God who punishes or rewards. It is man who, by merit-worthy acts or by evil acts, as the case may be, generates the causes which in time bring him weal or woe. We can only explain, therefore, that all the evils befalling us in this life are resultant effects evolved from causes produced in a life previous. It is not the intention, however, to digress into Reincarnation. Besides ethical and moral reasons for its truth, there are a host of physical explanations and scientific reasonings which will be discussed in a later article on the subject of past lives.

Granted that Reincarnation is a physical and spiritual fact, consider the number of lives past, lives which bind us to other selves antedating the birth of the solid portions of our world, perhaps, too, of other worlds. Consider, also, the infinite number of vibrations, good, evil or indifferent, which are latent in the storehouse of the soul which are to come into expression either in the near or the remote future. The vibrations of Karma are countless. When I speak, that is Karma; when I look, breathe, taste, smell, feel, desire, think, when I am happy, miserable, angry, pleased, and so on continuously, all is Karma.

When I perform all these various conditions of consciousness, I am aware of them, but they gradually become finer and finer. They are still in existence, though beyond the plane of consciousness, and continue to influence our life. We may have forgotten them, but we are influenced by them nevertheless. The heavier and more forcible vibrations we remember with little effort, the more vague and less important are recalled with difficulty. At times a passing odor, a similarity of scene, a particular daybreak or sunset, a certain similarity in facial expression will recall a host of memories,—memories of childhood days, memories to which we attach no relative importance, memories of incidents unimportant, long-passed and long-forgotten, and in these memories we re-live days gone by. It requires no psychological hypothesis to verify this. It is within the range of common everyday experience. Naturally this gives a clearer understanding of the workings of Karma, and we come to realize the immortality, as it were, of the most trivial thought and act.

Every act and every thought rebounds upon the soul. Man is blessed or cursed by his deeds. They give him happiness even though he dwell alone in a forest; they bring him sorrow, even though he be surrounded with luxuries and ex-

travagances, with all that is desirable and enjoyable to safeguard his existence.

Karma is the only heaven and the only hell. And Karma is evolved by the activities of the mind. Correspondingly the Miltonic Satan calls out: "Myself am hell!" The genius of Shakespeare well knew the law. He says: "There is nothing good or bad but that thinking makes it so." It is our actions which pursue us, and, in the symbolism of the Orient, either follow us in pain "as the wheel follows the ox that draws the carriage," or conversely vibrate in a "happiness that like a shadow can never leave us." The apologue is in place here which tells of a soul newly arrived in the Elysian fields who is startled by an apparition, a horrifying shape, which is relentlessly in pursuit of him. In despair he turns and asks, "What art thou?" The reply is given: "I am thine own actions. Day and night I follow thee." And justly might one in the higher regions of Elysium, who finds himself followed by a shape angelic, ask: "What art thou?" and receive the answer: "I am thy good deeds ever blessing your way."

When the fact of Karma once enters the mind as a vital truth, character will be radically changed. Nobody stands within range of a venomous snake. That imperils life. Accordingly

when convinced of the haunting specter and the pain of evil deed and thought one will readily avoid them, if not from a sense of duty, certainly from a sense of self-preservation. It is ignorance of the relationship between morals as effecting pain or pleasure which causes the unenlightened to indulge in unspeakable vices, leading to insanity, if not worse physical conditions. But the tide of evil will break upon the soul until that recognition comes.

Apart from the understanding of Karma in its working out of evil there is the working out of good. To a greater extent, however, this good is manifested not so much in the bestowal of earthly treasures and pleasures as in the opportunity given the soul to ascend in the scale of Being to higher and ever higher planes. As for physical welfare, it has been said that all things should be added unto him who first of all sought the higher path. Physical wants and necessities will be administered so long as the individual administers to the soul. Karma is the provider of all things to those who place themselves in harmony with it.

Karma is the secret of freedom of will, for no matter how great the load of evil with which we have burdened ourselves, it can be removed by altering the states of the soul which in the past

generated the evil. There is hope even for the worst of sinners. We must remember that character is simply a bundle of habits, and that these habits can be changed. It may take a less or greater length of time, but changed they can be. In this sense there is hope even for the damned. Everlasting torture for a temporary act is incompatible with the idea of Karma. One suffers in exact ratio and in intensity as was the ratio, intensity and other factors accompanying the initial force with which the evil act was performed. Hells and heavens are states of existence which endure after death for a longer or shorter time, but they are essentially transient. There is no stagnation in the order and perpetual progress of life. It is ever the greater heights, the wider understanding, the profounder wisdom and power. And unto these the more complete understanding of Karma and the adaptation of its workings into our daily experience inevitably leads.

"As you sow, so shall you reap," say the sages. "You may know a tree by its fruit,"—in other words: the fruit of the inner-life tree may be sorrow, distress and affliction, or it may be joy, peace and spiritual triumph, and from this, to some extent, the individual soul may be known and its state diagnosed. But we should be extremely

cautious in pronouncing judgment. A present physical affliction is in all certainty the result of some soul-aberration, yet as far as that soul is concerned it may have cleared itself of taint, and in the change of mental attitude rehabilitated and established itself to a much higher condition, while the body still bears the burden of affliction.

THE WAYS OF KARMA

The more a man reflects upon the circumstances of his life the more deeply is he impressed with the truth that all his comings and all his goings, however great or seemingly insignificant they may be, have a definite, even moral purpose, in his unfoldment. The reason why he is in a certain place and the fact that he comes into relation with certain persons and circumstances are purely psychological, if that term may be used in the connection, because through his experience with persons and conditions his mind becomes more complex and, in becoming more complex, also becomes more enlightened, for no matter how apparently characterless our relations to life may be, some deep and vital meaning is embodied.

As a man awakens to the higher perceptions and comes to a recognition of the mental nature of all occurrences, he is made vividly sensible of the reasons for every single relation that touches his life. If he is one portion of the world and he is made to travel in another part, it is for some reason that he discerns when his life in the new

relation has taken on certain definite proportions. Therefore, it is well with us no matter where we may be located. There is no need for impatience, nor discontent, for the Almighty Will is directing our lives to fullest service and expression.

If this befalls us to-day and another thing occurs in our experience to-morrow it is for us to recognize that it is the best that can happen to us in our limited stage of development. Of course, better things could happen to us and will as we develop, but at any given stage of unfoldment what comes to us is great or small in exact ratio to our present spiritual standing. It is best for us at the time being. We may know this at all times and seek rest in that knowledge.

There are certain truths in life which when realized give us a sense of peace and perfection of which nothing can rob us. Such a truth is the fact that our lives are guided. If we recognize the guidance and work with it, we increase our development by that inestimable value of degree which the will possesses when it works with a current of purpose. If we follow the guidance, the leading becomes quicker and the development more and more complete in expression and perfection. Otherwise we must abide by the uses of experience until we progress surely, but with laborious struggle and in great lengths of time.

The waves are apparitional. The circumstances of life are similar. The supreme reality is the profound depth. The reality of our existence is the abysmal depth of the Godhead within the soul. If we identify ourselves with the occurrences which affect the psychical man, we are swayed to and fro, but uniting our consciousness to the spiritual man we grow into the likeness of the Indwelling One, of Him Whose name is unutterable. The things of time, the accidents of fortune and the objects of desire become insignificant, seen in themselves and the spiritual man takes a firm hold on this machine of individuality and forces it upward and onward by the sweet reasonableness of perfect faith and love. The individuality of man is a changing fact. The reality through which individuality is seen is the reality of The Imperceptible. The changing phenomenon which we recognize as Mr. So-and-so exists only in and through the supreme spiritual reality.

The woven destiny of karma which man makes when he thinks or feels, or does, or desires loosens its binding power when the personality is looked upon as something distinct from the spiritual man who changes the color of personality with each new projection of his individuality. As an illustration, the "I" always is, but the series of changes through which it passes, such as birth and

death and the many occurrences of life thread the recurring phenomenon of personality. But the realization of this truth that personality is but a machine which is constantly acted upon by nature for the purposes of the recognition and expression of the spiritual man is a gradual process through which the mental outlook upon life is visibly and completely transformed. If a man thinks his life in sense expression, he will know little of the life of the mind, and as he merges his thought into the mind-world, the world of sense will lose its intense attraction. In a manner akin to this, a man is relatively insensate to the things of sense and thought when he is alive to the spiritual realities.

Personality is something we can shape. It is like clay in the potter's hand. The potter is the Immutable God within. The clay is the psychical nature of life. The Immutable God is acting on this bit of clay which we variously distinguish as animal, vegetable, mineral, chemical, human and divine life, and the result is a series of infinite and magnitudinous changes. The majority of men see the changing shapes of clay, both in their lives and in the forms of life about them. They never know The Potter. But it is for this purpose that nature is progressing in a manner which men of science have termed evolution. The

Potter must be realized as the artificer, not as the clay images He brings into being. Each soul is That Potter at heart. As it realizes that truth, he loosens his grasp on this relative life through whose medium these images of clay are expressed and knows himself as That.

Thus knowing, the soul cares not how the winds of fortune may blow, nor does it concern itself unduly with the things that make for the enlargement of sensuous existence. Dead to the things of sense and sense-nourished thought, the soul, resident on its own plane, lives the divine life of the soul. There are certain psychological distinctions in the caste and types of minds that are like Chinese walls which separate those of one sphere of mind from those of another, and that great gulf of failure to comprehend also stands between. That is why neither the sense-living man, nor the philosopher penetrates the wisdom of the sage, and deem him the victim of hallucination and ignorance.

The growing distinction between the permanent and the real and the impermanent and the unreal elements of life will give a new value and a new interpretation of life. Where once we accredited supreme importance to the daily occurrence and emphasized the momentary state of mind in which we might have found ourselves, we will impose a

minimum value and ascribe the permanence of any given condition and its beauty and its value to the divine reality, seeking, changing and developing values in our most chance happening. We will then know that if we travel a great distance and visit many places our development lies through such circumstances, and if we remain in one place a great length of time, we may also know that in the waiting there is a needed condition which is working itself into our life in the great uses of the soul. Thus all things have a kindred value. It matters not the prominence of the position we may hold, nor does the obscurity in which we may be placed affect the values of soul. The main reason and the inner meaning is alike the same in all conditions, whether high or low, and that reason and meaning is the constant growth of expression and the greater revelation of the soul.

The outer accidents are relative and the substantial is the mental status. The outer is of assistance in rendering the mental status clearer and more spiritual, provided the mind rightfully relates itself to the uplifting things in life.

THE SPIRITUAL PERCEPTION

No matter how keen a man's reason may be, no matter how discriminating his judgment, how lucid his thoughts and how penetrating his insight, he can never arrive at the truth of things by these alone. There is but one method by which the soul of things and their real life and the meaning of their forms and influence may be appreciated. This is by the educated feelings that arise in the heart of man when his soul is attuned to the finer and purer things of life. These feelings are feelings of unselfishness, of sympathy, of genuineness, of loyalty, of honesty, of integrity and of sincerity.

Feeling is, after all, the only direct and immediate mode of perception. It is the only real and actual means whereby consciousness becomes related to the substance and the qualities of truth as they are expressed in the laws and forms of the universe; spiritual, mental, psychic and physical. Feeling is the most intimate connection between the sentient, self-conscious subject and its object, be this animate or inanimate.

Reason has developed from instinctive feelings and their play in the physical area of expression, but there are feelings that are above all forms of logic and before whose onrushing certainty the so-called truths of reason take speedy flight, for reason, though important in the education of the real thinker, does not completely and isolatedly explain those rare forms of intuitive and aesthetic feelings that compose whatever is inspirational, supersensuous and truly beautiful in human life.

Sensation is the first manifestation of conscious life, but as sensation, in the evolutionary course, became and is constantly becoming more complex, heterogeneous and more integrated, it becomes more meaningful and the purpose and the design behind nature is seen to have, in its divine foresight, a great scheme in which the scene is gradually becoming more perfect and beautiful and ever enlarging in perspective, color and quality,—a great scheme in which, also, the intelligences that people are developing with every new experience, and with every shifting and shading of the scene.

The possibilities and susceptibilities of sensation are indefinite. They are not limited by the boundaries or by the binding influences of time. Space is infinite in its relations to consciousness and is replete with endless myriads of forms and

with planes upon which these forms develop into more and more statuesque and complete proportions to allow the soul of them to expand more and more in the direction of self-illumination and spiritual perception.

Nature has not absolutely conditioned the perceptions of life within the boundary lines and the area of experiences of five physical senses. Nature does not need limit itself with regard to the forms it builds for the inhabiting of different consciousnesses. Nature contains within itself the possibility of every possible combination, just as the mathematical scale contains within itself the potentiality of producing any number of different sums, all partaking of the figures from 1 to 0, or better of two forms of figures.

The universe is infinite, infinite as to space and infinite as to time. It is infinite in its relations and infinite in the number of its myriad combinations. Study for a moment the human face. Notice that in each face nature has imprinted her signal, differentiating stamp, so that no two faces in the world are exactly alike.

Man, in the normal state of development, can become conscious of the universe only with the aid of extremely limited faculties, only with poverty-stricken means of limited sense perception. The universe is revealed to man in many forms,

but this revelation, no matter how extensive or how numerous its presentations, can only be partial, exceedingly partial, and the all-containing and all-satisfying truth is as far from us as we are from the realization of what we term the soul. Just as we may satisfactorily analyze the separate states of our consciousness, as we may throw the light of reason upon the status of different workings of minds, so we can definitely appreciate and comprehend the separate revelations of the universe, but we find that the universe itself escapes us, even as does our consciousness, because it is subjective. Just as consciousness is subjective to any of its individual states, so the universe, as a whole, is subjective to any of its myriad revelations.

After all, the universe, in its revelations, can never be anything but partial. For this reason there is always knowledge beyond what is known and there is also an infinite storehouse of possible knowledge within the spirit of man himself. The universe, being unlimited in the processes of its revelations, is limitless also in its position as an eternal source of knowledge and an eternal producer of its objects of knowledge. For this reason what is known is only partial knowledge and there is always the immediately unknown before the mind.

No matter how great the knowledge many may acquire, it is ever conditioned. The universe reveals itself in an endless series of combinations and every new combination becomes a new object of knowledge, and this revelation, co-extensive with the infinity of space and time through which it manifests, is also infinite.

Man with his conditioned modes of perception is unable to comprehend the universe. That is why the great problems which have caused the greatest minds of the race to ask and re-ask will ever remain unsolved so far as the solution can be brought before the world such as a scientific solution could. Whatever answer exists to the fundamental questions of life, it must be individual. Man seeks to know the universe. The very fact of his seeking shows that something exists within the deeper strata of his being that corresponds with the universe as such, for it is impossible to conceive that nature should have endowed man with the super-sensuous feeling that something beyond the physical senses exists unless a faculty of perceiving that super-sensuousness is also potential in the heart of man. Where a question may be asked there must be an answer. Perhaps the answer cannot be formulated immediately; neither have any of the answers of science been suddenly revealed. There is a faculty be-

longing to the realm of pure spirit and to the spiritual portion of man's nature that is one with the universe, but this faculty is something vastly distinct from what is commonly understood as mind. Reason is only a modification of it. Ordinary sensation is only a limited expression of it. Possibly the extension of the human faculty, the extension of reason and the spiritualization and refinement of feeling may develop a super-normal perception, an attenuated consciousness, a higher range of susceptibility to external impressions through which facts and truths, hitherto unrevealed and unknown, can be known and revealed.

It is exceedingly difficult to present the truth to the ordinary sense-craving and sense-grasping and sense-living mind that there are spiritual and menta-psychical realities and truths beyond the limited horizon of mere physical existence. The statement of the man of spirit that the universe is indefinite in extension and vibration, that intelligence and spiritual life exist from lowest to human and from super-human planes upward is met with the smile of the cynic or disbeliever. Yet science is coming to recognize these very things. Day after day she is delving into the secret mysteries of the universe and discovering an array of facts that must make the intelligent man pause and reflect and believe that there are

revelations still to come from the hidden springs of the investigating mind and that until these revelations are brought from their superior heights, we can only hope. The morn of scientific discovery is rich with the promise of a spiritual day in which the sun of new revelation shall herald the supreme light. For in such a direction does the tide of human thought point.

It is equal to circumstances that the disbeliever reckons in error when he unreasonably discredits, without investigating, statements upon which the racial mind has centered its deepest thought and through which its most cultivated feelings and its aeon-developing civilization have been given life and expression. It is wrong, miserably wrong, to accept things with an unquestioning faith, but it is far worse for the disbeliever to disbelieve in an uncritical manner and in an uninformed way. He who condemns without understanding the circumstances and the situations, the facts and phenomena accredited to certain modes of life, cannot be called wise. He alone has the right to criticize who has reasoned along the lines of his criticism and appreciates to the full the subject matter discussed by him. Therefore, in relegating the conditions and realities of the spiritual life to general sense growth, speaking of them as the outcome, natural and physical, of life's upward

and evolutionary trend, a man is liable to err because of the want of true information concerning the meaning and the value of life in general. It would be conceited in the extreme on the part of any person to declare that we have reached the acme of spiritual or intellectual insight into the hidden and ultimate nature and essence of the universe and life.

The biased mind can see nothing but the negative side of any hypothesis, and presuppositions bias the mental tendencies so that it cannot see the positive and complete side. A biased mind in this sense has reference to the natural and unjustified bias against the spiritual interpretation of life. It is a sad state of affairs when prejudice blinds the view. It is a sad state of affairs when self-will blinds the rational sense and with intentional deceit cries that no light exists. There are these two—light and darkness—and the light exists in itself and is seen by reason of its own radiating glory, but darkness too exists,—only in this sense, however, that in the inherent soul of nature ignorance shuts out the perspective and can be removed only by the bitter experience of pain in the long lapsing of time.

Life is open, patent, clear. It is not confused by logical terms nor blinded by the so-called light of reason. There is only one, self-illuminating

light in the cosmos and this light is the light of the soul. Whatever other light exists is only the borrowed reflection of that spiritual and central light.

A man does not reason when he observes natural phenomena. So far as he is concerned he is satisfied that they exist, that they are, and no array of argument could convince him that they do not exist. That which is immediately perceptible by the senses is that which we call real. So, if there are super-physical truths and phenomena in life they should be perceived, not by the borrowed light of intellect, but by the perfect vision of the soul.

Is such vision possible? Yes. Reason has its important and appropriate position and sphere in the schedule of perception, but reason does not explain. After all reason leaves us as we were before. Did not Sir William Hamilton say: "A learned ignorance is the end of philosophy"? That which is of supreme importance to the individual is personal and actual perception concerning what others believe to be the truth and what the individual himself believes is the truth.

Men may reach conclusions after conclusions, but the trouble is that they will never reach the same conclusion. If all philosophers reached the same conclusion it would be well for the race in

so far as it would believe that the truth had been revealed, but this cannot be. In case the ultimate truth should be declared to be this or that, man could follow the corresponding course of conscience and conduct. But the greatest system of thought can only be incomplete, for though it may have reached the veriest pinnacle of thought, that which it declares to be the truth still remains subjective, still hidden from view, still immersed in a sea of doubt, and the conduct of a man will bear this out through his irresolute and wavering will. The goal is individual realization.

Feeling must work out the assertion of thought. It must explain in terms of accurate and clear vision the metaphysics of thought. Logic may say what is truth, but feeling, alone, can make truth tangible and provable. There is no question that logic arrives at truth, but this truth is theoretical. It is subjective, and to become living and active and effective it must be brought to the plane of practical, objective experience. In other words, truth must be sensed and directly perceived as man may perceive a table or chair or anything that has form.

The mystery of truth is a mystery because it cannot be rendered tangible in our lives. The blindness of desire leads the mind into paths other than mental or spiritual and thus it cannot rest

on or earnestly desire the practical forms and interpretation of truth. The mind is busied with the thousand myriad things that are external to itself. It does not ponder over its individual mysteries. It is least concerned with its own life. It has no consideration for truth outside of its practical, economic area.

Truth, to the average man, is expressed in so many commercial figures. It is not something that is ideal, subjective, enlarging the scope of feeling or refining the discrimination and judgment of reason. Before the mind can hope to perceive the truth concerning itself or the truth concerning the outer arrangement of life it must give up this fancied necessity of a complete physical consciousness. It must cease thinking that this body-life is the only life and that the body-cares are the only cares that should be attended to.

The mind must thread the broken thought of spiritual life and endeavor to reach beyond that which is passing, living for the moment, enduring as the life of a shadow might endure. There are radiant truths beyond the truths that concern the life of the body or the needs that concern the body. The mind must arouse the latent powers it possesses. As it is, it is content to rest in the commonplaceness of its barest effort. It would rather stagnate amid the passing forms and the

fleeting life of physical existence. Whatever push or energy the mind has is the result of the spur of pain, quickening the soul to the necessity of utilizing its hidden faculties, imperatively impelling it, by the force of circumstance, into wider avenues of thought and expression.

Whatever presentation the universe may reveal to us, it does so through feeling. The universe is like a vast, infinite being that continually surprises the limited mind of man with the appalling manifoldness under which it expresses itself. Feeling reacts upon this manifoldness, and through this constant reaction knowledge is born. This knowledge manifests in philosophy, chemistry, physics, embracing all the arts and sciences and all philosophy.

When this vast cosmic being acts upon our lives as a whole through those peculiar feelings commonly held as religious, it is very important just what character these religious feelings assume, what moral and intellectual character they may embody and what value can be attached to them.

Religious feeling arises through the action of the universe, in its general sense, upon the soul of man. This feeling is as positive as any other feeling; in fact, much more positive. We may speak of the universal wholeness of God. The term, to some extent, approaches the true concept

of the cosmic whole. In ordinary manifestations God or the Absolute, or whatever else the supreme principle of nature may be called, reveals itself in any of the phenomena of nature from the most crude, inferior and commonplace to the most refined, spiritual and exalted. In a finite sense it reveals itself in the thousand details of human life and in the myriad aggregations of inanimate matter. In its complete, absolute and unlimited manifestation it superimposes the wholeness of its life and form upon the soul, and the soul is thereby raised into a mode of special perception and consciousness which necessarily differs, in every particular, from the usual modes of perception and from the usual modifications of the mind and consciousness.

That is why mystic feelings are incommunicable. First of all, every feeling is incommunicable. Still, it may be expressed to some extent, but the ultimate value and reality of the mystic feelings are too exalted to be forcibly and intelligibly expressed because of the poverty of human thought, for thought even is poverty-stricken in conceiving the range and extent of mystic feelings, and as thought is antecedent to language these feelings are and can be only partially described.

One may peruse the devotional books of every religion and even come into contact with living

examples of the principles taught by devotional books; one may observe the mystic experiences of the saint, yet he will always find that the mind cannot grasp the super-physical element in religion and that it cannot comprehend the momentous value of spiritual life and feeling, for these things are beyond ordinary sense experience and partake of a nature that is more developed and expressive than the nature of the mind itself.

The reality of all spiritual teaching must remain hypothetical so long as man seeks the realization of physical desires and gives the greater part of his time and thought to the working out of sensuous existence. One cannot serve Mammon and the spiritual Self at the same time. While physical desires have their appropriate and consistent place in the order of being, they are secondary to the all-important considerations of spiritual life and expression. Man places all consideration on the body. So long as this continues he cannot see any light beyond the borrowed light that gives color, life and form to physical nature.

The great men of the world accredit the mind with a superior importance and value and existence than the value, importance and existence of the body. The greatest men of the world, those who have left their vital impress on the life of nations and who have given the upward trend to

civilization through the formation or rehabilitation of racial morality, say that the supreme existence is that of the soul which manifests as mind and body. It is the life of the soul which they emphasize. It is the life of the everlasting soul, free from the desolate bondage of body and the feverish distempers of man's psychical constitution, that these spiritual giants champion.

The spiritual teachers say that if there is a soul it must be known, sensed, nourished and developed, even as the body and mind of man are solicitously cared for. They ask man to place importance on the inner life of the soul and to regard as transient the accidents and happenings of purely sensuous existence. Are they right in requesting this? Have they reached the Absolute Fact in life? Indeed, have they come to the comprehension of the All-Sufficient Truth? Have they then sensed the Infinite Presence?

It might be well if the soul stopped to consider, stopped for a moment this ceaseless identification of itself with the body and ponder over the existence of the Self within.

BUSINESS AND CONCENTRATION

Our lives are the materialized expression of our thought processes. We are always concentrating the mind, whether consciously or unconsciously, on one thing or another. At times this concentration is more definite and continued, and consequently its results are more determined and pronounced, than at others. The mind is constantly drifting from one point to the other. Never is it as steady as it should be, yet what little steadiness there is, is the secret of our progress and prosperity.

Leaving aside all other considerations and viewing concentration as it influences the commercial life, we will be interested to know how this great force energizes the business world. Centers like Wall street, Chicago and Denver Boards of Trade, when peopled by stock-brokers and financial speculators of every description, are filled with enough concentrated force to disturb or adjust the mightiest conditions. These men, who represent the financial and industrial conditions of our country, men who wield the mighty sceptre

of finance and commerce, are trained in concentrative processes. Their minds are focalized power. Their thoughts are effective agents in bringing about the desired results. The force of thought is greater than the force of Niagara, and a clairvoyant would be awe-stricken on viewing the thought-forces and thought-forms which escape with such concentrative power.

The business world is an excellent field for the attainment of self-control, self-mastery and the ability to concentrate. In the struggle and the tremendous competition personal feelings must be repressed, personal antipathies set aside, for to gain business success man must almost steel his soul into emotional impossibility. There is but one aim in business—financial success and the aggrandizement of personal business. To reach the same requires all the concentration that the individual can possibly give. The business man is possibly the busiest-minded of human beings. His attitude of mind is the life or death of his business. He is more absorbed in his respective sphere than the most self-absorbed of the leaders in the professional or artistic world.

To be successful in business is to be concentrated on nothing but business. This is by no means derogatory, for the vocation of the business man is as much a necessary part of the social

scheme and as dignified as are the more special callings of science and art. Without the business man the social plan would be indeterminate. The business man is the foundation rock upon which is erected the temple of the larger humanity with its music and its poetry. Therefore the concentration of the mind along business lines is not harmful. The Law has bequeathed as much pleasure to the work of the business man as it has to the work of the artist.

A private business possesses almost indefinite possibility to arouse the higher faculties. It calls for the deepest concentration. This is more appropriate to those commercial features which are operated on a speculative basis. When there is a great rising or a great falling in quotations, the mind of the business man is almost at fever-point of concentration. The resultant effect on the body can be frequently observed in the sudden illnesses of a large percentage of our New York and Chicago financiers. It is at least forcibly suggested by the necessitated occasional retirement of men of the Harriman type. Failure to respond to the physical call for retirement was the cause of the recent death of that chief of commercial enterprise, the late Mr. H. H. Rogers. His position as first vice-president of the Standard Oil Company required a concentrated power equal

to that of a score of minor business men. His success was in ratio to his concentrative power, and it was stupendous. Yet even as the greatest natural forces wear out by spending their power at a rapid rate, the mind of Mr. Rogers overwhelmed the body. One of the greatest needs of business men is that of relaxation, and though advised repeatedly to follow this requisite, Mr. Rogers failed to do so, with the consequence of his demise. Men who have climbed the uppermost round of the ladder of commercial greatness, who control millions and millions of dollars and the life opportunities of thousands of people, need not be advised with regard to concentrative methods in the pursuit of their business. They instinctively recognize these methods and apply them with the greatest possible diligence. Concentration is as much a part of their lives as the round of daily physical necessities. They show inclinations and tendencies to these qualities before they have yet attained to manhood. Mr. John D. Rockefeller was an accomplished man of business at a time when most young men are getting a definite conception of their vocation in mind. Before the age of thirty-five he was the leader among the ring of leaders of that earlier period. But a business genius, like an artistic

genius, must be born. Men of the Rockefeller type are few and far between.

The methods of the capital financiers embrace every suggestion in the way of concentration that might be given to the subordinate man of business. They can assimilate in their business experience and methods on a smaller scale what these giants of commerce operate in titanic revolutions.

Concentration implies so many things that it is a difficult matter to speak of any one as particularly important, because they are all important. A few suggestions, however, will lead to further speculation. When the mind is concentrated it becomes insensate to what is going on around it. The business man, especially in his earlier struggle, must affiliate himself with naught but his business. He cannot alienate his mind into other paths. His concentration must lead him to an enthusiasm which defies all contrary suggestions. It is at the height of enthusiasm that the artist and the poet, the writer and the social reformer accomplish their highest task. It is at the height of enthusiasm that the business man turns his greatest successes. It essentially follows in contrast that the waning of this enthusiasm is undesirable. It should not be a haphazard

state of mind, but one which is persistent enough to remain high-pitched and resonant in fullness of tone in the face of adverse circumstances. The men who are the owners of millions know this secret. Like the gamblers of Monte Carlo they will not allow any diffident mental attitude to externalize. They put up the "bluff." Inwardly they desperately fight any mental condition which would lead to self-depreciation and lack of self-confidence. Their enthusiasm is ever buoyant, ever aspirant, ever idealistic, ever optimistic. It fights with death-desperateness, gaining inch by inch and ultimately attaining its purpose.

Of tremendous occult importance is the necessity of being calm-minded and unworried. There are plenty of occasions when critical circumstances arise in business relations which in the average instance upset the mind of the commercial man, but the secret lies in gracefully meeting the situation. If allowed to do so the mind easily slips backward from the desirable point. It is far more easy for the mind to concentrate itself along the lower lines, lines of distress and worry, than to keep at a normal level, but in keeping at a normal level is the salvation of the commercial man. After a thing has fallen down, it is a harder task to rebuild. It is easier to descend from a mountain than to climb a mountain, but

it is only the view the ascent gives that is worth anything whatever. Accordingly in business methods, when crowded conditions make their appearance, the mind gives way under them and it is a difficult task to get back to that normal enthusiasm and well-centered concentration which is the power by which business is propelled.

Therefore, he who would achieve the desired result in matters of commerce and finance must learn how to control the mind. If it seeks to wander, if it seeks lower channels of expression, it is immediately necessary to gather all the poise and equilibrium which will serve as resisting power to the unsettled and dissipated mental state. Then is the time for wakefulness, the time to gather all the mental strength that can be safely employed without injury to the body. If on these occasions the mind is steady, firm in purpose, prepared to meet the ill-favored condition with every equity of temper, the difficulty will be abridged. Following this trying condition it is well to thoroughly relax. Then is the appropriate time for vacation, for vacation should not be a matter of convention, but of mental and physical necessity.

Renewed enthusiasm, redissipated, is worse than no enthusiasm. A normal, steady, level, practical state of mind is better than fitful starts and

letting go. Concentration is the power by which nervous worry over business matters can be successfully overcome. Concentration can alone give that thoroughness of mentality which adds force and importance to inter-relative business.

SELF-EDUCATION

There can be no self-help without self-knowledge and there can be no self-knowledge without a continuous self-education. Man must know his powers before he can use them. He must understand his weaknesses before he can overcome them, for we all have weak points as well as strong ones.

To know ourselves we must endeavor to keep account of ourselves, to study and try to understand the various impulses which apparently without any consideration on our part sway us hither and thither in the great arena of life. True self-comprehension arises when a man has come face to face with himself, when he looks into the mirror of his conduct and from the image therein shadowed draws a faithful mental picture of what he is, of what his limitations, opportunities, faculties, talents, advantages, disadvantages, tendencies and inclinations consist. He must get at the rock-bottom of his character, so to speak, and find for himself the truth, the knowledge and the power dormant within the deeper strata of individual life.

But to do this a man must be sincere with himself. He must be able to make a clear study of himself. He must have learned the art of pure criticism. He must be brave enough to delve into the mysteries, spiritual and psychological, that initiate the spirit of a man into the wayward or rational paths of human life. He must stand erect and squarely come to a self-reckoning in which neither injustice nor over-examination have play, but impartiality, soundness of mind and perspicacity of discrimination and judgment are brought to serve the great purpose of self-illumination.

There is a torch at the disposal of every individual. Shedding the light of that torch upon the nature of personality, the individual is brought to a comprehensive perspective of the secret, underlying life of this fleeting, sensuous, desire-bred and desire-fancied life. Apart from the momentous relations between the external and the internal man, there are hosts of obstacles and trials that must be successfully confronted ere a man can hope to master himself or appreciate the full light of the Indwelling One Who stands at the background of every individual existence as its living soul and moving force.

These momentous relations between the external and the internal man embody the warp and

the woof of life's mysterious veils that separate this plane of perception from superior planes, that darken and blind the extended spiritual vision and cast a pall of self-belittlement over the true nature of the immortal man, subject to no limitations, resident, at will, on all planes, knowing all things, sensing all things, living and existing through all things, human or superhuman, inanimate or animate.

A man must learn to define the outlines of his true character. He must sense the boundaries that inhibit the otherwise unhampered vision of the awakened sight. So long as a man declares himself to be this or that, he is this or that which presents itself as a living, sentient object in his mind, for all things, thoughts as well as words and deeds have living potency and come from the realm of the unknown with as great a realism of life and form as the so-called solid objects about us.

Who and what is the real man? Knowing him, self-help will dawn from the crystal, everlasting heights. Knowing him, self-knowledge will flow through the flood-gates of the awakened mind. The real man cannot be identified with passing shadows. Above limitations he cannot be identified with their binding force and hinderance.

Getting at the facts of life means coming into relations with truths and realities hitherto unrevealed, for there are myriads of truths and realities that are, as yet, only theoretical. Man sees them as ideals, but before they become actualities they will have to assume a more definite and concrete shape.

Truth is imperceptible in its absolute sense. Man sees it personified and worships it, but the spiritual and supreme ideal of truth is always subjective and only the subjective portions of man's nature can become consciously related to it. The ideals of truth or of goodness are far beyond the realm of the material and the coarse physical. They are of the spiritual and mental planes of being.

We cannot see the greatness of the sun or fathom its burning light and power because of the enormous distance between us and that great body. In a similar sense and by comparison, probably the human intellect is at too remote an angle of perception to fully distinguish the splendor and the marvelousness of truth in and for itself. It must be projected, as it were, in character before it is realized as an active reality and influence. Let us get closer to the radiant sun of truth. Opening our eyes to its wonderful vista, let us raise the external stature of the soul

to its supreme level and greatness. Let us acquire the piercing sight of the eagle. That bird, with ease sees the fiercest burning, brilliant rays of the sun. Its eyes are not blinded by the great light, nor is it timid to soar into the great, white empyrean.

Self-education consists in a masterful self-analyzation. Such an analysis, however, is largely philosophical. It depends largely upon a knowledge of the reality of the soul. Once the soul is conscious of the fact that it is all, supreme, deathless, unchangeable and perfect, once it has sensed the infinity of its nature and realized the deeper feelings of the heart, it will react upon itself in such a way that its entire activity will express itself in a continuous self-revelation.

Knowledge and education are internal facts and their development is followed largely along internal processes. All that books and teachers can do is to show us what to do to gain knowledge, but we have to set ourselves to the task. If we earnestly desire education, our minds would be like magnets drawing to themselves the external things that correspond to the internal desires. Knowledge is not a quality of the soul. It is the nature and the essence of the soul. External stimuli strike against the soul and it reacts in the form of knowledge.

The greatest fact that can be proclaimed before the world, the fact that all must some day come to realize is the knowledge-life-and-bliss nature of the soul. Life and knowledge and bliss are not accidents of the soul, but they are its essence. The mind embraces its own ideal and in the embrace bliss is born. And as the objects of bliss are more and more closely related to the being of man he loves them with graduating intensity. A man loves his friend better than a stranger, his relations better than strangers, his wife better than these, his children equally as his wife, but better than these he loves his self, the consciousness of his soul. There is an inner man clothed in this physical venture of decay. He is not disturbed by death, but is subject to the fluctuations of the mental ocean. This the soul regards more than all others.

The more we explore the inner life, the nearer we approach the blissful Self. Realizing that Self, the nature of bliss itself is realized. All this outer seeking for happiness is then seen to have been useless and fruitless, for the only object and the only being that could have attracted was the Blissful Self resident throughout all time and space.

When a man knows he is a soul, he knows that he is not the body and his life will shine forth

in this knowledge. When a man knows that the true existence within him is not that of the changing mind, he will come to realize that behind this body and this mind, behind change and imperfection there is a life which is one with the creative spirit of mind and form, beyond these, and therefore the life that is ever free and blissful.

The Supreme Godhead within voices with infinite power: "I never had death or fear. I have no difference of caste or creed. I had neither father nor mother, nor birth nor death, nor friend nor foe, for I am the Existing-Knowledge-Bliss Absolute, I am the Blissful One, I am the Blissful One. I am bound neither by virtue nor by vice, by happiness nor by misery. Pilgrimages and books and the Vedas and all these ceremonies can never bind me. I do not eat; the body is not mine, nor the superstitions that come to the body, nor the decay that comes to the body, for I am Existence-Knowledge-Bliss Absolute, I am the Blissful One, I am the Blissful One."

Of course, here the Spiritual Unit of the soul is speaking. The soul filled with realization is speaking, not the fluctuating life of mind and sense. The Infinitely Pure and Perfect One is voicing the true character of His endless being. "Thou art That Supreme Existence" cannot be spoken of the changing personality. That is the

mistake so many students of the Vedanta make. While in the supreme sense we are the One Perfect Life of the universe, while we are the Over-Soul, it is a "we" that has lost the consciousness of mere sensuous existence and of the carnal mind nourished therefrom.

Self-education implies many, many facts, facts of pain for the most part. Through the dual forms of experience man garners the knowledge that elevates him from limited to better things. Every sorrow is a bright link in the chain of teaching. Education means to draw out. The very word in its original meaning embodies the acme of the philosophical signification of knowledge. To educate is to draw out,—draw out the latent knowledge that resides in the soul. Another word that gives the proper interpretation is to discover. To discover the mind means that one by one the veils of ignorance and sense that cover the mind are removed and eventually the mine of knowledge is bared to view with its untold wealth in grasp.

He is the seer who has educated his mind into a proper conception of Self. He is the deathless one, for he is dead to every thought save the thought of the superpersonal and infinite Godhead within.

CHANGING YOUR ENVIRONMENT

One of the greatest facts to be ever remembered is that we have it within our power to change our environment. No matter how much you are apparently under its control, you have within the depth of the soul the power to annihilate what is hampering your growth. The soul may rise supreme over everything. There is nothing that can cause it harm, once its sense of personal freedom has been awakened by the touch of discrimination and understanding. These truths have been the source of the great hope and the great triumph of those whom history tells us have been most sorely tried. In the face of seeming despair they held fast to that larger faith which blesses the believer with the enlightenment of soul and the realization of its power.

The first step in making a change in undesirable environment is to become firm-minded, so that the variations of the disturbing condition may not affect you. The whole summary of the woes of man is the succumbing, the giving up to unpleasant circumstances the very first moment they ap-

pear. "Principiis obsta," said the Roman poet. "Resist beginnings" and half the victory is yours. "What can't be cured must be endured" is a false proverb. There is nothing but what can be cured provided we are acquainted with the methods of cure and have the necessary determination of will to carry out the methods to success. Had great men of Caesarian types for one moment recognized that certain things were incurable the map of Europe would to-day have a different appearance than it has. The initiative step is the step of resistance, the step that asserts mental superiority over coming troubles, the step that changes the current of seeming trouble so that from disturbance comes harmony, from ill, good.

Placing yourself in vibration with any circumstance or force means that you recognize the existence of that force. It implies that you set a value on it and that this value has a relative importance to your judgment and will. As this value increases, you allow a greater significance to the thing valued than to yourself. In other words, you underrate yourself. You make a circumstance or force superior to your individual effort, with the result that you become subordinate to the fluctuations of its influence. In every relation there is first the external circumstance, then the person who is to be affected by the conditions

of that circumstance. There is a definite distinction. This distinction fades, however, as the person allows the force of vibration to assert itself even in the slightest degree. The person commences to personalize the force and he is, in ratio, overcome by it.

That is the secret of environmental influence. If the thought is kept in presence that we are something entirely distinct from anything that may come into our experience, we are free from the bondage of its influence. It is only as we identify ourselves with what affects us that we become slaves and lose our pristine birthright of soul-freedom.

A practical interpretation of these things involves the necessity of a man paying close observation to what comes into his life. He must be ready at whatsoever cost to see the danger-line. Most men, owing to the glitter of that line and its seductive power, are blinded in discriminating at what point undesirable environment approaches. It is essential to place a secure and true value upon those actions which may lead us into a new environment. If they are prompted by selfishness no matter in what form, we may assure ourselves that we are entering a thorny pathway. By selfishness is meant those modes of conduct which result in harm to others or imply

a moral infringement or moral omission. Now, if such circumstances have been in the foreground of any change we are about to make, we can know that the change will place us in an uncomfortable position. This is one of the important rules to be put into practice in the discrimination of what is to be good or evil environment. Of one thing we can trust, that a change made with spiritual intent can never lead to harm. The path may be dark and the way indiscernible, but leading will come, and with the leading, freedom from obstruction, realization of the intended purpose, and the joy of such realization. These truths are relative to future environment. They are also relative to present environment by the adoption of reflex processes. Our present environment is directed by our past motives in changing the past environment for the present.

There is no question but that the changing of any environment expressly depends on the change of our mental attitudes. The mentality is the qualifying factor in determining any environment. For what to one is an unpleasant, intolerable, loathsome environment may to another be the most desirable and pleasing. The difference is a matter of opinion, of mental attitudes. This is only suggestive in so far as it reminds us of the possibility of brightening distressing and dark

surroundings by seeking for the lights which the environment clouds. Beneath the most pitiable environment is often buried a great spiritual or mental treasure or a lesson or readjustment which we fail to see, being too occupied with the worries of the temporary disquiet. When sorrows and trials come, we can often find great relief in adjusting the mind so that it searches the good and blinds itself to the evil. Such is the spirit of resignation which frequently changes environment by changing the mind to bear in the hope that the fluctuations will bear fruit rather than barrenness. Such is the Christian attitude.

In connection it might be said that a hopeful mental state, a confident trust in those higher assistant forces which ever come to the aid of him who is self-watchful and self-governed, is necessary. As long as one does right, as long as the spiritual is emphasized, as long as inner harmony is asserted, there is not the slightest danger of being overwhelmed in the hard battles which we so often encounter. It is self-evident that when a high attitude of mind is held it attracts high and helpful forces, the success of whose assistance may be relied on. Such mental states have saved many from disconsolate thought and enabled them to conquer through their mental states and their hopes in higher forces when, had they relied

upon themselves, would have miserably failed.

At times persistence of environment signifies stultification of the mind and degeneracy of soul. Such environment occurs when the material is more at play than the higher mental and ethical. There is but one thing to do in these conditions—change the environment even if it leads to distressing material situation and affliction. Great minds who have occasionally found themselves in environment where they could not exercise their mental faculties are particularly forcible in their denunciation of deterioriating environment and in their plea for the redemption of mind and soul. Nietzsche, that persecuted philosopher whose writings are now more deservedly recognized, says: "Choice of one's surroundings.—Let us beware of living amongst those in whose presence we can neither observe a dignified silence nor communicate our loftier thoughts. We thereby grow dissatisfied both with ourselves and our surroundings; we even add to our distress the displeasure of feeling ourselves always plaintive. We should live where we are ashamed to speak of ourselves, and have no need to do so. But who thinks of such things. We speak of our 'fate,' make a broad back, and sigh, 'Woe to me, ill-starred Atlas!' "

Environment, accordingly, is the limiting or

developing condition by which the mind and the emotions are educated. It behooves him in quest of self-unfoldment to select or change his environment in accordance with his higher interests. Environment is one of the specific factors in organic evolution and shall ever be. Its adequate importance in evolving the mind and soul, therefore, can not be too definitely pronounced. "We are all victims of environment" is a mistake, however, at least in this age of New Thought and of higher discernment of things spiritual. We are the choosers and the makers and the changers of environment, if we will be. But the *"if"* is the true stumbling-block. No, this does not by any means imply that the vastly operative *law* of Environment can be changed. It is a fixed, universal law, and law is unchangeable. It is that the prescriptions, the modifying circumstances of the law may be changed as we change, and it is in the choice of the change wherein we are free and responsible.

In a previous paragraph it was stated that placing yourself in vibration with any circumstance is the recognition of the existence of that circumstance. This is certain, not only in an evil, but in a good sense. Many orthodox thinkers have challenged the exponents of the New Thought, asking how they explain the actual changing of conditions by the appliance of respective methods.

In reply, it may be suggested that, in a chemical sense, any environment may be expressed in physical terms, for, looking at one side, everything is physical and physically evolved and active. You may reduce an environment to a certain chemical statement. In the same light a person may be said to consist of certain chemical constituents. Now, no one doubts the influence of one chemical activity on another. That material which possesses the greatest force will assert the dependence of the weaker. In the entire realm of chemistry there is no force which has shown greater physical importance and influence than the force of mind, the force which is becoming daily more and more recognized as the final and supreme force in the universe. Accordingly, in the change of environment, if greater, if mental force be utilized, the environment must change and the person remain free. It is pure physical science. We shall appreciate this fact in a more desirable sense when we come to know the material substrata of mind, that thought is rarefied matter, and has a physical as well as psychical influence.

Again, the desire for change is more specific in evolutionary ends than the determining influences of any present environment. Slowly but infallibly has the desire for change added wings to the bird, feet to the quadruped and civilization

to man. The desire is the father to the birth of the new. In this lies the occult importance of desire. It is desire, concentrated and one-pointed, persistent and deathly tenacious, which conquers the limitations of any environment, be it ever so galling. When the thought or rather the knowledge of the power and the creative influence of desire is a mental fact, there is no boundary to the efforts and success of him who wishes to change his environment. Simple as is the statement,—*he can.* Desire is the manifestation of the will in activity. The more this activity becomes specialized the more definite and satisfactory are the results. Thus, placing yourself in vibration with any condition means allowing the mind to come into contact with it. *Successfully* placing yourself in vibration means throwing the balance of influence in favor of the mental, and thus, by invoking the greatest of forces, freeing yourself from undesirable environment or forcing the desirable.

Indifference to the vibrations of evil environment has been considered as one of the main factors in its amelioration and change. Why is this? If we resume the physical illustration and view disturbed mental attitudes as forms of rare matter, we readily understand how they invite and add to the influence of evil conditions. Indiffer-

ence means the highest form of activity,—non-resistance. Let the circumstance throw its worst influence about you, it can in no way cause you hurt if your mind remains undisturbed. You are invoking self-control, the highest of mental forces, and against it the waves of bad vibrations beat and beat until they have exhausted their combative force. By this illustration we can also comprehend that much-abused commandment of the Christ in which He bids us "not to resist evil." It does not mean that you affiliate yourself with evil. On the contrary, it means that you exert the greatest control and discrimination.

There is the greatest psychological value in the knowledge that one possesses the power to change environment. It imparts a sense of freedom, of superiority, of transcendence to human nature which nothing else can give. Should this knowledge ever become established as a fact in the racial consciousness, it would be of inestimable value in presenting new conditions for the betterment of the race at large. Nature has tried in many various ways to impress upon the human brain its absolute freedom in evolution. Occasionally she has introduced such radical methods as a French Revolution or a Protestant Reformation to teach Man that he can free himself from depressing environment, if he so

chooses. Nature becomes weary of simply accentuating the thought that we are free. She sometimes throws us on our own resources, confronts us with Necessity and "Necessity is the mother of invention."

The culture and development of some of the moral and mental faculties require an environment in which we do not so frequently find ourselves. Yet the culture of the mental and the moral is the duty which the Law places upon the shoulders of him who would be foremost in the rank and file of evolution. The crowded material environment, often pampered by the greatest of luxury, has been renounced by those who have recognized the necessity of personal evolution. They have weighed in the balance the material comfort and the higher spiritual and have chosen the latter. Men of this description are the religious sages of every religion. They are men of the description of Napoleon, whose thought was barely centered on the trappings of his position. His mind was solely occupied with his purpose. It is not wealth or position which are of themselves to be condemned. It is only the affiliation and identification of the mind with these surroundings which is not wanted. The Oriental mind, proficient in all things, has centered its great religion of Karma Yoga about this thought.

Karma Yoga has to do with man's conduct and action. Identification with work means that we net the good or evil results of work. Non-attachment to our experience means that we are beyond both good and evil, have reached the goal for which all spiritual energy strives. It follows, therefore, that though there are instances where the change of environment is a difficult matter, yet we can rise above its influence by keeping our mind in control and self-centered to one purpose. This is not Stoicism, simply regulation of thought and control of desire. We must remember that proper understanding and effort can actually change the circumstances under which we live and can rule them to our higher advantage.

IMPRESSIONS AND INTUITIONS

Often in life we find ourselves confronted with circumstances requiring quickness of decision, the adaptation of the entire combative qualities of our nature against the odds of circumstances; we find ourselves compelled to a spontaneity of discernment, an exceptional presence of mind; and, unfortunately and only too frequently, we find that we are unequal to the occasion; we find our rational self undecided, we find it deserting us in the hours when its vision and activities are most needed; we find ourselves in desperate need and in desperate lack of circumstantial necessities. In this black hour, in this hour when often life and fortune are at stake with little at our command to withstand the destructive influences, there has arisen in our frequent experience strange feelings and stranger impressions which we could never harbor in the area of our normal consciousness. These impressions come as answers to the wants of the soul in the turmoil of anxieties and the turmoil of need; they come as adequate and exact answers telling of the course to adopt, and the

requirements to face, and give us a glimpse of the approaching triumph over the conflicting circumstances.

You may notice these things in the suddenness of direction and command in the word of a general turning imminent defeat into victory; you may notice it in the suddenness of decision, where, by an intuition, calamities have been avoided in national or civic affairs. Coming to the more simple and conventional phases of life, you may notice them in occurrences when the proper thing is intuitively done in sudden illness saving life; you may notice it in the rationally unaided impressions, which, if followed, turn points of disadvantage into advantage, and so forth.

In spite of our matter-of-fact, practical work-a-day, even skeptical, outlook on life; in spite of our general waiving aside of the rationally intangible and the psychically suggestive, we nevertheless have had our moments when we have come to face with the situation previously described. We may laugh at the credulous attitudes of those who are persuaded of the mystical and the psychical; we may shout our disbelief in all things occult to the clouds, and yet, if we are sincere with ourselves, we must confess to occasions when we have been persuaded by the strayest and most unintelligible impressions which seemed to

fit in when we otherwise would have thrown up our hands in despair. Yet it is not of necessity that these intuitions and impressions should invariably accompany the sadder circumstances of our experience; they do not exclusively present themselves in instances where pressure is brought to bear upon the soul, or rise when we are helplessly cornered by uninviting visitations.

The stray intuitions which come into our life are suggestive of a wider range of expression from which they proceed, suggestive of a faculty of which they are but incoherent phases. Their development and the accompanying development of the faculty would lead to marvelous results, to the evolution of what, in the occult, is known as the "higher manas" in psychological terms, the subjective mind with its thousand-fold variety of faculty and superiority over the normal mind and consciousness of objective life. It would lead to the development of that higher and powerful self within each of us which meets all the trials and tribulations of the normal self with equal serenity and triumph. These intuitions may come as sporadic but definite warnings of the soul discountenancing the objective self in the practice of moral uncertainties; they may come as glimpses which, later evolved, educate the soul into higher aspects of truth; they may come as soul-instruc-

tions in the hour of soul-suicide and depressions, reminding the lower self of the immortal nature and spiritual transcendency of the higher self over the passing calamities and indecisions which come as trials to strengthen and fortify. They may come as intuitional ties binding the soul in ardent friendship with the new personality in our experience; they may come as faintest impressions re-vibrating unto the soul something unifying in the past life of two souls, causing them either to love or hate; they may come as symbols of future occurrences, as notes of meaningless sadness and, later, this sadness evolves into the separations or losses of friends or belongings.

All these variations of intuitional manifestations have certain attributes giving them a common origin, a common significance of soul and a common working order whereby an understanding may be reached of their generic nature. In the first they are never witnessed in the commonplace or unimportant by-ways of our life; they do not appear in the trivial and the ordinary. They manifest in the solemn and the silent, in the important and the exceptional, in the dangerous circumstance and the undecided moments of soul. They come when there is *need* only, when a condition arises when the soul is unequal to occasions and where its defeat may mean retardation or

perhaps retrogression. They are particularly unique in that they shine forth in suddenness and almost constantly when the mind has been paralyzed into inaction and exhaustion through hours of persistent and brain-racking effort to break down barriers of opposition, of uncertainty, and so forth. When the mind has turned over its last thought, when it has weakened into absolute despair, then it is receptive, and in these moments of receptivity and objective silence of mind, the higher self with its intuitions and impressions, enters the threshold of normal consciousness and resuscitates the lower with the higher poise of the greater self. They bring it quietness and patience, and then suddenly flash the especial intuition of the circumstance across the brain. Yet these intuitions do not occur to the mind and soul alone. They may affect the body. Frequently, and in the experience of most of us, there have been cases where an intuition saved life. The daily journals cite any number of them. Only recently in the city of Trenton, N. J., a man was saved from a falling building by following a sudden impulse to cross the street. Then there are specific instances where by following intuitions the right thing has been done at the right time in the burning of houses, in burglarious attack, and so forth. Intuitions of a lower class may be

found advising the normal consciousness in serious business transactions where a feeling, seemingly irrational and antagonizing the promising side of a circumstance, may result in success and increased material fortune.

The nature of intuition defies reason in the explanation. It partakes of something intangible and imperceptible to objective consciousness, something which in the accuracies of rational consciousness is not to be found, for it is beyond reason. It is something suggestive of a faculty more in the immediate keeping with Truth, truer in its expression and more direct in its perception. It partakes of that larger method of discernment which does not stop at every immediate turning of thought as does reason; it reaches conclusions by flashes. Those who have experienced these things in life are aware of the truth of the assertion. They have seen that obedience to an impulse, to an intuition, to an impression is associated with happy findings, and that when they have discountenanced these psychic meanings they have accordingly suffered.

Intuition, it must be observed, is a faculty not solely enjoyed by human beings. It is to a greater or less degree enjoyed by the lower creatures. It might be safely stated that the majority of vertebrated animals, particularly the domesti-

cated species, live intuitive lives in the completeness. They form their likes and dislikes, their sympathies and their antipathies with a remarkable intuitiveness that we frequently notice in the house pets. They intuitively sense danger, separation, coming death, and so forth. Their intuitions are often the means whereby serious trouble is averted to their owners. The relationships, for instance, between the dog and its master is intuitive in the extreme. Its intuitive faculty is in many cases so developed that it readily understands the plans of the master when he is discussing them. He cannot rationally understand; it is simple intuition.

Intuition, according to the occultists, is a faculty of the subjective mind, of the larger ego with its higher discernment, its wider view, its more unselfish view, its more accurate and unbiased attitudes. It is never false. Its flashes are criterions of certainty, of moral seership, of deep vision in the practical values of even work-a-day life. We should never discredit its expression.

Affiliated, as it is, with the higher self, the development of the intuitional faculties and their consequent assistance in life, will depend in every particular upon the development of those elements of our objective consciousness which are more intimately blended with the higher self.

And these links between the subjective and the objective are the moral side of our nature, the higher rational side, the possibilities of concentration of the mind along the nobler ways, the spirit of unselfishness. The larger ego within us is the more spiritual, and by the development of the spiritual elements in the objective self a bond is established which will be strengthened in a ratio of continuous relationship, until, finally, as the objective self becomes entirely spiritualized, it becomes absorbed within the greater self. Then intuition will be the guiding star in every way of life. Reason will have been set aside for direct perception. For there is a spiritual phase of intuition, not only that which concerns itself with the mortal needs of man. There is that phase which seeks the path of the soul, the untrammeled path which leads to the realization of spiritual truths and spiritual vision, the path which, if trodden, leads the soul into the understanding of its inner glories and powers, its infinite variableness of expression, its divine essence, its imperishable identity with the sublime spiritual power back of nature and consciousness itself. When this higher mode of intuition is persistently sought, when the effort becomes a permanent activity of the soul, greater and greater vistas of soul possibili-

ties and soul heights open, and the glory of the consummation of these things is such "of which no eye hath ever seen or of which no ear hath heard."

COMMENTS ON THE PHILOSOPHY OF GOOD AND EVIL

No matter where we direct our attention we find two forms of sensations: those which are classed as the good, the pleasing, and those which are classed as the evil and the painful. Probably the entire complexities of life could come under this dual heading. Good and evil are only intellectual terms for their physical counterparts, pleasure and pain. These dual conceptions have given rise to a dual interpretation of life, the one representing the principle of good, the other the principle of evil, both embodied in respective systems of thought—the Philosophy of Good and the Philosophy of Evil.

This digression into physical explanations is necessitated in order to depart from the erroneous methods of considering these philosophies in an historical light whence repeated confusions and differences have ever arisen. To gain a proper intellectual survey of their origin we must consider on what physical and sense premises they have been exploited.

It is scientifically known that all ideas have their evolutionary origin in the indefinite, incoherent, simplest rudimentary forms of the sensations of the earliest beginnings of Life, gradually increasing in definiteness, coherency, gradually unfolding correspondingly more and more decided psychological relations until finally, through the interchangings of complex sensations and responsive complex conditions of mind, the heterogeneity of thought and emotion is attained. In this manner, through immense lapses of time, the physical ideas of space, of duration and succession of events, and the religious and philosophical conceptions of absoluteness of being have been evolved. Our infinitely intricate civilization, together with its totality of thought and feeling, is therefore founded on the commencements of sensation of the first particles of Life, developing with the suppression of the gaseous conditions of the earth's surface. Every thought and feeling that we entertain, including the idea of good and evil, have their ancestral tracings in the sense experiences of the animalculæ and protozœa, and even farther, into the primary condition of things.

Reasoning from this physical basis, the first advantage which either of the philosophies will possess over the other is in a deeper reality in conscious experience and knowledge. Returning

to our sense deductions, it is evident that pain is the greater physical reality. The sensation of pain is associated with the agonies of contraction of muscles and tension of nerves, and, naturally, the impression of the painful sensation makes an indelibly greater emotional and mental reality in brain consciousness than does the sensation of pleasure, which is accompanied with the exhilarating experiences of physical relaxation. Pain, being the deeper event in the facts of bodily and mental life, it follows that the philosophy of its causes and operations will have a deeper psychological influence and a deeper philosophical conviction than the Philosophy of Good.

If the Philosophy of Good is considered from an ethical point of view, the first investigation to be made is on what permanent ideas of right and wrong it establishes itself. Right and wrong are the ethical expressions through racial experience of the influences of physical pain and pleasure, of good and evil, as they affect the majorities and the race generally. These expressions change with the varying experiences and conceptions of ages and times as to what is right and what is wrong. They possess no stability, for what to-day is virtue, generations hence may be considered viciously degraded forms, just as we recall the moral conceptions of ancestors from completely

different points of view than were originally ascribed. Here again, right has its ultimate physical bearings in that which is physically or emotionally pleasing to the greatest number, while what is pleasing to a minor number is conversely termed "wrong." This is the solution of the great problems of ethics, the tracings of animal sensation racially modified, and intellectually and ethically evolved to higher expressions. There is no absolute condition of right and of wrong, because innovations of evolutionary methods and the gaining experience of Man, as a race, will alter every new conception of the two. Ethically, therefore, the Philosophy of Good and the Philosophy of Evil are equal in significance, the former possessing no superiority from *logical* inferences.

The emotional influences of the two philosophies is witnessed in their respective force in characterizing motives for conduct. Religion has, for the greater part, embodied these influences and expresses them in her promises of good, pleasing conditions, both here and hereafter, for right conduct, and in her threats of evil, painful conditions, both here and hereafter, for wrong conduct. She presents a heaven of physical pleasures and sensorial good and a hell of physical torment and sense evils—all having physical findings. Again,

the hope of reward and the threat of punishment are factors in civic relations for conduct. Which has the greater influence over the emotional element in human nature, the idea of heaven or hell, the idea of reward or punishment? If we remember the argument of the inferiority of pleasure as a physical fact, and the greater meaning of pain, we need not digress into ramifications.

The philosophical reasonings concerning good and evil are of greater importance, however, and especially to-day, when a system of thought embracing good and denying evil is exerting so much attention. The unprejudiced thinker understands that, in this world of diversity, every phenomenon is subject to change and relativity. There is no fixedness from which could be inferred any establishing principle concerning the relationships of cosmic forces and their expressions unless we dare to scientifically nullify this manifoldness of nature into a physical, unifying principle, then into an intelligent, unifying principle, and finally into an impersonal, unqualified, immutable and unknowable principle. The philosopher, therefore, recognizes that good and evil have their origin, limitations and endings in the relative and the changeable. We must either take this position or else deny our sense experiences which inevitably show us the passing and temporal even in the greatest of all

phenomena, and of course we must similarly deny all intellectual inferences arising from our sense perceptions—in other words, we must deny our personal existence. This is the position of Christian Science, which, in spite of its idealism versus realism, cannot explain the origin of matter, error and evil which the Eddy philosophy evidently came to dispense with by a simple, meaningless denial. Everything, to some extent, is a matter of suggestion, and it may be that if they continue to think and think that there is nothing but Good, evolution will, by a paradoxically retrogressive process, undo its work of bodily formation and resultant sensorial development and leave the believers bodiless, sensationless, everything-less. They will be physical nonentities and spiritual entities, but how they explain existence without sensation or consciousness passes the most imaginative fancy. Again, in her imperative categories, Mrs. Eddy has unfortunately forgotten to explain "why" error and evil should exist even if only as a shadow in some unimaginable fashion alongside of the omnipresence, omnipotence and omniscience of Spirit.

Adherents to this one-sided philosophy say that it is possible for the intellect to comprehend Good in the abstract as an unquestionable and absolute principle. To this it may be replied that it is

possible for the intellect to comprehend Evil in the abstract as an unquestionable and absolute principle. To identify God with Good is to say that we know something about Him. What can we know of an impersonal Being without qualities, who would be instantly limited and rendered finite, should finite, mortal intelligence discover His attributes. Just as our Self of selves forever escapes analysis, it being the Analyzer of its own states of consciousness, so is that Imperishable Being, the Self of existence, beyond the simpler understanding of creatures, for It is the Eternal, Omnipresent Subject. The theory of supremacy of Good is not new. It is a modern plagiarism and a modern adaptation of Platonic philosophy. From a numerical point of view the Philosophy of Evil possesses a larger constituency than the Philosophy of Good, and exerts a wider racial importance, for it is the practical, every-day philosophy of the teeming millions of the East and a growing following of Western thinkers, who incline towards the conceptions of Schopenhauer and the school of German and French pessimists.

Is Life ethically good or is it ethically evil? Good and pleasure have their indefinite sources in the personalities of the selfish and the pleasing. Arguing over intellectual uncertainties can never

persuade the philosopher that Good is much else than the expression of a tremendous cosmic selfishness and unrest which finds its outlet in the alternations of the universe.

As in physical experiences there is a tendency towards least resistance, and so in mental experiences the system of the philosophically Good is the mode of this his tendency. To argue with the leaders or representatives of these cults is useless, for they reason in a circle and thus avoid the otherwise stumbling-block of logic and of material facts as defined by our conscious experience. Life is too short to listen to word-mincers; they are simply philosophical gymnasts who might as easily disprove what they prove while using the same methods of argumentation.

PHILOSOPHICAL REFLECTIONS ON THE NATURE OF REALITY

All knowledge, all science, is based on the order and the aggregate of human experience from the primary sense observations of uncivilized man to the complex sense intuitions of the highest developed humanity assisted by the mathematical accuracies and unerring measurements in the various departments of science. That which comes under immediate sense perception, and that which is equal at all times to the common experience of every individual of the race as a species, has always been and always will be the basis of all reality, and wherever an effort has been made to establish some new phase of reality, there has also been an appeal to past experience, so as to point out the feasibility of the new. If you want to prove some new theory it can be done only by referring to a host of old, accepted-as-reality theories, which, in turn, are founded on the earliest of sense conclusions corresponding to certain realities in nature which are invariable in their order, persistent and recurring with perpetual pre-

cision, such as the changes of the seasons, the alternations of day and night, the phenomena of birth and growth, decay or death. Even in the animal world there is an instinctive recognition of a fundamental reality based on law-abiding and continuously repeating occurrences in the outer world, in accordance with which any number of creatures instinctively make preparations for phenomena at times happening in a comparatively distant future. This, for example, is instanced in the migration of many bird species anticipating the arrival of different seasons.

In man this recognition of the persistence and recurrence of certain phenomena, constituting the reality in nature, is highly specialized, and the instinctive fore-knowledge of the season on the part of birds is eclipsed, through unthinkable æons of evolution, by the fore-knowledge of planetary motions on the part of the astronomer —and yet the latter faculty is only an extension of the degree in perception of the former. Thus the first and essential phase of reality is the perceptible reality in nature common to all beings and to which all beings agree.

The complete aggregate of sense experiences and corresponding sense knowledge is, therefore, strict reality and strict truth. We have seen how the animal world has foresight of natural events

and how it prepares itself accordingly. Such a process might be provisionally termed "instinctive reasoning," for it is the adaptation, no matter how primitive, of intelligence to facts which are out of immediate sense observation, out of the immediate range of sight or touch or any of the senses—facts which are *presaged*. In man this "instinctive reasoning" has been developed to an incomparable degree. "Instinctive reasoning" is instinctive inference from certain given facts; it involves the classification of phenomena and variating attitudes of consciousness with regard to them; it is the evolutionary commencement of that which has reached its greatest possibility in human nature—reason as embodied in philosophy.

Philosophy is therefore the activity of reason in associating and classifying phenomena, not in the limited sense that the animal classifies occurrences in its narrow vicinity and area of consciousness, but in a sense universal which reviews the general as well as the particular, which observes the occurrences of nature not only on the plane of the earth but in the farthest distances of space. Thus the instinctive, the instinctive and the semi-rational and the rational are intimately blended. With this latter thought in view, the argument of many materialistic schools that sense observation is the only means of knowledge and that all

speculation from sense premises is vain, is inconceivable. The very inferences of philosophy which they are condemning are the outgrowth of the immediate sense inferences involved in the simplest acts of consciousness, such as that I know if I put my hand on a heated surface I infer that it will be burned. Just as the calculations of the astronomers are elaborate sense inferences, so the highest speculations of the philosopher are similarly elaborate inferences having their ultimate basis in the realities we observe in the external world.

Philosophy is accordingly the synthesized conception of human knowledge based, in turn, on the sense realities objective to consciousness. The system of thought which violates this aggregated knowledge, partializing it into the erroneous or superstitious either through ignorance or through policy, is adjudged less or more crude as it is compared with systems of thought kindred in origin. The philosophy which, to the best of its ability, exercises a rational and scientifically discriminating attitude to the entirety of human knowledge is compared in surpassing order until that system of thought is considered which most satisfactorily agrees with the aggregate of human experience and most satisfactorily answers the queries of the mind concerning the world-

problems and the relation of humanity to them.

All human experience is based on the relation of consciousness through the senses with the external world, the relation of consciousness with what is not consciousness. This is the primary truth, the specific origin and common element in all philosophy; but at the same time it is their point of divergence, for in the different interpretation of this primary truth, in the difference of viewpoint of this reality, are engendered such extremely separated attitudes as materialistic monism, qualified aspects of materialistic monism, variations of idealism ranging from the vagaries of the distorted metaphysics we see about us even at present unto more possible and definite idealistic conceptions, until at length we come to the sublime spiritual monism embodied in the teachings of the early Christian mystics, of the Buddhists and the Brahmans, of the Eleusinian, Mithraic and Samothracian mystics of antiquity, and of the followers of the new psychology and the later science of to-day. But the primary truth—the relation of consciousness to what is external to it, to what is not consciousness—is present in every philosophy as a necessary fundamentalism. Even deniers of the existence of matter and sense experience affirm the existence, even though in a negative sense, of something extraneous to "spirit-

ual" consciousness which stands in relationship to it and is called "mortal mind" or some kindred mental abortion. Yet in the extreme they are not to be criticised, for in the end they are right —not in their final attitude, but in their respective sectarian attitude, in which light even materialism is correct. All partial views of the universe are true in a *partial* light; it is only when the supporters of this and that partial view universalize it as the final expression of truth that they are guilty of the absurd and merit the contempt of the true philosopher. Truth is final and universal. It is a fixed principle and voices itself to the human mind in continuously developing aspects until finally, according to the receptivity of the most evolved group of the race, it indelibly blends itself with the mind and voice of man. As truth is one and final, therefore, in the end, all partial views must merge into the highest conception of truth. Partial views are bred of ignorance, of sectarianism, of the personal and the selfish. When these are removed, the partial evolves into the unsectarian and the universal. Truth knows itself in all forms, and, even as the bee sips only the honey of the flower, the disciple of truth only selects truth, leaving the form to the dispensations of the temporary.

Reality and truth, then, are inseparable. One

is the complement of the other; one infers the other; where one is found the other must be. Reality, as has been previously stated, is the sum-total of human experience; truth, in its objective sense, the highest synthesized inference from that sum-total. Reality is the perfect symbol of the knowable universe, and, understanding its generic nature, we understand the infinitesimal number of problems and truths and principles which it embraces—all subordinate to the solution of the essence of reality itself. Therefore in the dim Aryan forests, ages upon ages ago, the sage, leaving particulars to the scrutiny of our present century with its microscopic and telescopic measurements—centering his mind on generalizations and the ultimate, universal reality, asked: "What is that, knowing which, this entire universe shall be known?" Or, again, even as the Zoroastrian youth of old asked of Ahuramazda: "What, O Ahura, is the nature of the permutations of life and death; what is the nature of reality; what, O Ahura, am I who ask this of Thee?" In these queries of the sages of the ancient days we observe the same mental attitude which has characterized humanity ever since the dawn of the rational instinct and has persisted throughout the ages until the present time and will persist as long as man thinks. There is the same question: What is

the external world and what is the world of consciousness and what constitutes reality? An ultimate criterion of truth regarding these queries can alone give an establishing principle whereon to found a consistent system of thought and a correspondingly consistent system of ethics—a criterion of truth which in its invariableness and everlasting certainty will equal the invariableness and everlasting certainty of that principle which has shadowed its truth in the unerring laws of the universe.

In the attempt to solve the nature of reality as far as that is possible to human intelligence, two things are to be taken into consideration—external nature and the inner consciousness manifest everywhere, which is asleep in the chemical, mineral and vegetal element, which dreams in the animal, which has awakened in man, and which is gradually and gradually more evolved in the range of intelligence above man. The two questions present themselves—what reality do we find in the objective world of phenomena? what reality in the subjective world of consciousness? Or does, perhaps, the nature of reality transcend both the objective and the subjective; is, perhaps, whatever reality in these two only a finite, evanescent reflection of a deeper and vaster reality which fathers their expression, which interpenetrates

them in every centre of their life, and, constituting their sole existence, constitutes likewise the sole existence, the sole truth, the sole reality throughout illimitable space and illimitable mind. The materialists say that reality exists alone in the objective world of our senses and sense surroundings, that reality is comprised in the real things we feel, see, hear and so forth; the idealists say that it exists solely as Mind Universal—that everything tangible and concrete is but an evolved symbol of a more permanent idea; absolute spiritual monists say that it is neither the objective nor the subjective which embodies reality; that reality implies the changeless, the eternal, the unconditioned, and that therefore we cannot find it either in the dominion of matter or mind, both of which are subject to change, to modification, both of which have a beginning in the relative, the temporary, and must therefore disintegrate at the disintegration of the causal principles which have projected the phenomenal universe; that both are the outcome of evolution, and therefore that both will have their ending in the workings of dissolution.

In this last position we have the assertion of a reality which does not deny whatever reality there is in the temporary arrangements of things either subjective or objective, which, in fact, in-

cludes them, while at the same time nullifying them into an ultimate reality above all limitations which is their true manifesting cause, and, therefore, alone worth the final attentions of the philosopher. As this attitude is most all-inclusive and most possible, it is best to proceed accordingly.

An examination into the external world will lead us to some very interesting conclusions. We shall see that while the phenomenal world is real, it is so only in a relative sense. Observations of consciousness will terminate in a similar finding. The existence of both consciousness and the world will be seen to be naught in comparison with a larger existence which includes them—which *is* them.

We hear so much about sense realities and the imperative necessity of remembering at all times that concrete objects exist. Now let us see just in how far reality does exist in objective life. What do we know of the universe external to consciousness? Only the *sensations* resulting from the interactions of the outside world with consciousness, and the *rational inferences* evolved through associating and classifying these sensations at first into simple, semi-complex, then into complex, general and finally into universal truths regarding the operations of that which is the

"not-self" of consciousness. How real, though, and how all-inclusive are our sensations from which we draw our philosophies? The latter have been continually modified by the better understanding of sense experiences. At first the thunder, the lightning and other phenomena were interpreted crudely as being the work of agents back of nature, and the philosophy and theology of those times was according. Later, natural events were more properly interpreted, and we had the philosophy of the seventeenth, eighteenth and nineteenth centuries. Now when science tells us that all we know of nature is the sensations we receive, psychology takes the advance of the sciences and philosophy assumes the position that phenomenal reality exists only as modes of consciousness—the position which the Buddha avowed five centuries before the advent of the Christian era.

What do we know of any object? Only what the limited number of five senses report to the brain, or, even more accurately stated, only the resultant action in the form of knowledge of the operations of external pressure. The external vibration has wrought an impression in the brain and called forth a state of consciousness, and this state of consciousness, this reflex activity of the mind in responding to sense vibrations, is the

only knowledge we possess of the external condition which has shadowed itself on the retina of the eye or on the receptacle of any of the senses, and which has been carried to the mind through the activities of the sensory nerves and conterminous molecular changes in the brain. The only reality so far is the mental consciousness. But, it is objected, the object itself has any number of real-objective aspects and vibrations of which we cannot become conscious owing to the limitations of our nervous system. Remembering that all that we know of any object is simply the resultant sensation, then any increased number of aspects and vibrations of an object would only be so many increased degrees in the possibility of sense perception and states of consciousness. For the sake of illustration: Supposing we were possessed of four additional senses with respective organs, their functions and with respective nerve operations, then any of the objects we see every day would be presented to our minds from nine rather than five points of view—the area of consciousness and the possibility of sensation would be added to by four degrees. Or, considering the matter in a different light, supposing we were limited to but four or two senses, then we could become conscious of an object only in a double or treble fashion—in other words, the area of con-

sciousness and sensation would be limited in ratio. Creation presents itself in myriads of expressions according to the nature and limitations and expansions in the area of consciousness. Although we have given previous instances, take the case of a man blind from birth gaining his sight in later life, the undeveloped condition of the new faculty would make him at first see things in an exactly opposite view from ourselves. To him spheres would be cubes and other dimensions of form would correspondingly appear different. His eyes, as yet unaccustomed to assistance by the muscular and tactual senses, would be unaware either of distance, shape or solidity, as the only impressions of which the retina would take cognizance would be those of color and indirectly of superficial extension. For this reason, like the child, he might stretch forth his hand for the moon.

All knowledge of the outer world, therefore, is founded on the quality of sensation which arises in the area of consciousness at external physical contact. This is the extreme of science. As Professor Ziehen puts it: "These facts reveal the obvious error of former centuries, first refuted by Locke, though still shared by naïve thought today, that the objects we see about us themselves are colored, warm, cold, etc. As external to con-

sciousness, we can only assume matter, vibrating with molecular motion and permeated by vibrating particles of ether." The ideas of space and the perception of qualities such as color, heat, form, dimension, etc., are all educated conceptions of *consciousness*, for the baby, if in pain, has no idea of the *locality* of pain. Likewise it is only by the development of *consciousness* that it becomes aware of its body as distinguishable from other objects. And the life of the baby is a compendium of the indefinite conscious experience of the race as a whole which it underwent in its primary life and when it inhabited inferior forms.

Further examination into the nature of external pressure will support the view that *sensations* are all that we know of the phenomena about us. In what does this external pressure consist which has produced a state of consciousness? Merely in modes of motion and the intensities of these modes. Given a certain intensity of vibration of air and you have sound, another intensity in the undulations of ether and you have light and color variations. The modifications of motion as they affect consciousness ultimately give rise to the perception of the entire phenomena of the external world. The external world consists of simple motions—the inner, psychic world of sensations and their associative operations; and, through the

evolution of these sensations into complex sensations, percepts and concepts, qualities are superimposed on these external motions. Thus the delicate green of the trees, the azure of the skies, the songs of the birds, the perfume of flowers, the forms of mountains, dales, rivers and stars, is the echo in the soul of soundless, colorless, formless motions without. Our sense experience rebels at the relegation of the beautiful in nature to motion, but what is sense experience other than the mother of deception? Unassisted sense experience tells us that the moon is, of itself, light-imparting, that the sun moves, that the horizon kisses the flat surface of perspectives, that the stars are small points of light, that the earth is flat, and the list of deceptions could continue to the indefinite. Reason has corrected these notions, and science and psychology have likewise proven that external phenomena are not what they appear—that they are only exciting causes of effects which appear in our conscious life as *sensations*. Thus the seeming reality of objects and the entire objective world fade into nothingness, leaving only *sensation* and the exciting causes of sensation, *waves of motion*. This we know, but how certain motions are translated into sensations is inexplicable. This is the great gap in

the science of life which, up to the present, remains insolvable. We have reached the point where we realize that, in its undeveloped state, or rather, as unaffected by consciousness, nature is simply motion. It is only by consciousness that the variations of matter and motion are interpreted as objects and qualities of objects. And for this reason an eminent authority has said: "Matter is simply the permanent possibility of sensation." Therefore the phenomenal world has but two permanently real aspects—the one of exciting causes in the form of motions; the other, states of consciousness. Ultimately we shall see how even these blend into a higher subjective unity. For the medium by which external physical contact is modulated into sensation—on our plane of being, the nervous system—is also the product of motion, and as this medium in every atom of its composition is the concrete results of changes in consciousness, we get a partial glimpse of the unity of consciousness, with its medium of relationship in various planes of the universe, and finally, of the unity of consciousness with all forms and forces, all vibrations of motion, which alone exist in the area of its perception. This latest thought is the argument for the hypothesis of science that every atom of the

universe is a particle of sentiency, and that the sum-total of this sentiency is the Absolute Existence, the Absolute Reality we call God.

In another phase in the examination into the external world we observe the previously mentioned medium by which consciousness and the external vibrations come in contact. We find that the most important feature in the morphology of any organism, whether of the earth-plane or of any plane of the universe, is, without question, the transmitting medium of sense perceptions whereby sense impressions and reflex sensations are coherently synthesized and correlated. This medium is the means by which the spirit of any form can come into vibration and sense contact with respective plane relationships and their experiences—by which, in other words, it can live. By the qualitative development of this medium is measured the standard of its physical, emotional and psychical probabilities. In every dimension and vibration of life there is a kindred medium for the transmission of sense experiences and their parallelisms, and, on planes respectively lower or higher, this medium, in a greater or less susceptibility, similarly serves as an instrument through which the universe's myriads of spirits can evidence consciousness and gain evolutionary experiences. Though apart from the subject, it might

be suggested that according as this medium in its susceptibility overlaps the normal faculties of consciousness on its respective plane of operation either to the plane above or the plane below, we have the phenomena of spirit communication, whether the communication be between entities resident on the earth-plane and the plane of the departed or between entities resident on Mars and its psychic, subjective plane, or entities in any other space dimension. Without this medium no relative life were possible. It is through it that the qualities of any object, including color, size, form and so forth, are interpreted to consciousness, so that, according as this medium is serviceable in different vibrations of life, and according to its respective condition and activity, the same object will appear in an extremely manifold variety. As an instance of this take any of the hundreds of objects surrounding us and let it be perceived by beings living in bi-dimensional space or by beings with different conceptions of length, breadth or of thickness, or by beings living in different aspects of matter and force, or, again, by beings with even higher developed understanding of form and the qualities of form and of dimension than is possessed by human beings—and who will limit the possibilities under which matter and force present themselves and the endless

variety of perception—then such an ordinary object as a stone would radiate in an almost infinite variableness of aspects so that the mind pauses in wonder at the idea. A two-space creature would see it as a flat object; we would see it in its height, length and breadth; a fish would see it as exaggeratedly elongated with more or less depreciation of thickness; beings living on the plane above us, in fourth-dimensional space, although to us the stone is opaque, to them it would be transparent and possess only the barest appearance of solidity. Thus the various aspects would continue as long as beings with a different medium of transmission of sense objects would observe the stone. And here it might be stated that even the most commonplace object is immortal. What right have we to say that when we shatter a glass vessel we have destroyed *that* which is the essence or even *that* which was its physical cause? What have we destroyed? Only the appearance of that object in tri-dimensional space. And, if we remember that any object is but a sense consciousness of an exciting cause, a physical motion, what right have we to say that we have destroyed the possibility of the perception of that motion in other modes of life? Destroy it in this mode, and, were you clairvoyant, you could discern it on the plane immediately above. When we have destroyed any-

thing it is only the *effect* of a certain cause, which is beyond our grasp, and this cause remains and vibrates as a certain effect in some other aspect of matter and force. We have destroyed the form, the phenomenal appearance of *that* which has manifested itself on our plane as a glass, but we have not annihilated the *spirit,* so to speak, of that object. Again, that very glass vessel must at some time appear in the same shape and other qualities which it possessed previous to its shattering. Take a pair of dice and throw them. They fall in a certain order. Continue and you find that order changing, yet the time must come, though it may be after immense intervals, when the initial order will again appear. Thus with the entire world and its phenomena. These bodies we have, these surroundings, these same conditions, will renew themselves—with the only difference that other consciousnesses will be affected, while by the processes of nature we shall have been placed in different states of life. Science has demonstrated the mathematical truth of the absolute indestructibility of matter and force. Place certain chemicals on certain substances and they change their appearance from solids to liquids, from liquids to gaseous substances, from gases to ethers—here is where the present measurements of science, but not of

nature, cease—from ethers to the next finer state of state and thus continuously. Now all the while the *essence,* the *soul* of the object has remained associated with the variating form, manifesting itself alternately in different aspects of matter as different chemicals were used to change its form. Again, take certain chemical preparations, and the object returns from ethereal vibrations to the gases, from the gases to the fluids, from the fluids to the solids, completing the circle, and finally presenting the same *essence* and the same *form* that was previously subjected to chemicalization. On this idea is founded the physical basis of immortality. Of course we cannot conceive immortality without the possession by immortal consciousness of a body and a medium of sense relations corresponding in faculty and function to the faculty and function of the nervous system. By the experience of death, which is nothing else than the complete dechemicalization of the body into its causal elements, in other words, into those rarer states of matter adaptable to ethereal vibrations, but which require grosser evolution to manifest themselves on the physical earth plane—we have, by the persistence of matter and force, the necessary hypothesis of a body accompanying the departing spirit into the realms of the invisible. We have seen how by chemical processes

the essence of objects are accompanied by variating form—from the solid into the liquid, from the liquid into the gaseous, from the gaseous into the ethereal, from the ethereal into the next higher association. Similarly at death the useless gross body, subject to putrefaction, is discarded by the spirit for an ethereal counterpart of the body which is frequently seen hovering over newly made graves. As the spirit progresses, this ethereal body, by reason of its proximate connection with the physical body, is also subject to disintegration, leaving the spirit possessed finally of what is known in occult sciences as the astral body—the body of the subjective mind which evolves itself into the gross body at reincarnation. The astral body is visible in psychic experiences from those of the ordinary medium to the experiences of a Joan of Arc or the experiences cited in Biblical instances.

In the preceding paragraphs we have observed the nature of objects and the objective world at large and found them to be, in so far as we know, simply states of consciousness resulting from the pressure of extraneous physical contact. What this physical contact is we do not know, but as all the processes of the universe tend toward ultimate unity, it is certain that in some way the objective and subjective world blend into a unity—

even if that unity is the state of latency which obtains before the disturbance of the cosmic equilibrium, when all forms and forces, all causal laws and cosmic principles have become static. We have observed the existence of the medium, in our case the nervous system, by which consciousness and the external vibrations are related, and have seen that this medium, in every bit of its structure, is the composite of states of consciousness just as in the case of the nervous system each nerve particle represents a mental impression of racial experience in the ancestry, so that, could evolution undo its work, the disintegration of nerve particles would be accompanied by the reappearance of past states of sense consciousness from the earliest sensations of earliest forms unto the present moment. We have seen how this medium and the solid form of the body melt into rarer states according to the changes which consciousness experiences at death. And occult teaching states that, as the soul progresses into the highest spheres and that as the states of consciousness become more and more advanced, more and more separated from the gross expression of sense desires and their indulgence, more and more separated, even, from the merely intellectual and psychic, when they become more and more spiritual until the acme of spiritual consciousness,

intelligence and bliss is realized, the body which encases the soul becomes more and more rare in the composition of its elements, rarer than ether, rarer than the finest conceivable or existing states of matter, until at length it fades entirely from existence, leaving the liberated soul formless, bodiless, leaving it as it was before the foundation of the universe—one with the Illimitable and the Imperishable which it eternally was, but which it failed to perceive because of veils of illusion.

Not in the objective world is reality—not in the sphere of relative consciousness, with its sensations of the ordinary doings of life, the sensations of its struggles for existence, of its weal or its woe, its sins or its virtues.

It is not force which is reality, but that which manifests itself as force; it is not matter which is reality, but that which manifests itself as matter; it is not sensation, life or consciousness which form reality, but that which expresses itself through them. It is the background, the white canvas, along which this picture show of the universe is moving with its myriad expressions and personalities, which is reality, not the shifting phenomena on the canvas.

All these variations of sense perception and the inferences therefrom should teach us that in their final bearings all objects are embodied in a divine

reality. For the essence of all things remains the same—the form through which it expresses itself alone changes. The essence is the eternal subject in all phenomena; the form, the variating symbol which changes with the less or greater manifestation of the essence. What is this essence, eternal in its nature, which permeates all objects? In the terms of reason, Herbert Spencer has proved its utter unknowableness. In the terms of spiritual philosophy, it is the All-Spirit which manifests itself ever-present and in strange variableness of beauty, no matter what form it assumes. It accompanies the changes of form, and is the guiding Intelligence which develops the minutest atom as well as the mightiest central suns. All forms are its habitations, and in all modes of life it proves its equal supremacy by reason of the fact that *it is*.

Though we had a million senses, there would still remain something unperceived, something of which we could not be conscious, something which would be perpetually subjective. Ultimately, therefore, even as with our own consciousness, objects in their entirety are unanalyzable. Like our own states of consciousness, we may analyze the material states of objects, but, in reality, those very material states are our own mental states rising in reaction to something we believe to be

external to ourselves. But as, in truth, our mental states are identical with our consciousness—being only modes of its expression—so, in like manner, all associations of matter and force are only material symbols of that special Unknowable Subjectivity in which our consciousness also blends and which religion perceives as "That" or Supreme Being, or Personalized God, and which science conceives as that Abstract Unknowableness. And in support of this position the famous statement of Spencer might be given, which embodies the idea that the energy which is manifested throughout the knowable universe and the external pressure which calls forth sensation is the same energy which wells up in us as consciousness, thus ascribing to the universal principle the same condition of being and intelligence, only infinitely extended and purified, as is witnessed in the consciousness of Man. And herein lies the material, matter-of-fact background of such spiritual verities as "Thou are That," the dogma of omnipresence, the dogma of the intrinsic unity of all forms and all forces, all states of consciousness, and all phenomenal and objective reality in Something which transcends everything and yet is everything, Something which antedates, by eternity, the projection of universes, and Something which outlives, by eternity, their dissolution,

Something which, for lack of better expression, we feebly call Spirit, Unconditioned, Absolute, World-Soul, and so forth. This is the Supreme, and, in fact, the only Truth; this is Silence and True Peace which underlies the immensities, the realization of which is the attainment of the Christ-Spirit, the liberation of the soul from the bondage of finalities and the relative, the falling from the eyes of the soul of all conceptions of the changeable universe and the consciousness only and absolute of the existence of Spirit. This is Nirvana.

DEEPER MEANINGS

The external is little compared with the internal. It is the internal nature of things from which the external develops. It is the hidden source that is the true source. It is the invisible well-spring of truth that matters. It is the fountain of causes with which the soul should be concerned. It does not center attention on the internal, however. It is only unconsciously concerned with seeking and realizing the internal. Man seeks the internal whenever he reaches forth to secure that which is external. As the soul grows in knowledge it realizes that the full meaning of anything visible is its invisible essence. That invisible essence embodies itself in everything.

Strange as it may seem, the real nature of the universe is invisible. The rose is potential in the seed. It is there in all its beauty and glory, but invisible. Yet were it not there it could not develop. The greatness, or the genius of a Napoleon is involved within a bit of protoplasm. It is hidden, invisible. Later it develops, assuming visible and tangible appearance.

The things that concern man's deepest life are, all of them, invisible. Truth, goodness, beauty, adorableness, loveliness and all other noble qualities are, in truth, abstract. They are embodied and become perceptible when a man aspires to spiritual heights and, in the aspiration, realizes these things. Man takes the spiritual and makes it physical. For example, man becomes good; that is, he makes the ideal of goodness a concreteness, a thing that one can sense. In its absolute condition, goodness is too high for mortal cognizance. Man could not appreciate ideals in and for themselves. Therefore, he worships them in their personified state. The Christ-like character would remain ever ideal, ever abstract, did not a supreme soul like that of Christ give form and definiteness to it.

In the realm of science and invention, truth first exists in the ideal. The ideal scientist gives years of thought to a subject. Finally the concentration becomes so intense that it takes on a mental form; that is, from out the innumerable thoughts there must arise an image corresponding to the nature of the subject reflected upon. This image is in the subconscious mind. There it is nurtured, until, at last, the conscious mind becomes receptive to its workings and realizes the image as a thing of beauty, or a thing of truth. Time and

again we hear great men of science speak of their discoveries as if they were intuitions. They speak with the authority of prophets. It is a question whether all forms of discovery of truth are not intuitive and inspirational. Of course, it is undoubtedly true that the greatest discoveries of truth are the discoveries of things related to the soul. Yet, in the last analysis, all things are related to the soul and every discovery, however named or however employed, is, in some form or other, serviceable to mankind, whether this service be negative or positive. If it is negative it comes into the experience of the race as what we call evil, but even evil is a necessary factor in the development of cosmic purposes. True discovery, of whatever description, is sacred and it is likewise revealed.

The scientist is, in his special way, a priest. His utterances are sacred utterances, and his works benedictions to mankind as much as the voice and the work and the service of the anointed priest. Viewed from some points, life itself is religious. Every act, however characterless and however vague, has a moral meaning, developing a sense of good or a sense of evil, developing, also, the rewards of good and the punishments of evil. The truths that science discovers are all hidden truths. The devotion of the scientist to

his work is a religious devotion and from the fervor of his devotion the incense of humanitarian sympathy rises and from sympathy the powers to relieve distress and to bring education closer and closer to the dawning mind. Not a book-learned education, however, but an education that presents itself in a better knowledge concerning the uses of life and a better and more sensitive and more artistic appreciation of the beauties and wonders of life.

No scientist who deeply enters into his work can fail to pause in rapture and in wonder at the divinity his special science reveals, for, indeed, the limitations of any science exceed and ever exceed the increasing knowledge of the investigator and, in this respect, each special science is truly divine. The farther a man goes in any branch of science, the more subtle become the forms into which he investigates. The farther he goes, the more metaphysical does his science become, until physics and metaphysics brush elbows, finally merging into the unit of a single, all-comprehensive and all-pervading truth.

There are many things in philosophy of which the mind is not yet informed. The mind is gradually expanding, and as it expands to greater and greater proportions, its conceptions of truth become more extensive and true. The revelations

it receives become more faithful and more truth-portraying. The more the mind investigates, the more it must investigate. The farther the quest of the mind, the farther its search after that quest. The dream of knowledge, like the dream of life itself, is endless. The concourse of all scientists could only give a theory, and a theory is always metaphysical. Only after much experimentation do theories become facts. The entire concensus of all scientists would merge into a question, into a hesitancy and into a doubt. The ultimate nature of the mind is dubious concerning the objects of knowledge. The infinite accuracy and the painstaking energy of the mind pushes a question so far that it becomes metaphysical, so that even demonstrable presentations of truth lose their influential signs and become hypothetical. The nature of the mind is circular, and for this reason it always questions and always will question and never know in certain truth. The exploited facts concerning nature become myths when the minds of later scientists are set to working. Even the law of gravitation has been put to the test.

The passing strangeness of life, of knowledge, of truth, of reality, of illusion, of certainty, of uncertainty, of quest and lack of interest—all these are workings of something which is inde-

scribable, something behind nature, yet not unnatural, something above the mind and yet not distinct from the mind, something which is of the soul, co-existent with the soul, yet transcended by the soul. All manifestation is of the soul, be that manifestation what we call life, be it what we call death, be it what we call knowledge, be it what we call ignorance, be it what we call truth, be it what we call error. So far as reason and spiritual discrimination—all these things are but names of the different motions through which the soul passes on its onward superphysical and spiritual way, for the goal is spiritual, for the goal is beyond the senses and beyond thought, yea, beyond the utter and final description of man.

The psychological definition of any state of consciousness is in ratio to the amount of intelligence involved, and as feeling is always co-extensive with consciousness, the highest state of the soul would be an endlessness of consciousness, both in variation and extension, a knowledge co-extensive with all possible objects of knowledge, including, therefore, the universe, and a correspondence in feeling which, being the composite of the infinite in life and knowledge, would also partake of the supremacy of their character. That is, the sum-total of all definitions regarding feeling would be bliss, sheer expansion of feeling to

the uttermost possibilities, that is to the infinite. Thus God is the synthesis of life, knowledge and bliss. Endless in life, knowledge and spiritualized, divine feeling, he is imminent in every fibre of life, every grain of knowledge, the essence of every object of knowledge, the manifestation of all things, the potential in the universe,—and also the basis and meaning of every feeling.

That is the deeper meaning of Godhead, the significance embodied in the name God and in His existence. Therefore, whatever is real, true and substantial, positive and abiding in the nature of each individual soul is also real, true and eternal in the nature of God. He is all in all. To describe Him as less would do away with our conception of Divinity, with our conception of the Supreme. He, embodying Himself, embodies all. He, Self-conscious, is the consciousness of all selves. He, knowing, is the knowledge and also the knowledge-discovering faculties and qualities of all beings. He is the super-sensuous God who is whatever is.

This meaning is a worthy meaning of God. This God is beyond the molten images of clay to which we bow down. It is the Idol and the Ideal of the soul. It is the soul. Whatever import may be attached to the soul must also be attached to God. He is working through the eyes that see.

It is He that is working through the mouth that tastes, the heart that beats, the nose that smells, the organs that carry on the bodily functions. He is the entire body. Though men are unaware of these truths, they exist, just as the sun exists, though the darkness of night and the orientation of the sun renders its vision impossible to one-half the world.

Whatever exists in nature exists in a partial sense. That is why nature is indescribable. What the whole of nature is composed of escapes our most patient and diligent analysis. Whatever is real in nature, therefore, escapes our just investigation. As nature is partially revealed, as there is the boundless, infinite potential still waiting to be shadowed forth in the cosmos as new worlds, new suns, new solar systems, as there is the endless, still pregnant within the infinite womb of nature, so the Highest Truth, the Boundless Truth, the Unnameable Truth is, though its revelations must be partial. No one revelation truly contradicts another. The inner meaning blends with the inner meaning of all truth. That is the unifying point where discords merge into a harmonious whole.

Supreme and unique, all-containing and wondrous, omni-present and omni-working is That Which men have termed Truth. Supreme, be-

cause it is all in all. Whatever exists is, really, a concrete message of the super-physical truth. Whatever is, is a manifestation of truth. Whatever must be, will be a revelation in the physical, or in the mental, in the psychic, or in the spiritual, a revelation of the truth which presents itself in ways innumerable and in forms varied as the changes in the sky.

It is the reality that man is seeking. "What is the real?" is his constant cry. "What is real?" he asks. Indeed, "What is real?" Nothing exists in the outward order which does not change, and change means non-persistence, and non-persistence means unreality. So within ourselves whence the query of truth finds origin, wherein the query of truth finds meaning; from within ourselves must come the answer, from within ourselves the definition, from within ourselves, the light and the redeeming grace to know. A sorry world and a gloomy spiritual outlook greets him whose query fails to find any solution. The seeker stops seeking and, giving up his life to the pursuits of the senses and to the follies of the passing states of things, sinks into the animal existence which seeks not, nor discovers, but is subject for its progress alone to the blind urge of instinct.

Man is a god, but his divinity is one that must be asserted. The Olympian heights where he

asserts his ground must be the heights if the divinity he boasts shall remain in the picturesque glory of the empyrean. It is the deeper meaning which must be emphasized. The outer meaning is liable to misinterpretation and misconception. We interpret meanings to things that give forth no meanings and solemnly set ourselves to the task of naming things that are nameless, because they are non-persistent, because they are unreal.

Life must mean something different to us than we are accustomed to understand it. It must have more extensive expression and fuller meaning. It is the deep meaning which we must seek. That deep meaning, once we are awakened to it, will make us mount the glorious staircase of life in a way triumphant, surmounting, overwhelming everything in the path by the sweet irresistibleness of our love and knowledge. The hidden springs of life are springs of purity, of divinity, of bliss and of exaltation of soul. When we get at the bottom-rock facts of life, when we have traced the source and fathomed the reasons of virtue and goodness, when we comprehend the general and spiritual meaning of goodness, of truth and of beauty, in and for themselves, then we shall have resurrected ourselves to sublimest heights of soul. Then, indeed, we shall have heard the chorus of

the morning stars and listened to the Voice of the Silence, which is the Voice of God.

Little mortals we, here in the vale of tears. Crying children in the dark, spoiled children, wishing for the things that we should mercilessly discard, ignorant of our ways and not understanding the serene, passionless calm and the strength of the calm that comes from control and purity, we wander through the great spaces of life and through its great lapses of time, characterlessly, aimlessly, meaninglessly, empty-handed, cheated, defeated, miserable,—and all this is illusion. Pain, and pain only can teach the understanding and the mysterious teachings of experience.

Guide us amid the gloom. "O Shiva help the visionary! O Shiva help the blind, for the night is darkest darkness and the moonlight is obscured." That is the prayer which the soul should send from its depths to the heights spiritual. Fathomless, profound beyond understanding, the everlasting soul alone is true. It alone is real. Thou art the soul. The soul alone is. This is the true, this is the immortal doctrine. This is the real, this the self-sufficient truth. This is the one fact beyond all facts, the supreme, the only, the all-important, the essential, the bliss and peace bestowing consciousness. "Arise, thou that sleepest

the sleep of the spiritual death! Arise, thou blissful one and declare thy true nature!"

The meaning of life is spiritual. There can be no other meaning. The spiritual interpretation alone explains. The spiritual interpretation alone satisfies the searching, longing soul. "Arise, thou effulgent soul!" The Vedas, the Bible, all scriptures, whatever their character, their age and description, tell the priceless story of the one and only truth, the truth that makes men free, the truth that they are the soul; not the body, but the soul; not the mind, but the soul; not the psychic constitution, but the soul. It is the deathless, because it is the changeless entity. It is the real, because at all times the same. The soul is pristine in perfection, in glorious purity, in strength unconquerable, in bliss all containing, in truth all-revealing. Thou art thy soul. Not that the soul is a part of man's nature; not that it is a quality of his being, but that it is the soul which alone is. Whatever a man is, he is the soul. That alone is real, because that is he. Yet even that "he" is, in the ultimate, phantasmical. The soul must die to egoism and in this death find its real "Ego" which is the Cosmic, Universal Ego of God.

Stainless, pure and holy, sublime, unendingly matchless, incomparable, like the sky in extension and like the sun in radiance and glory, the self-

revealed soul is one with the source of light and life, of truth and knowledge, of all that is, of all that is not, of the supreme and infinite source of life. Boundless and unnameable, transcending the understanding and life of creatures is that life beyond the senses, that life beyond the mind. Thought and matter are both aspects of the same condition, but there is something beyond matter, something infinitely beyond mind. That Something is the Divinity, the divine nature residing in man, which is the truth of man, the life of man, the power of man, the glory of man, the peace of man, the benediction, the bliss, the ecstasies, the aspiration of man.

Enduring throughout and beyond all time, extending throughout and beyond all space, free, fearless and divine,—that is the nature of the soul. Let occur what may, let rivers form into seas and oceans, overflowing their shores, make havoc with the earth; let darkness cover the earth and let the earth roll into a gaseous nothingness, the soul lives on and on, nor can the destruction or the disintegration of everything physical affect it. Let the mind cease its query, let the arguments and the ratiocinations of mind cease, let the entire mental status pass into formlessness and expressionlessness of unawakened thought, still the soul shines, still lives the soul and nothing can hurt or

harm it. Fire cannot burn it, water cannot dampen it, nor can the sword cleave it. It is the imperishable; it is the indestructible.

Awake! Arise! Declare, O soul, thy strength. For men are gods in embryo and the Promethean fire is rekindled by the breath of God. In the spaciousness of time and in the all-inclusiveness of space dwells the truth, the knowledge that we are immortal, not in the sense that we simply survive bodily disintegration. That were a poor immortality, indeed. What the soul must arrive at is deathlessness, the condition in which this relative life and this relative death are meaningless terms, where the soul possesses the consciousness of its eternality and formlessness. Formless, it is beyond space; thoughtless, it is beyond time. It is beyond the combinations that form in space and the mind-waves that combine in time. It is seedless of tendencies that cause the renewed expression of physical life in which the soul is identified with body or, where the superstition is less crass, with mind.

Salvation is his who redeems himself. No one can redeem another. From within ourselves must come the redeeming strength. From within ourselves must proceed the courageous strength that masters difficulties and lustily and successfully

assails the ignorance that would crush the rising soul. Omnipotence is with the soul, the omnipotence of the divinity of the Supreme. It need stand in fear of nothing. It is powerful and can command all conditions, once it awakens to its sense of soul proportions, once it awakens to the consciousness that within itself is the life that causes suns to revolve in space with the propelling power of universal force, that within itself is the knowledge that causes men to know, and that keeps, in mysterious balance and hidden from the physical perception, the realm of mind.

We are on the way. It may be long, but it is not endless. It may be tedious, but its tediousness is infinitely repaid with the great knowledge and the great realization that the soul wins in overcoming.

It is time to rouse our slumbering consciousness. We are alive on but one side of our nature, the menta-physical side. There are other sides to the nature of man, but, above all, there is the spiritual side. Understanding and revealing this side, all other sides are revealed by him. "Glory to Man is the highest, for Man is the Master of things," sang a great seer-poet. But this Man and this Manhood is the statuesque man of spiritual proportions. It is the divine size of the

Inner Man, the Man of God, upon whom the Spirit of the Supreme has breathed the undying life and the undying light.

We need only beckon, and truth shall serve us. We need only ask, and we shall receive. We need only knock, and the gates of the heavenly city of soul shall open. The beatific vision shall then unfold and the soul of man be thrilled through and through, thrilled with the ecstasy and the glorious perception that, from beginningless time and throughout the eternity of eternities, in and beyond the days and nights of Brahm, it has ever been one with the Heart of the Universe, one with the World-Soul, one with all things that make for endless knowledge, life and bliss.

THE DIVINITY OF THE SOUL

Transcendent heights are utterly beyond the ordinary human perspective and yet they are to be attained. Such is the paradox and destiny of life. The thought of Godhead must be superseded by a consciousness of Godhead. The ability to soar into that empyrean of glory, towards which the intellect of man points, is divinity. Man's highest thought must become his highest feeling. Perception of a truth is greater than the mere thinking of it and thus the translation of our idea of Godhead into the realm of our perfect consciousness of the divinity is what is necessary. It is only through the glorious haze of the centuries and through the ardent loyalty of a devoted discipleship that we understand incarnations, but incarnations themselves must have sensed a deeper and far vaster divinity than that which presents itself to the disciple's mind in their manifestation of divinity. The consciousness of divinity possessed by the Buddha must have gone supremely beyond the consciousness of his disciple. A great man is ever infinitely greater in his own

nature than can be appreciated. What the critic perceives and praises, the truly great know and feel.

It is for that which the great of soul strive that must be our aim. Mere discipleship is not all that is demanded. What we are called upon by the very exigencies of our souls to do is to reach the same goal and attain unto the same height as the Sons of Men, whom we worship, have come to. Divinity manifests itself in strength, not in struggle, or if in struggle, a struggle which overcomes and which sweeps aside the clouds of spiritual and emotional unrest and allows the glory of the light divine to penetrate through and through the being of the soul. Divinity is the birthright and the ultimate heritage of the man who is sincere, be that sincerity great or small. What is wanted is a pre-eminent sincerity. Can we be sincere? If we are sincere then we may be assured that nothing can lastingly stand in our way. Mistakes we may make in trying to touch the throne of the eternal, but in that effort even our mistakes are divine.

Divinity embodies itself and is made manifest in the purity of the saints who have sensed the immeasurable. Purity is the outward expression of the crystal depths of the soul of the Infinitely Pure One and of the Stainless One. It is the in-

terpretation in the language of great thoughts and great emotions of what exists unlimited and unthinkably sublime in that which is the eternally blessed and holy and which man worships in his highest mental and spiritual flights. Only the pure in heart attain unto the consciousness that is the divine.

He does exist and He is the One and Single Soul in this universe and He appears as many and varied. He is the changeless essence in this dying world. Imperishable is He, for He has realized that which can neither decay nor grow long or be increased in any direction, for it dwells not in the forms of space nor does it rest in time. It knows only eternity and is eternity. Ever since the dawn of historic insight we find men praising the Transcendent. The heart of man is as correct in its sensing and longing for the infinite as it is correct and sincere in its longing and love for the beautiful. The mind and heart of man have placed that which is called God far beyond all common measurements. He is called the Perfection of all relative perfections. He is the sun and the moon and the radiance of the stars. Greater than He there is nothing. This the heart of man has felt for scores and scores of centuries. This the mind of man has perceived through the interminable lengths of time during which both the

mind and heart of man have endeavored to know the mystic glories of the beyond.

Divinity is the sum-total of all expression. Than it there never was nor can be anything. It is the source of all that is describable in terms of measure, although it is measureless. It is everywhere and yet nowhere. It is indefinable and yet it is the most defined fact in life. It is the most perceptible while appearing as the most imperceptible fact. The mind of man has seen the beyond in thought, in time, in form, and yet it doubts though knowing that all doubt is foolish, for the mind could not think the impossible. The very fact of the thought itself necessitates the possibility of its expression. Ideas are if anything more actual than that we call facts. Ideas are the true facts. Therefore our thought concerning the infinite is also, and in an intense sense, our experience of the infinite. The educated mind realizes that what it perceives in the thought-world is as real if not more so than that which it perceives in the world of form.

Only that which we can perceive is true and what we perceive through the medium of our intelligence is also true, for intelligence is but one mode of perception, for it is but one form of expression of the essence man names soul. The very thought of God is our surety that He is.

The entire human heart cannot lie in its instincts. Could it, then the measurements of our science fail at perception just as much as our measurements of religious experience. We must take everything that the human heart has sensed and everything the human mind has thought and discern the fact though it may be ever so burdened by the rubbish of credulence and superstition. In the long run, folk-lore becomes science, and science folk-lore, in turn. Science is only the description of the infinite through our external and internal relations with it. The infinite is on all sides. It is whether it is perceived or unperceived. It can only be said that it is. Divinity is and we must be that very divinity by reason of being aware that it is and that it is the highest fact which we have been able to discover, the supreme fact explaining all other facts of our experience that stand otherwise in paradoxical relations.

Great truths are never realized in small efforts and there is no great effort without a great aspiration. The truth of the divinity of all life and expression and of every individual soul, however inferior the expression of the divine, is the very highest truth of which we are conscious and all other truths can stand only in secondary meaning to it. No one can soar beyond the divine. At his highest he can only become one with it, for the

divineness of things is the last and greatest fact that can be mentioned regarding them. The work of man and his aspiration should be to perceive that divineness. Now that we know that divinity is in, throughout and beyond nature, our duty is to become conscious of it in the fullest sense of the word, but, as high as the thought of divinity is above all other thoughts, so must be the life of that man who aspires to the *realization* of that thought. We may condemn morals as we will and, if we choose, trace the idea of morality to the development of the tribal custom and to fear, but nevertheless all that is great in human achievement is the result of the following out of the nobler instincts that are inseparably bound to our conception of morality. As light and darkness are but variations in our possibility at perceiving the same force which is expressed in light and darkness, so good and evil are but variations that our educated consciousness makes between the difference in degrees of the same mental and emotional unit-force that is thus dually expressed. Still we are bound to admit that light so far as our sense perception reaches, is more pleasing and more useful than the darkness and that the quality of goodness is a shining and spiritual quality as compared with the darkness and death of evil. We may condemn all morals, but in spite of our

condemnation we know that it is only through a highly specialized moral consciousness that we can ever sanely and legitimately hope to understand in terms of emotion what we call divinity in the terms of thought. Therefore we must pay rigid attention to our moral discernment and follow it implicitly.

The very idea of morality is conterminous with our idea of the approach to the divine. All immorality is the outgrowth of, and is performed in, selfishness, and selfishness means separateness, and there can be no separateness in divinity, for divinity is universal. It is a whole and has no parts. It is the climax of unselfishness or of selflessness. The greatest selflessness is the means through which the transfiguration of Self occurs, and the transfiguration of the selfish into the unselfish self is the means through which we have become divine. Those Children of Bliss whom man has called divine have represented the highest in selflessness and through their very selflessness they have accomplished more and affected to an infinitely greater extent the heart of man than the greatest secular heroes whose efforts manifest the greatest forms of selfishness. The really divine person works for the sake of the work and thus works for the good of himself in working better for the good of all.

Ideas are not perceptible in themselves except to a very great seer who knows that ideas are real and that ideas rule. In the ordinary sense an idea is visible only through its emotional manifestation. When an idea arouses the will and the will arouses the emotional faculties then only may the idea be spoken of as real. This great idea of divinity that man has been entertaining and worshipping from immemorial time is perceivable in its essence and truth only by such who have passed into the border of the strenuous desire where the idea is visualized in the emotional experience, and such persons were the saints and prophets of religion. Isaiah and Jeremiah and Christ and Buddha perceived what men believed. They realized the things concerning which man has been speculating in innumerable philosophies. That realization must be ours. Not until it is ours can we speak of divinity or know that we are divine. With open hearts and open minds, with sincerity of attitude and purity of intention, let us advance with speed and strength on that path which shall lead us to the rich comprehension and actual perception of that which we have sensed as the divine.

Only the great in soul realize the great in the aspiration of the human heart. The portals of the mind are thrown open and the waters of reve-

lation are surging through the opened channel and overwhelm in bliss and knowledge the soul of the aspirant. A man is great only as his thought is great. He is great in heart only as he attempts to realize what he thinks. We have been talking of the divine and speculating for centuries on the nature of the divine, but we have given least attention to the necessity of realization. What are words, what tones of commentaries on the divine when the divinity forever remains hidden? Shall this be so always? Shall we never know? These same questions were asked by every soul that hoped to reach a greater level of spiritual experience. Men have been searching for the divine when they knew that all search for the divine in any world, other than that of their own soul, was futile. If there is divinity in the universe then we are all divine and not in the pretty frame of a beautiful metaphor, but in the vastness of an all-absorbing truth. For this reason we exist that the divine in us can be made manifest. We have discovered the existence of the divine, now is the time to attain it. Our argosies of soul have set sail on the great sea of spiritual experience and we must treasure the truths that we observe along the great passageways of life. We cannot repeat too frequently: "There is no divinity other than that which man

has sensed and what man has dimly sensed that he can definitely realize. We are that divine. We are that divinity. Let us break the barriers of selfishness and attain to that which is the secondless, the pure, the strong, the holy and the true."

Our educated emotions carry us whither our thoughts can never go. We might think endlessly of Mozart's symphonies, but we would never understand. Only the music itself can make us feel. In a sense, similar only, the feeling of divinity can make us know the divine. We may speculate and speculate and never get anywhere, but aspiration and devotion to our chosen ideal will give sight to our spiritual blindness and make us hear, where at present we are deaf. The magnificence of the sun never dawns on us save as we see it in all its splendor. The ocean is only a name until we see it and can listen to its thundering roar. All great things are vague until they are seen, and the greatness of the soul will never dawn on us until we realize that we are the soul. Now the glories of the forms of God are known to us. The time shall come when we shall see Him as He is. The divinity of our soul is called by all possible variety of name. It is called the nameless and the formless, the unknowable and the indescribable. So it is with the man born blind. He can never sense the splendors of the

firmament. To him they are forever unknowable, forever undescribable and forever formless. But can his sight be given to him he shall see that which he now fails to see and he shall experience the joy of his sight. When that which is now formless assumes form in thought or form in the soul then will the soul experience the Vision Beatific, and whereas it previously thought about the divine and aspired to it, it now is divine.

Let us make our thought of the divinity of life the more intense by calling it frequently to our concentrated mind. That will strengthen our desire to manifest the divine. That will make us anxious in our struggle to overcome and make us also successful. We will no longer stand idle in the world of aspiration, but seek evermore to gain more and more unselfishness, more and more purity, more and more strength which are the qualities which when perfected make a man conscious of who he is. We who know all things do not know ourselves, and yet that is the first word of wisdom for him who would be wise. We may know nature and have measured her tracings, but what doth it profit us if we have not known ourselves. Only the great see the necessity of effort. The small are carried by the whirlpool of their small hopes into the vortex of the constantly small, but the great desire to close their ears to

the sounds of the worldly crash and shut their eyes to the petty struggle of the petty. The worm wots not of the mountain, nor the mountain of the sun, nor the sun of the vastness of space, but in the march of the One through the many and of the ultimate realization of the One in the many and as the One even the worm must become the God and the blade of grass manifest the divine. Such is the law of divinity that everything manifest the divine from the highest god to the lowest sinner. There is neither the high place nor the low place to the great, for both the high and the low are their foot-stool and they sit mighty and glorious in the unspeakable and unthinkable peace of that which is ever God.

And the voices of the gods thunder throughout the universe: "Call yourself by no name other than God. Tell yourself day and night that you are none other than the God in Whom you believe and to Whom you have offered sacrifice and before Whom you have prostrated yourself, for the God of gods is the God of your own imperishable, changeless and deathless soul. Live the God and be the God in Whom you believe. Then you shall become one with Him. In fact you are He and He is you. Know this and be free forever." Aspiration, devotion, unswerving loyalty to and love for the Highest will render us conscious of

and make us that Highest. When we have touched the Highest in our individual souls we shall have realized and we shall be the divinity of which we dream.

"Oh! Man the Infinite Dreamer dreaming finite dreams."

THE HIGHEST IDEAL

The greatest of all ideals is the ideal of self-expression. The inner, cosmic essence of this highest of ideals has given birth to the entire universe with its endless variety and its transforming processes, processes which have their beginnings in the workings of blind forces and blinder atoms and culminate into the divinest of creatures, the incarnation of the very Supreme.

The restlessness and uncertainty, the dissatisfaction we find everywhere in nature, the conflicting circumstances of natural forces, and the differences we find in the animal and human life, are not a vicious discontent with their fate and experience, as much as the instinctive attitude in nature toward barriers which inhibit growth, larger attainment, greater perfection, increase of self-expression. In fact, we might sum up the entire non-moral and immoral conditions in the category of the barriers to self-expression, for every sin is the symbol of a prevention toward more lofty conduct, prevention which may rise through

inheritance from ancestors or through an environment which hinders the soul by cramping its possibilities for achievement.

Self-expression has a dual significance, one joining itself to the temporary dispositions of the lower self which comes into being at every reincarnation, and the other joining itself to the higher, divine interests of the Eternal Self of which the lower self is the finite manifestation.

The secondary significance, the significance of the expression of the lower self, is witnessed in the practice of such moral obligations as strengthen the soul in its higher effort, as permit it to become unselfish, selfless in order that the manifestation and the glory of the Higher Self may shine forth. We witness this secondary significance associated with great moral effort and achievement in the lives of the very greatest of the sages. They have climbed the great ladder of spiritual progress from its lowest to its highest rung. They have frequently stumbled into moral misgivings and errors throughout the many incarnations, but each life renewed was another opportunity, another success, and a higher attainment. The finale of such effort resulted in their reaching the goal, manifesting the Divine within so that they became one with Spirit, became great religious reformers,

rehabilitating the old belief or bringing new revelation from the eternal source of all Truth—the Inner, Higher, Divine Self.

Too many mistake the ideal of self-expression. They understand it to be the realization of their passing, day-dream of power and fame, of wealth and lust. But that is not true self-expression which harms another, and the realization of passions in any form is not self-expression but self-repression. For all that is done by the individual is done to himself. The one who is harmed by the satisfaction of another's base desire is injured indeed, but he who is the actuator of harm doubly suffers, for the harm in its journey from the soul has gained force, and this added force rebounds with tremendous power upon him who has set it loose.

That which is truly unselfish is truly self-expressive. And that which is essentially unselfish is expressive of the higher evolutionary type, the highest type of the high expression to which nature has attained in the many ages of the past. What is more in the order of evolution, more, also, in keeping with what is unselfish than the mother-love which readily imperils life for offspring. We find such conduct even in the lowest of the animal species, but in man it reaches its greatest climax, for in many cases there is not

the slightest instinctive selfishness. We can easily understand how mothers suffer death for their children. That is instinctive. Even mothers are indirectly selfish. But when we find a hero jeopardizing himself to certain death for the life of a stranger, we are struck with a more convincing unselfishness. The form of this unselfishness rises higher and higher until it affects the religious element in human nature. For religion men, women, even children, willingly suffer torture, exile, martyrdom. The highest type of this spirit is witnessed in the great renunciation of the Masters who forsake all earthly possessions to teach the Word.

Thus what is apparent self-repression, self-jeopardizing, self-annihilation is the very essence of self-expression, for it is the rooting of the selfish self which craves and riots in its craving. Thus, likewise, what is apparent self-expression in the furtherance of selfish ambition unmindful of suffering to others is self-limitation, self-destruction. One phase of these circumstances has given us the signers of Independence, the social, political and other reformers, introducers of the racially more self-expressive; it has given us the moral and religious heroes of the world, its greatest spiritual geniuses. The other phase has given us Alexanders, Cæsars, Napoleons, wielders of

great power and the spillers of much blood; it has given us the scheming, self-interested man of politics, the unscrupulous men of high finance whose single word stretches the price of living almost beyond the purchase of the millions of the poor.

Yet the efforts of the lower expressive have been of benefit in so far as they have contrasted themselves with the efforts of the nobler and the higher. The shade of difference has made many aware and ashamed of the smallness and the selfishness of their lives and brought them to an understanding of what is self-expressive. Accordingly, we find men who have attained to questionably-acquired wealth, giving and giving millions to charitable organizations which have been formulated for the protection of the misery, the squalor and poverty which are caused through the unsatiable, money-fevered policies of these very men in the day of their earlier and more selfish manhood.

The day of modern enlightenment is making us understand the true brotherhood of all life, and this ideal of brotherhood thoroughly realized will necessitate the weeding of selfish instincts in the interests of the larger number. All life, no matter how humble in expression, is bound by indissoluble ties. All life is one. The entire human

species is but one great individual, and it contrasts itself with all other species as something separate and distinct. Yet it is not so. The human species, especially in a physical sense, is intimately related to the higher vertebrated types, to the mammals. It partakes of the physical necessities and modes of organic function and development. It is related to it by all the senses and the instinctive emotions. In turn, the higher animal types are indiscernibly affiliated with lower species, and these, again, with lower and lower until we come to the lowest manifestation of life potentially latent in chemical atoms.

This understanding of the unity and ultimate identity of all life will lead to a desire for the attainment of the ideal of the truly self-expressive which is the truly unselfish. When we come to recognize the point where our life blends with ancestral types which are indistinguishable from the animal species we will exclaim with Tennyson in his praise of that preacher of the Unity of Life:

"Sweet St. Francis of Assisi, would that he were here again;
He who in his catholic wholeness used to call the birds and flowers
Brothers, sisters—and the beasts whose pains are hardly less than ours."

And the great founder of the Franciscan recluses is but one of the myriad of religious men and women who recognize the same sacredness in all life and who, therefore, are unselfish toward all life. Instances are cited in history where men have welcomed death rather than slay. When one has reached that stage of spiritual unfoldment where they follow the precept of the Buddha:

"Kill not—for Pity's sake—and lest you slay
The meanest thing upon its upward way."

they have attained to much, for the first perception of the Spirit is through the vision of the unity of identity and the brotherhood of all life.

One of the immediate blessings which follows this larger attitude is that it will be recognized by the very animals themselves. They will recognize the kindnesses and the harmlessness of your nature and will never fear or disturb you. There are any number of observations where religious sages who make the jungles their abode are unharmed even in the closest proximity to the bloodthirsty tiger, and there are bronzes in which the artist features the ascetic in meditation with a tiger standing close by. In the Roman Catholic Church we find pictures of St. Francis surrounded by the beasts of the forest, his frequent abiding-

place. We have spoken of the influence of auras and how we are affected by their atmosphere. Animals who are largely intuitive frequently show a higher sensitiveness to auras than we. They sense the wrong mental attitude of fear or that of enmity and act accordingly. When the spirit in man is developed he radiates an atmosphere of kindness and thus has dominion over all animals, as the Spirit from the beginning had ordained. The higher teaching admonishes us to see our little brothers in all creatures, brothers younger in the spirit who are destined to evolve into the human expression after the karma of the animal nature has been worked out. We are admonished to treat them with great consideration, for then they will part ways with their more ferocious, brutal emotions which bind them in the animal world. In return they will respond with love and kindness, for they crave kindness and thoughtfulness as much as we.

In this manner we are born to higher expression, true self-expression. It is through these ideas and the adherence to them that we broaden our views and our emotions. We become unattached to our separate, personal interests, for our interests have grown from the limited into the more inclusive, and we take the whole of nature in our heart and in our thought. We will not

treat the lower creatures with the abuse of the cabman to his horse. We will grow to regard them with a same fondness with which we regard the domesticated pet.

We witness, however, the direct opposite of these things in our daily experience. The majority of men governed by passion and desire, by interest and self, are not unselfish. The increased pressure of social and economic troubles have intensified the scramble after the dollar and the few golden balls upon which the world sets value. The hurry and skurry of our modern life and the nervousness and mental excitement all about us render the most of us too keyed-up to the personal and the selfish. They are bound to make us self-concentrated, but it is only by breaking these conditions that we can become unselfish and give birth to larger self-expression. We must ignore the too strenuous material tie which fetters the soul, else "we pay too high a price for the whistle" of material comfort. We sacrifice the higher and the permanent for the sake of the lower and impermanent. We cut short the expression of soul for the expression of bodily comforts and luxuries. Let the spiritual understanding of the value of life, of the sanative and self-preservative value of the understanding sink

into the soul and it will immediately renounce all holds on the evanescent and insignificant.

The Higher Call and Response

All men recognize in their inner nature a something which calls out of the depth for the expression of the best within. This call ranges from the socially redeeming, the simple humanitarian, the artistic, the inventive, the scientific, the literary, the philosophical, or, best of all, the spiritual. All men find themselves hearing one or another modulation of this call. It commences its utterance in the early youth and manhood and gives intuition of the vocation to be followed and the necessary ambition and talents. This is the call which, if heeded, leads to the perfect expression of self; which, if unheeded, curses its ignorer with the woes of life. This call, in a degree of intelligence and spiritual evolution, is the manifestation of the highest evolution of our personal nature and, followed, places the feet of the reincarnating soul upon the proper path. It is the call of most self-expressive. Those who adapt themselves to this call in every life-journey are given greater opportunities and higher talents until at length the highest vision is presented to the worthy soul

and it becomes possessed of the highest knowledge.

No matter how humble may be the call of the soul, it is the most worthy, and if a man or a woman responds to the call, he is giving to the world the very best that is in him. Nature has made the following of the call an easy task because she has added the pleasure of the respective work together with the pure joy of achievement. You will find men of minor intelligence, as an example the average artisan, taking the greatest pleasure in his work. He receives as much joy and pride from following his trade and takes as active an interest in it as does the man of high finance or the holder of an eminent political office, indeed, he gets more of life and self-expression from it than does the more favored.

Self-expression invariably implies a vocation of some kind, because self-expression embraces the development of the mental, and that is brought about by allowing the mind to take an active interest in that to which it is inclined. In keeping with this thought, therefore, parents are counselled to permit their children every opportunity for the expression of their mental, inventive or practical genius. The young boy toying with his self-constructed engine is not concerned with anything whimsical. It is the intuition of the child

working out in a crude fashion the possibilities of great talents. You will find that the child has its greatest happiness in following its intuitions, verifying the fact that nature inseparably blends self-expression with joy.

We cannot criticise any so long as they are uttering the highest symbol of their possibilities. Their talents may be of a lower order than the high intellectual, but because of their response to the higher call their souls are possessed of the highest beauty of the soul, the beauty of self-expression.

Such who are fevered with the ideal of self-expression have the greatest freedom. No barriers are too constraining, no difficulties too great to overcome for him who wills that nothing but the best within shall shine forth. The soul has the quality to tone down all unevenness which hinders development as much as the river forces its way through the rockiest mountains by the processes of erosion. The soul partakes of the omnipotence and freedom of Spirit as it allies itself with its higher self, and all obstacles fall before its path like dense shadows before brilliant light.

Racial Disturbances and Self-Expression

Passing from the individual to the race at large, we find how mankind as such has successfully striven against seemingly insurmountable barriers in the great effort of self-expression. It has conquered natural forces; it has fertilized deserts; it has peopled and civilized the wildest, weirdest and most distant regions of the earth. It has mastered those ancestral emotions which draw the line of stringent distinction between the animal and human; it has developed the mental, psychic and spiritual elements in its gradual mastering of self.

It has also shed rivers of blood, perpetrated most dire emotional cataclysms, upset much of what has been attained in the effort to realize a new ideal; it has alternations of unspeakable extremes; it has been subjected to frenzies, melancholies and exaltations during the course of its progress.

But we are not to misconstrue these happenings as a blot in the development. Dissatisfaction, revolution, redistribution, bloody reforms, are all in order at definite periods, and we discover that from the seething mass of insurrection and mental and emotional uncertainties, from the strife and the conflict, from the temperamental

tangents of racial psychological experience, a new Mankind has been born, even as the child is born through maternal suffering. Nature has as one of its principles, the oft-quoted proverb, "The end justifies the means." An earthquake is set in motion that poisonous and cramped internal conditions may be adjusted and the face of the earth beautified. Stellar clashes and eccentricities of orbits are all required in the great problem of cosmic evolution. Similarly where humanity is concerned, there is frequent need for great sociological, religious, political and economic upheavals, arousing the depth of human emotion, awakening the depth of human intelligence that a newer, freer, more racially expressive circumstance may be introduced in the life of the race. The French Revolution, the American Revolution, the great wars of history, the great clashes involving religion and industry are all emotional incidents where we see humanity at its best. For then the lethargy and stagnation which often asserts itself is removed for the expression of higher racial qualities and achievements.

Even as the individual rises and falls in the great battle of life, even as he must overcome conflicting conditions, even as he must surmount impassable paths of self-unfoldment, so the race equally undergoes trying states, but it is only as it

triumphs over barriers that higher civilization is attained.

Socialism and kindred political and industrial disturbances which history records are the utterances of great racial dissatisfaction with the existing order of things, an assertiveness of newer ideals which struggle to express themselves against the tyrannous rule of long-standing ideals which have outgrown their need and are pestiferous in their present existence. To battle with the innovating ideal is a futile task. We may rant and rant against the feasibility of the new ideal, we may persecute its champions, we may heap ridicule on its adherents, but if it possesses the inherent evolutionary virtue, it triumphs in spite of the most combined opposition. A revolution is the outward expression of inner racial dissatisfaction. Of course, it introduces terrible conditions, but all achievement is founded on suffering and woe. It is only by the death of the old that the new is born. It is only by the giving-up of the long-used that the new serviceable idea can be of racial assistance. It is only by the repression of the lower that the higher can come into expression.

The spectator of human affairs, therefore, impersonally observes the trend of all things with equal complacency, knowing that all, in the ulti-

mate, is for the welfare and development of the race. He does not grow excited at the sight of bloodshed and bitter dissensions, for he understands that these will finally lead to higher things.

The Higher Self

But as the goal of all human effort is the spiritualization of the race through the growth and maintenance of larger racial ideals, so all individual effort, after having passed through the lower stages of self-expression, will concern itself with the expression of the higher self. All great religious teachers, all renouncers of the worldly and temporal have reached their lofty position through aeons of achievement in lower ideals. They have had possessions and wealth, power and fame, luxury and the numerous deceits of the flesh, and have grown to an understanding of the folly and the vapidness, of the superficiality and misery of these things, and have learned to avoid them. In lives past, they have been kings, owners of great possessions, enjoyers of emotional characteristics, but having passed through these stages and found that "All is vanity and vexation of spirit," they have accordingly adjusted their lives and mental attitude.

They have made the Great Renunciation which,

to the worldly, is presumptuously impractical, but to the spiritually unfolded, the very ecstasy of joy and the only conduct worth while, worthy of the dignity of man and the dignity of spirit.

Renunciation of all that to which the minor self clings is the primary step in the divine expression of the Eternal Self. All religious sages have practised this renunciation at some stage of their development, and, in the last stages of earth life have made renunciation their constant practice. All leaders of religious reformation have been such renunciators, and their followers have followed in their footsteps. But all these sages have once been in the low position which characterizes the majority. They also have once been children in the spirit, uninstructed and ignorant of the greater way and the larger truth. They have served in the menial position, climbing therefrom to larger duties and higher responsibilities until their efforts were crowned with attainment and high self-expression. For this reason they fully sympathize with the weak, undisciplined character who raises the heart in veneration and affection to them. They surround those who call, and satisfy the spiritual needs of such who ask. They are present when there is need, and we can depend on them, for they are messengers of the Spirit,

and their duty and joy is spiritual assistance to others.

In this lies the true spirit of self-expression and the attainment of that high ideal. Service is the secret; service, the duty; service, the bliss; service, also, the reward. Self-repression, self-forgetfulness, are the vows which the soul takes when it desires to give the best within. And in this service and expression, in the recognition of the unity of all life, and the brotherhood of all beings and creatures, of all things, is the partially manifested love which permeates every atom of the universe and every atom of life. The soul merges itself in love, in the love that is Spirit, in the love that is God. It is love that is the ultimum of all self-expression, because it is the expression of the Divine Self whose essence is love and light. The outer symbols of this love are human sympathies, charity and service.

Before the soul commences the greatest vision of which it can possibly perceive; in the silence and the calm of the soul which has reached the goal, there passes the vision of perfect love, and in that love the soul finds the Beloved, which, in its many lives, it had idealized and adored in the human face and in natural beauty. It sees its Beloved in all things,—in the depths of the

heart and as the essence of Self. Herein lies the vision:

Love throbs at the heart of the atom, drawing like elements to their own; love throbs in the great combinations of atoms, such as the moon and the stars and the mighty suns, causing them to respond in wondrous sensitiveness and exactness to those natural forces which are the outward symbol of the loves and affinities of the stellar souls, of the divine beings whose bodies are the worlds in space. Love throbs at the center of the earth in its continued formation, and that love manifests in the conception and birth of all living beings who inhabit the face of the earth. Love throbs in the animal world from the instinctive, momentary passion to the life-long mating of the higher type, as the lion; love enfolds all the earth and brings forth the radiant beauties and the utilities of earth life.

The soul can see naught but manifested love. It passes from the world of sense to the higher emotional world. There it finds the beginnings of self-sacrifice; it sees the commencings of self-repression in the interests of the many; it sees the noble efforts of the heroines and heroes of all ages whose will has advanced the world into higher proportions, and in all things recognizes the In-

finite Love of which all these are the higher but evanescent phases.

Deeper and deeper rises the vision of the soul. From being without, it now pictures the very within of the soul itself. There love is reflected and the soul sees its love for humanity, its self-expression mirrored in translucent beauty. The last glimmering of the vision passes beyond the horizon of thought and sense feeling, passes into the Great Beyond where the Unconditioned God resides in the majesty of pure divinity. The soul loses sight of all external vision, and alone sees the Beloved who is the fervor and essence of love. And in its soul it sees that Infinite Love as its Self.

Such is the goal of the highest Self-expression, such the achievement of what is most desirable, most worthy, most marvelous, most divine.

CONCERNING THE ETERNAL OMNIPRESENT SELF

There is but One Infinite Reality in this fleeting alternation of life and death; there is but One Imperishable Substrate in this perpetual evolution and disintegration of countless solar systems; there is but One Eternal Truth in the immensities of the universe. It is the Omnipresent Spirit.

What is meant by Omnipresence? It is meant that should you travel even with the inconceivable rapidity of light and thought, throughout endless time in the shoreless ocean of space, at every point of your unthinkable journey there would be "He at whose command the wind blows, fire burns, flowers bloom, stars shine, and Death stalks upon the earth." He is the soul of your soul and my soul, and the soul of all Existence. "He is infinitely larger than the largest, and infinitely smaller than the smallest. He pervades the infinite space and also resides in the minutest atom of atom. He also dwells in the innermost sanctuary of the soul of every man and woman. Whosoever realizes that Divine Omnipresence,

whose image the individual soul is, unto him comes eternal peace and perpetual bliss, unto none else, unto none else." Stretch forth your hand He is there; gaze into the immeasurable expanse of the heavens, He, the Lord, is present. "That immortal Brahman—Spirit—is before, that Brahman is behind, that Brahman is right and left. It has gone forth below and above. Brahman alone is all this. It is the best." Such has been the teachings of our orthodox churches; the teachings of the sages of the East and West. Like many other great truths it has merely passed the surface of the life of man immersed in the pleasures of the senses and occupied with the perishable and the transitory. Should it visit the depths of the heart it would instantly transform the human into the Divine. Omnipresence implies omniscience, for as He is everywhere, He knows All. Omnipresence implies even a still greater truth, extremely difficult to comprehend, and a truth which has caused more theorizing and misunderstanding than any other. It is this: Omnipresence means omniexistence, for if the Lord is everywhere there can be no room for any other existence. Should anything have any existence besides Him, it would immediately render Him finite. The Lord is everything the intellect can know or imagine. He is the Knowable and

the Unknowable; He is both Being and Non-Being; He is the Universe and what is not this Universe; He is both Light and Darkness, and as He Himself says in the Scriptures, He is both Good and Evil. For he is the poison of the snake, the viciousness of vicious things, the destroying power in nature as well as its vivifying principle. Realizing this, many nations have adopted in their mythology a god personifying that aspect of Spirit, as well as a god from whom all blessings flow. The Lord is all the various permutations of Being; He is our body, mind and soul; He is the matter, intelligence and soul of this universe. He is Spirit. These thoughts of course do away with our little personal, selfish self. But for it is substituted an Infinite Self. This is the dizzy acme of philosophical speculation and necessitates the deepest concentration. Sometime or other, either in this or a future existence, these things will have to be realized, and the sooner the better. Some fear that these things involve loss of individuality. To them the scientist says, "Your dream of bodily individuality is absurd. The substance of which the farthest sun is composed and the substance of which your body is composed is the same. Forms are simply so many aggregations of particles, differentiated only by Space. Into One Imperish-

able Essence, and into One All-Permeating Life all forms and forces are reducible." To them the psychologist will say, "All differentiations of consciousness, all modification of thought and emotion are simply so many manifestations of One Infinite Background of Intelligence and Consciousness through which this universe exists, and exists as differentiated, and as many." Thus individuality of body, of life, of consciousness, of intelligence, as understood by many of us, is unreal. Through scientific ignorance many of us fail to realize the Unity of Life and the Unity of Matter. It exists however, as certainly as the rotation of the earth and the ether which presses against the surface of the earth millions of pounds to the square inch. We do not sense these things in daily life, but science and mathematics have proved them for us. As certainly as these things are true is the declaration of the Spirit true that the Substance, the Force, the Life and the Intelligence of the scientists are simply so many modifications of One, Beginningless, Causeless, Endless Essence. It is of neither gender. As It is the Self of All, the thinkers of India have called it Self or Brahman. In referring to It they use the pronouns "It" and "That." For the sake of simplicity, however, they frequently use the masculine pronouns. They say that this

is the Impersonal Spirit which has been personalized and worshipped under such names as Jehovah, Father, Jupiter, Ahuramazda, Ra, Gitchee Manito, and so forth. To the mystics of the world even this universe is that Self. They say that Spirit is the cause, and world is the effect. They say that therefore they are the same. Karya-karanabheda. They illustrate this for instance by saying that if we do not view the thing called cloth as such, but only as it is composed of its cause—threads running lengthwise and crosswise—it can be seen that the Reality even of cloth is Spirit. For the threads are composed of threads still finer, and these, in turn, of still finer threads, and so on and so on until finally we come to the most infinitesimal part of threads perceptible. These, they say, are identical with their ultimate essence, color vibrations, these with the air, the air with the ether, the ether with Brahman or Spirit. When asked what is real in this world, they invariably reply Spirit, because everything can be ultimately identified with It.

These ideas were the meaning of Jesus the Christ's words when he said: "I and my Father are One." He saw but One Individual. "Thou art That," say the Vedas. Try and grasp these thoughts. Your life will be changed. When

you *realize* them, your lower nature, purified from Desire and Worldliness, will merge with the ecstasy of perfected sages into that One Infinite Self—the Divine within—which is the Self of all living Beings. "He is our mother; He is our father; He is our beloved friend; He is our wealth and learning; He is also the shadow darkening our path." Whom then shall we hate; whom shall we fear? Everything is Self, our Self. Everything seen, everything heard, everything felt and imagined become transformed by our vision of Self. Through soul ignorance we divide the One Self into many. When the veils of ignorance and separateness are removed "by the grace of the Creator, then the mortal becomes Immortal, all doubts vanish," and the soul finds that through its indefinite incarnations and changing personalities, there has at all times dwelt in its innermost sanctuary the Self. This eternal Self knows no separateness. It is above all limitations. Through His own power of Maya (illusion), and for His own inscrutable reasons, the Lord from time to time projects Himself in this universe with its seeming difference, separateness and manifoldness. He likewise causes it to involve and become only potential. Similar to the fire which has a potential existence in every piece of wood, so when the "night of Brahma"

arrives, when the cosmic force which has projected these universes has been spent, they will merge into a potential existence in the All-absorbing Spirit. This is the great cosmic rest, the equilibrium of science. These things about us which our senses tell us are so real and solid, will then gradually fade into states less solid, becoming disintegrated and invisible in the expanse of the ether, and finally reduced to a static condition. Forms, forces, space, ether, time, the law of cause and effect, all these worlds will have vanished. We are prepared for this dissolution of objective reality by the dissolution we daily witness about us. From the invisible, bodies are projected and into the invisible they disappear. Nothing which is truly real can ever change. It would be hard therefore, to logically call this world of constant change, of passing things, of illusion, real. The Spirit of it is eternally the same. It is with us now, interpenetrating every atom. It does not only permeate every atom, but It is likewise the reality, the manifesting power of every atom, the reality of our thoughts, the reality of our senses and their experiences, nay even of our very souls. There is nothing but It. It is Self Universal. When we have *realized* That, for us there is no death, no change, no relativity, no coming and going, no subjection to this desire and that—for

what should we want having That which is all? There will then be no reincarnation, for the Spirit in the man will then shine forth. It knows Itself as Spirit, as Unborn, Ancient, Everlasting, free from birth and death. The body is born and dies; the mind changes perpetually. But the Spirit is not born, neither does it die or change. It has no need for incarnation, for what should It desire; what should It become? It is all in all. It is the worshipper and what is worshipped. Where is the place It is not? What is there beside It? It is the lowest and the highest. Nothing exists outside of Its All-embracing Existence. It knows nothing of the distinctions man makes through ignorance, through fear, through passion, through envy, through selfishness, through lack of discrimination between the *real* and the *unreal.* It can see no difference between the highest God and the most miserable creature. It sees only a difference of manifestation for It is the Spirit, the Reality of that God and that creature. It knows Itself, only as Itself.

It—the Spirit—is unsearchable by any methods. It is imperceptible by the senses. The mind cannot grasp It; it can only reason the necessity of Its absolute existence. It is the unthinkable. It is Spencer's Unknowable. No argument will avail. How then can It be realized? "He

whom the Self chooses, by him the Self is gained," the Vedas declare. The Spirit in us realises external, objective knowledge through the senses and through the intellect. But these means of knowledge are included in this universal net of illusion. How then can the Imperishable Spirit be discerned? The third means of knowledge possessed by the Spirit is the illumination It manifests when the heart is pure, when the senses through self-control are dormant, when the intellect has ceased to wander in vain argument—in other words when Raja Yoga, union with the Divine Self, has been effected. It realizes that what the senses and the mind had perceived as different is one in Essence with Itself. It sees that It is both Subject and Object; that Infinite Knowledge and Infinite Being are One. It knows Itself as that Brahman, that Spirit, that Divine Being, that Unconditioned Self, that World-Soul which is Existence, Knowledge, Bliss-Absolute. Its essence is Immeasurable Love.

The paths which lead to this Supreme Goal are numerous. Do not think the Lord has inclosed His infinite love and mercies within the narrow boundaries of any one system of thought, ethics or religion. Away from "the oldness of the letter," as St. Paul says. The Lord permeates all religions. The form, the doxology, the symbol-

ogy of a religion, its liturgy, and so forth, are the outgrowth of religious need varying at different periods of the race's development. The Lord has given the nations of antiquity, the Chinese, the pre-Aryan races, a chance for realization even as He has given us teachings in His incarnation as the Christ. This fact should make us impartial when dealing with the *spirit* of a religion. We should not condemn. Objectionable *forms* of religion perish along the line of least resistance, while the survival of the fittest is obtained. Evolution works here similarly as it does everywhere, in displacements and readjustments. We should always remember that the form of a religion is nothing, and that its Spirit is everything. All forms vanish when the Spirit has been attained. They are only a means to an end—realization of Self. This is the goal of religion. It is religion in the highest sense. For souls such as the Christ, the Buddha, St. Francis of Assissi, St. Theresa of Jesus, and other great souls who have realized Self and communed with the Divine, what use is there for rituals, particular places of worship, prescribed rules, bibles, and so forth? They are, as the apostle says, "living temples of the Holy Ghost (Spirit)." They are one with the Source of all Truth and Holiness.

The first and indispensable requisite for realization is a sincere desire. This desire should not be the haphazard result of a passing emotion. It should be real. Sri Ramakrishna, India's latest incarnation of the Supreme, telling his followers of this desire, likened it to the desire of the drowning man to be rescued from imminent death. When the desire is that sincere then you will *see* the Lord; you will know, "I and My Father are One"; you will attain realization. All religious aspirants have felt this desire. The mind, also, should know nothing but good. It should reflect nothing but the Spirit. It should radiate purity. Christ Himself said: "Blessed are the pure in heart, for they shall *see* God." When Jesus the Christ used the word *see* he meant what was implied. He was not guilty of double-meanings. Grasp the promise. With this mental attitude, with this first step towards the Goal, the sorrows of life, its bodily cares and anxieties will be forgotten. An emotion akin to ecstasy will be the condition of the soul. The soul will unswervingly witness the All-Presence, the Infinite Bliss of the Master.

R D 28.8.

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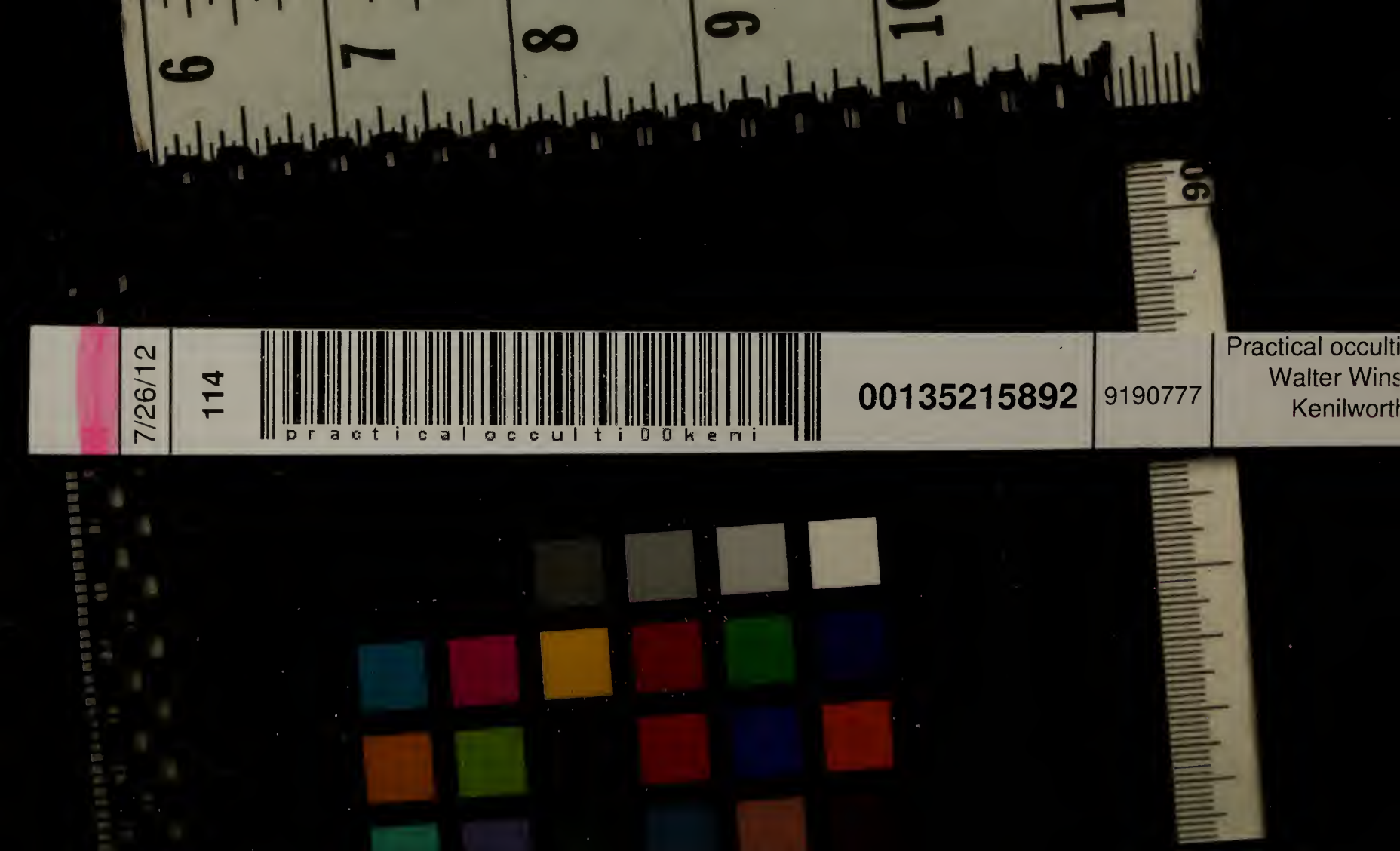
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