

Home-Instruction for All!

Correspondence-Course IN TELEPATHY.

By
Dr. P. Braun.

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has had an immense sale during the past year. The which it contains have helped thousands out of sin. It has pointed the way for many out of the galling tirannom of an overmastering sexpassion, and so paved the way for a higher spiritual development, peace and a material prosperity to which before they were strangers. All who are struggling out of adverse conditions of all kinds cannot afford to miss reading this book. In order that even the poorest may be able to buy it, we have placed it at the low price of **50 cts.** It will prove a mine of wisdom to all students of the higher thought, and a sure guide to those seeking to live the higher life.

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The first ten chapters are arranged in the form of lessons, which comprise a complete course in the Science of Life. 1. God, or Life. 2. Man. 3. Good and Evil. 4. What is Disease? 5. The Power of Thought in the cure of Disease. 6. Desire. 7. Faith. 8. In the Silence. 9. Practical Demonstration. 10. Methods of Treatment. 11. Suggestion and the Sub-Conscious Mind. 12. The Care of the Skin. 13. An Internal Bath. 14. Bathing. 15. Sex Power, its Control and Use. 16. Judge not.

A Few of the Many Expressions of Appreciation.

Mastery of Fate has given me the key and now I have entire control of my sexual system.—W. H.

It has given me a much better idea of Healing and Concentration than any of the lessons I have ever studied.—B. D.

The fifth lesson "The Cure of Disease," I regard as one of the most helpful articles I have ever read. Mrs. D. W. G.

I feel that I am gaining and that a continual study of your lessons is the cause.—D. H. S.

You have drawn me closer to the Fatherhood of God and the heart of the Universal Brotherhood of Men, yes closer to the realization of my inner and true Self.—G. K.

I have read and re-read your book and weighed every line carefully and thoughtfully. Am now 57 years old, but have never come across a work that is more calculated to raise a man up to the point of Oneness with his God, as it can. In its pages one may learn the truth which makes free.—G. W., M. D.

I thank you again for writing that wonderful book of yours. Words I have not in my vocabulary to express my feelings on reading the revelations contained therein.—Ada S.

A prominent healer in England sends us the following clipping taken from the letter of a patient: "I am deeply indebted to you for sending me the 'Mastery of Fate.' It has energised me more than anything I have yet read. It is a most convincing presentation of Truth and as such has completely taken me captive.... This book has filled me with a new determination and there is nothing that can make me turn back from the way I now stand in."

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Lesson One. Vibrations.

Among all the theories that have tried to account for the nature of matter and force, none is so comprehensive and none accounts for so many facts as that of Vibration. Even if it should ultimately be disproven, at the present time it is the best which the mind of man has as yet evolved, and it will serve our purpose as an illustration of those principles which the student must understand, before he can apply them intelligently in the development of psychic powers.

Many people claim that "all is Mind or Spirit" and others are equally as positive that "all is Matter." At first sight there appears to be a flat contradiction here, because we have been in the habit of believing that there was a sharp line separating the world of Matter and that of Spirit. We have believed that Matter was wholly different in nature from Spirit. But the later science of to-day and the higher metaphysical thought of this closing century disprove this idea. Philosophy and Religion trace the existence of all things back to one primal source. From

this, the First Cause, all things proceed and/many assert/all things return again. All things existing are only modifications of one primal essence or substance.

Science proves that the socalled original substances are all modifications of one substance. The chemist can change one into the other and back again, with certain limitations, of course. He can convert solids into liquids and gases. In the latter condition they are in many instances beyond the reach of perception by the five senses of man. If the scientist reaches the limit here, if he cannot convert the gases into the next higher condition of being, it is not because the substances cannot be so changed, but because the scientist lacks the knowledge and the means wherewith he can accomplish the task. The materialist says: "All is Matter, even those conditions of matter which are beyond the ken of man," and he is right from his point of view. The spiritualist says: "All is Spirit, even what is called matter is spirit. It is spirit solidified and condensed." He also is right from his standpoint. Now comes the latter day vibrationist and declares: "All is vibration." He does not deny the existence of matter or of spirit, but he tries to explain them in

terms of vibration. He only gives old things a new name. "The atom is/according to his theory/a wreath of ether in ether."

What is ether? Ether is to the scientist the rarest known substance. It is matter in the most rarified condition of which he has any knowledge / however little that may be. This however does not imply that ether is the most rarified condition of matter possible. The people in the spiritual world are dealing with spiritual matter in more rarified conditions. Ether, in fact, is only that state of matter where physical matter ends, and where spiritual matter begins. It is the dividing line between the two universes, not as to space, but as to fineness, for it interpenetrates all other matter. Even Newton believed that it only began where the earth's atmosphere ended, but science and reason declare that it must be diffused throughout the whole universe, that the heavenly bodies, and all coarser grades of matter literally swim in it as a loose sponge would swim in the water. The ether particles are so fine, minute and rare

that they get in between the coarser particles of physical matter/including the air and the gases/interpenetrate the same as fine shot would penetrate between the marbles in a sack, were it poured into the same, or as the particles of water will penetrate between the grains of sand.

Now the vibrationist tells us that ether is composed of infinitesimally small particles of substance, in the form of wreaths, such as we see sometimes issuing from the mouth of some smoker or from the smokestack of some engine, only incomparably smaller.

They are living, moving, things. They move at an incredible rate around their axis of motion. When they lose speed through some cause or other they change their condition into what is known as the gaseous. Still slower motion converts them into liquids, and yet slower motion into solids.

The particles which form the solids move at a comparatively slow rate. But there seems to be no absolute point of rest. All in nature is life and motion, and the highly potent and vital atoms of ether and spiritual matter interpenetrate physical matter, always run up against the par-

ticles constituting the same and the retarded motion of the latter is thereby somewhat accelerated. The slow motions of the atoms of physical matter influence on the other hand the particles of ether and spiritual matter. From this and other mutual interaction comes all change, all growth, all decomposition. Life and Energy are always descending and re-ascending. The universal Spirit can descend to the point where all life, all potency seems to be locked in the cold embrace of death, but this is only in the seeming. In reality it only goes to sleep (as in matter) but sooner or later the divine potency and power will awake and come to life again. The death of the God-Man on the cross and his resurrection symbolize very beautifully this cosmic process in its varying phases as manifested in outer nature and in the soul of man.

Ether fills all cosmic space. It is one mighty shoreless ocean of Life, in which play in all directions the little and the big waves caused by different centers of energy. The avalanche which thunders down the rugged mountain side with ever increasing bulk and velocity, and which finally splashes with one mighty leap into the quiet Alpine lake, causes not only vibrations in air and water, but also in the ether. The explosion from the cannon's mouth, the light-

ning which leaps from cloud to cloud, or between earth and sky in erratic bounds, the inspiring chorus of sounds issuing forth from the Cathedral organ, under the magic touch of the master's hands, the sweet prattle of innocent baby lips, do not only cause vibratory motions in the air, but also in the particles of ether interpenetrating the particles of air.

The glare of the noon-day sun, the peaceful twinkle of yon distant star buried in the depths of space, are all brought to us in vibrations of the ether caused by that central energy active on sun and star. (Nay, even the stray thought that enters your mind unbidden when you expect it not, whence cometh it and whither doeth it go?) Ah, it also is brought to you on the waves of that elastic medium, the universal ether, and it passes on beyond you, flashing into the consciousness of whoever has not stilled the vibrations within his own soul in harmony with the stranger. Oh, the mysteries of Vibration! Who will fathom them? He is wisest who makes himself a receiver for the best only, and he is most powerful who through wisdom can control the vibrations within and without.

The ether is the memory of the universe. The stirring of divine love and power, the girations

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The vibrations once started, where will they come to rest in a medium practically unresisting and in an ocean shoreless? They are everpresent in this Akasa and they can be read at any time by those who develop spiritual hearing, seeing or feeling.

The loves, the struggles, the longings of all the hosts of the Universe are in this ether, the wisdom and the foolishness of all of God's children, even the feeble vibrations caused by the atoms of yonder stone which have played in, through, around and upon that stone since its birth, they are yet acting, yet present and may

be felt and interpreted by one who understands how to make himself passive to those vibrations.. By him the experiences of another's life may be read, things distant or supersensuous may be seen or heard. He also knows how to open himself to inspiration from his inmost center, and how to read the future as the orderly sequence of the past and present. He can hold converse with parted friends on earth or in heaven, and all through a knowledge of how to catch and interpret Vibration.

/ We do not say that any man or woman will develop all these faculties, but we assert that they have been developed by many, and can be developed by others under proper guidance and sufficient effort. Some will more readily develop Clairvoyance, others Clairaudience. Again, some may (and most people do) develop Psychometry more readily than either Clairvoyance or Clairaudience. Others will try Telepathy and gain astonishing results in that direction. But the underlaying principles and laws are the same and once we study and apprehend these laws, we become the masters of them.

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Lesson II. Sensation.

There is only one source of power and that is the Universal source of all power, all force/God. Whatever of power and force there is comes from Him, it is His. But it is for the use of all creation. All creatures may use as much of this power as they know how to use.

We speak about generating power. This is a false expression. All of power exists now. All that we can do is to evolve it from a latent condition or use it in the form in which we find it.

Man becomes powerful in the measure that he learns to evolve, to use and to direct power,/ the power that is. When he uses power, he is an operator. But when he is acted upon by outside forces he is an instrument. In our present lesson we will consider man as an instrument.

That pure spark of Deity that is sent out on its journey of manifestation takes on numerous coverings of substance from the finest down to the coarsest. It may therefore be acted upon by all the vibrations in the universe. Every vibration coming to man finds something within him that responds-to it.

/ Man is a million stringed instrument of infinite gamut and compass. But man, in his present

stage of development, becomes aware of a mere fraction of the infinite number and variety of all possible vibrations, and he becomes aware of them through sensation, perception and intuition. (Sensation comes through the body, perception through the senses and the mind, and intuition through the soul. But back of all sensation, perception and intuition, and the avenues through which they come, is the Ego, the divine Self, which notices the various vibrations and interpretes them.

This Self pushes from within outward through the different spheres of pure light and spirit into the sphere of seeming deadness/matter, /and from the material plane starts its upward journey or return back again to Universal Consciousness. It first develops sub-consciousness as in animals. In man it rises to consciousness and is able to rise to super-consciousness, which is the sharing of consciousness with the supersensuous realms. In other words. The divine Ego descends into matter (the word becomes flesh), it clothes itself with films or layers of substance

belonging to the infinite range of diversified substance as it exists in its various modifications from finer to coarser. It identifies itself with "the outer darkness," the external world. It leaves the center and lives in the circumference. It comes there in contact with the coarser vibrations from without and responds to them, at first only very feebly, as in the vegetable kingdom. Its range widens in the animal, and there we find sensation added to mere automatic responsiveness. The animal also perceives through the developing senses, but all these impressions are below the conscious plane. The first faint traces of conscious reasoning on the impressions coming from without we find only in the higher orders. What is foreshadowed in the higher animals comes to full bloom in man. He learns to reason on all the impressions for which he has developed responsiveness, in other words, on all the vibrations of which he becomes aware.

In response to the vibrations prevalent on the external plane we see that the animals develop the five physical senses. Through continual contact with other organisms and substances "feeling" is developed. As the search for

food becomes a necessity for the maintenance of the outer body, and as some food substances are dangerous to the wellbeing of this body, they must learn to discriminate between proper and improper food. This develops "taste." In due time there is the sense of sight developed in response to the vibrations known as light and color. So is hearing in response to the vibrations known as sound, and smell is the perception of vibrations coming from various substances, things and bodies, known as odors.

The animal develops these senses because it is forced to do so through the instinct of self-preservation. It is a well known fact that the senses of domesticated animals are less acute than those in a wild state. They are more protected (this sounds rather paradoxical, considering the universal slaughter of domesticated animals) than their wild fellows who have to contend with all the vicissitudes of the forests and who must ever be on the alert against accidents and enemies. This draws the attention in particular directions which develops and sharpens perception. If the animal had been placed in a garden of Eden with a plenteous food-

supply and an entire absence of danger, its development would have been arrested, and the evolution into higher orders would have been an impossibility. People often wonder why it is that animal life should be beset with so much danger, and why the struggle for existence should be such a fierce one. They forget that all development (on the lower planes at least) is due to struggle, to necessity. Nature knew what she was doing when she arranged things in the order in which we find them. Who ever pronounces her a fool may find himself one.

The existence of the senses is therefore due to ENFORCED ATTENTION. When we glory in the perfection of our SENSES/comparatively speaking/ let us therefore be thankful for all the struggles through which the animals and man had to go. There has been some grand purpose in them all. And if we would sink beneath the burden of mortal existence and would give up the struggle, ah, then let us learn from the past and take comfort in the thought that there is also some grand purpose in them. This is the awakening and the development of slumbering possibilities and faculties, which would never awake but for this enforced struggle. Man has inherited the

five physical avenues of sense from the animal. His particular task was to carry evolution further. He was to be introduced into another realm, the realm of mind, thought and reason. Nature compelled him. She has ever been a stern taskmaster. (The struggle for existence taught him to think.) His attention has been forced into new fields and lo, he has conquered them. If we would know what we owe to this ability to think and to reason, then let us contrast the present civilization with animalhood.

Just as the thinking, reasoning man was foreshadowed in the higher animals, so is a higher manhood (angelhood) foreshadowed in the highest types of men, in Jesus, Buddha, and others.

Man became man by having his attention drawn to a new field, a new range of vibrations, those of thought. He developed an instrument (the brain) in answer to the new demand. The brain was built of finer matter, matter which could respond to the finer thought vibrations. We build our manhood into angelhood when we learn to perceive still higher vibrations, those proceeding from the spiritual plane. The possibility of development exists, because as a microcosm, or an image and likeness of the macrocosm, we have

within ourselves the medium which responds to these higher vibrations. All that we have to do is to focus our attention on these finer vibrations and to learn to perceive or recognize them.

We may stop on the psychic or Soul plane, and develop a psychic sensorium, or we may sweep past this and proceed to raise our consciousness on the most interior plane, the super-conscious plane/from whence we can command the psychic plane and all others below it. Intuition is the road to the most interior realm of which man at present has any knowledge. In order to raise our consciousness up to this plane, we must identify ourselves with it, as we now identify ourselves with the physical and the mental planes. We must direct the attention to the vibrations coming from that plane, and sooner or later we shall develop the faculty of perceiving them. We shall discuss this question at greater length in our next lesson.

III. Lesson. Concentration.

The Psychic student must be able to make himself positive and negative at will. To make one's self habitually negative without knowing how to become positive is a dangerous thing. It may lead to nervous prostration, insanity, obsession etc. If we open the door to certain invited guests and are not able to shut it on uninvited ones we are at the mercy of every chance passenger who may be friend or foe. This is exactly the condition many mediums and psychics are in to-day. They have through practice or inherited tendencies become so sensitive to all influences that life is heaven to them one moment and hell the next.

They receive impressions not alone from quarters in which they seek them, but from everywhere. Every passing thought, or emotion which goes out from others may strike them and impress them. If the vibrations coming to them are good and harmonious then all is well and good, but woe to them if it is otherwise. Then they may suffer torments. They will be exposed to thoughts and feelings of hatred, lasciviousness, selfishness etc. and "take on" the physical conditions of those they come in contact with. People of to-day in civilized countries are getting very sensitive. (Many feel depressed, unhappy, dissatisfied, or sick without any apparent reason.) They held long enough we shall have the

[simply vibrate in harmony with some passing vibration not their own without knowing it.) This is a pitiable condition, one against which we must protect ourselves by learning how to make ourselves positive when we want to. This we do by Concentration.

Concentration is the key to all power. Thought is force and concentration of thought is the focusing and directing of force for a certain purpose. Suppose now you are very sensitive or negative and you feel depressed for no apparent reason or for some known reason even. You are vibrating discordantly. What must you do? Why, turn your attention to some pleasant and cheering subject. Dwell upon this. Concentrate your whole attention upon it until your whole mind and body vibrates in consonance with the new thought, so that new sensations and feelings are produced.

As another illustration, let us suppose that you are sick and want to get well. As a student of the new thought you are aware of the power of thought in the cure of disease. If not then study the subject and employ your thoughtforces in producing harmonious conditions in your mind by dwelling only on good thoughts, such as hope, faith, love, purity, etc. If these thoughts are held long enough we shall raise the bodily vi-

brations up to harmonious pitch and the old diseased conditions will disappear. (It has been said that sound was the source and cause of creation, and it is also asserted that every object and every being in the universe has its keynote. This is true in the light of the theory of vibration. When the physicist strews sand on Chladni's plate in uneven heaps and then brings the plate to vibrate through the friction of a bow, the sand will move and come to rest in diverse orderly and mathematical groupings. So all matter is only an arrangement of atoms and molecules in diverse combinations under the influences of certain vibrations.

Thought is vibration. By means of it we may attune ourselves mentally with any quality of thought or emotion. Nay more, as has already been stated, (by its agency we can arrange and rearrange the atoms of our body into harmonious or mathematically correct or in incorrect groupings. Further yet, we can attract to us external conditions or create them in accordance with the nature of our thoughts. Are we poor? then let us stop thinking thoughts of poverty, fear, discouragement, distrust in ourselves and others, and dwell on thoughts of love to men, courage, trust in ourselves and others etc. and sooner or

later things will shape themselves as by magic as we wish. The Adepts of India have learned a great lesson from the Indian Raj-sap snake, namely the power of will "the will that brings to it its living food without any other exertion save its own exercise. When hungry, the snake lies dormant and motionless and then gives out a long whistling sound, which as far as it travels brings with a psychic force small reptiles to its mouth which it swallows."

All matter is under the control of psychic force and intelligence. Money and luxuries are no exceptions. I know men who attract money as a magnet attracts steel or iron filings. I have known miserly people to give up their shekels to these "lucky" ones. Why did they do it? Because the persons in question VIBRATED from top to bottom, from centre to circumference with the thought of money. Their concentrated desire, their selftrust and assurance affected the minds of others in such a way they willingly gave up their money to them when they would not do so to another.

Some people are by nature vibrating in this way and others by education, but the art may be learned by all. Concentration of thought is

the magic key. This does not mean that you should "treat" certain people to give their money to you but only that you should desire money intensely and cultivate a calm trust in the power of your thought and desire to bring it to you. It is not necessary to covet other people's riches, only demand that YOUR OWN should come to you.

It is so difficult for people to believe in the power of thought. They have imagined thought to be something ephemeral, something that comes and goes and leaves no traces behind. The experiments of some of our most advanced scientists have demonstrated that thought is a positive force. It is indeed the most powerful and subtle force known. It is quicker than electricity and penetrates matter as well as spirit. Those who are studying the theory of vibration are astounded at the possibilities opening before them through an intelligent and concentrated use of thoughtforce. It all depends on what we concentrate our thoughts and what ends we have in view by doing so. It may be consecrated to good purposes, to our own advancement and development, or it may be misused and desecrated for unworthy

aims. For the psychic student it is one of the most important fields of study, research and practise.

The Masters of the East give Concentration of thought an important place in their system of Raja Yoga or the way of finding and uniting yourself with God. This means the reaching of that state of super-consciousness where the mind of man becomes one with the mind of God and thereby sharing with Him His Wisdom and Power. This union is the seventh step in the process and the necessary phases and process of attainment will be described in our next lesson. It means a giving up of the lower will, of making yourself "thoughtless" and negative, so that the higher powers can act through you. Concentration is the next stage before the last.

Man on earth is placed in the midst of material conditions of all sorts. He has developed an instrument (the body) through which the grosser outward vibrations can reach his consciousness. He is for the most part DEAD to the higher vi-

brations existing within and around him, because these grosser vibrations engage his attention. They come to him through his senses. His thoughts play through his mind in little waves which make it impossible for him to catch the higher vibrations of spirit. Man is negative to the external vibrations. In order to become negative to the finer, he must learn to become positive to the grosser. He must still the little thoughtwaves running through his mind continually by gathering his thought forces together in one big wave, in other words, by learning to concentrate on ONE idea. In order to do this the student should select some one thought for practice at stated times during the day. He should at first withdraw somewhere where external sounds will not disturb him greatly, but by and by he must learn to concentrate when other people are present. Try to hold just the one selected thought in the mind and no other. Others will obtrude themselves quickly enough, but they must be resolutely put aside. After weeks or months as the case may be success will crown your efforts and then what power is yours. You may become a successful healer or writer. In business you will be enabled to keep your mind on the work in hand. Mental distractions and irritations will become things of the past. You will become a radiator of power and undesirable conditions will shape themselves into more desirable ones. When you are once successful at concentrating upon one thought then it will be easy to give that up and enter into that condition of "thoughtlessness" which makes the mind a blank for the time being, on which may be recorded the finer vibrations towards which you may direct your desire and attention.

IV. Lesson. The Passive Attitude.

There is Power in Stillness. It is in stillness that the still small voice is heard. It is in stillness that all inspiration comes. I often have seen some one still as a statue for some moments. Then all of a sudden he or she would give voice to some bright thought that would astonish themselves and me. It came in a moment of concentration, or when the person was in a quiet mental and physical attitude. When the body and the senses are stilled the mind is more active, or it can put itself in the attitude of feeling, listening or seeing on the psychic or spiritual plane. So no matter whether we practice Concentration or wish to throw ourselves in the passive attitude it is best for the beginner to practice in making the body still. People are surprised to see how difficult it is to keep still, and many do not find it out until they sit down before the photographer's Camera. At first it may be best to practice physical stillness alone, and when you can be physically still then you can practice concentration or the passive mental attitude at the same time.

Sit down in an easy, comfortable position and

RELAX all your muscles. People may sit down or even lie down without relaxing. By stillness is meant a perfect abandon and relaxation of ALL parts of your body. A straight upright sitting posture with both feet resting squarely on the ground and the hands on your knees is best. See that your head is held straight. Then relax and keep from moving. Try to sit this way every day for from fifteen to twenty minutes and when once you can sit perfectly still, then you may adopt this attitude in all your sittings for passivity or concentration.

No matter whether we wish to develop the psychometric sense, spiritual vision or hearing, there are two difficulties to be overcome in all cases. Clairvoyant seeing, clairaudient hearing, as well as psychometric impressions come to us in the higher, finer or more interior vibrations to which we must open ourselves. or to which we must direct our attention. There are two factors which make this somewhat difficult for most people. The first is our openness and responsiveness to the impressions which come to us from the exterior world, and the other is our own idle vagrant thoughts which draw the attention away from

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the direction in which we wish to keep it, and towards themselves.

Man begins his evolution in the material world, and his attention being directed to the grosser vibrations which belong to this world, he develops naturally a sensorium and avenues of sense which respond to these coarser vibrations. He becomes very sensitive and responsive to these, so that a touch, a sound, or the various rays of light and color coming from objects around him attract and hold his attention. This makes it difficult for him to turn his attention towards the finer vibrations of touch, hearing and seeing, for which he has not yet developed his interior senses.

Man as a living soul is one with the soul of things. As a microcosm he contains within himself all the elements of the macrocosm. Being one with the universe and God, man has within himself the power of coming in touch and contact with the spiritual universe, and of understanding and comprehending the deep things of God. But in order to do so he must cultivate a non-responsiveness to peripheral impressions and the grosser vibrations characteristic to the external world. He must shut himself up within himself. He must enter the inner chamber, shut the

door on the sense world and "pray to the Father in secret," which means that he must direct his desire and attention in an expectant attitude to the higher realm within.

When we say "expectant" attitude, we do not mean that we should give way to well defined expectations of which we may have formed an idea. This is often fatal to the success of the undertaking, because we close ourselves in this manner to the REAL impressions. We must not form any mental image of that which we wish to see, hear or sense, but hold ourselves receptive simply for whatever may come. All the different religious methods and practices have this one end in view, viz. the direction of the attention to higher things, while closing the door on sense impressions. When we form very strong attachments to the THINGS of this material world we give them all our heart and our attention, and we shall have none left for the realities of the higher world within and around us. Such an one lives in "exterior darkness" where there is pain and "gnashing of teeth" as long as he remains the willing slave of things and impressions on this plane. He cannot enter the kingdom of heaven and mastery as long as he does not turn to it.

Observation and experience prove my statements true. The voice of the Silence is heard best when all around us is peace and stillness. Inspirational flashes come when we are absorbed or momentarily dead to impressions from without. The apparent "wonders of hypnotism" also prove the law. The hypnotic subject who reads another's thoughts, sees friends in the distance, or things and happenings a thousand miles away, has been rendered proof against all outer impressions for the time being. He can direct his attention undivided to the psychic or soul plane. The wonderful phenomena produced by certain psychics while in trance are possible because the mental activities operate unhampered by sense-impressions. (When man "dies" he withdraws wholly from the exterior or material plane, and it will then be possible for him to direct his attention wholly to the things and vibrations in the spiritual universe.) In order to become aware of psychic or spiritual vibrations coming from the interior realm or plane of things, beings, or the spiritual world, we must learn how to become proof against all outer impressions. We cannot serve two masters at once. We must learn to withdraw to the inner chamber and close the door. Then will we be in a position to be-

come aware of the finer vibrations to which we wish to open ourselves.

But as previously intimated, there is still another difficulty to be overcome, and that is our uncontrolled mental activities. Our thoughts are like little ripples or waves which constantly play at the surface of the mind and obscure what is hidden within the depths of our souls. In order to free the powers and perception of the soul we must learn to control and still our mental activities. This is done through concentration as described in our previous lesson. Through concentration we focus the mind on one thought or object and we compell all other thoughts to come to rest. We gather them as it were in one mighty wave, and before you can succeed in making your mind quiet and receptive you may find it necessary to practice concentration for several weeks. When you have learned this you will find it much easier to drop into the passive mood. It is also the means by which you will be enabled to draw your mind from senseimpressions and focus the attention on the soul plane. You see now how important the practice of concentration is. Will you practice it?

Telepathy. Lesson V.

In lesson III we discussed the subject of "Concentration" and in Lesson IV "The Passive Attitude." The student in Telepathy must understand and practice both. When he sends his message he is positive, just as he is when he is talking, only he must be more positive than he ever is in ordinary conversation. He must for the time being shut out all other thoughts and concentrate his mind on the message he is to deliver. This must be mentally repeated with great mental force and emphasis. While he speaks he should have the recipient's picture in his mind, he should be mentally with the person to whom he sends a message. Some travel first mentally to the party to whom the communication is addressed, that is they imagine themselves getting up, putting on their travelling or visiting garments, open the door, leave the house etc. While mentally passing along the street or the railroad, as the case may be, they try to see the principal landmarks along the way, enter their friend's house; go into his room, try to see him sitting there and then they address him.

Those following this course stay mentally in their friend's presence and try to listen to what he or she says in answer to their communication, and they will stay there until they have received an answer.

But good results have been obtained also by simply seeing one's friends in the mind's eye, and then speaking to him. After the message has been repeated several times, the positive or active attitude is changed to that of the listening or passive attitude. This should be maintained until some answer comes. This often comes like ordinary thought; it flashes into the mind. Or, it may come in apparently audible speech. Again it may appear to the mind's eye in writing or print, or sometimes even in symbolical pictures.

For beginners it is best if they confine their first experiments to simply one question and one answer. Short distances should be tried first, not because longer distances are more difficult to reach, but the short distances SEEM less difficult, and therefore they do not engender doubt as easily. Faith in the ultimate success of the experiments is an important element to success.

The first experiments may be tried in the same room, in adjoining rooms, or in two houses in the same town or city. If long distances are to be tried, there should be as perfect an agreement of time as can be made. Sunday is the best day of all days in the week, but night, or the early morning hours are best for short distance experiments, for the mental atmosphere of the hemisphere in which the experimentors live is much quieter on sundays and at night than at any other time. If the two operators live in different hemispheres they should, if only a message is delivered, make the experiment at a time when it is night at the place where the recipient resides. If both question and answer are to be delivered, some account may be taken of the greater or less difficulty with which messages are received by one or the other party. The one who experiences the greatest difficulty in receiving a message should receive it when it is night in his country, as he will find it easier then to get into the passive attitude.

There should be harmony between the two parties. Temperament is also an important factor. In order to establish telepathic communication, each of the two parties should practice both the transmission and the receiving of messages. The latter is the most difficult of the two. Those who are naturally sensitive and negative will find it easier to get into the passive attitude. For the beginning of the experiments it would be well for the student if he could choose a person of the opposite temperament for his partner in the experiments, and the two confine themselves to the simple transmission of messages one way only. The most positive of the two should be the transmitter, and the more negative person the receiv-

er: Even in this case it may take weeks of practice before any appreciable success will be achieved, but it is in this as in other fields of human endeavor, the persevering ones will be the successful ones. When a fair degree of success has been achieved and with it faith and courage to proceed, then the experiments may be extended to a question by the one party and its answer through the other as described in the beginning of this lesson, the aim being to confine both question and answer to one simple thought. Beginners often fail because they try to do too much at once. Let the beginning of the work be as simple as possible. It is needless to say that the work should be carried on in a systematic and persistent manner. There should be a half hour if possible each day or every other day set apart for this work. The practices will be good mental discipline and even if not rewarded with immediate success, they will be followed by other good effects. Very often there are other senses developed through these efforts, such as Psychometry, Clairvoyance or Clairaudience. Not the least of the benefits will be the power of Concentration, which will be augmented and perfected. These half hours spent in the development of psychic power will in time become very dear to the parties who have engaged in it, and even if a perfect telepathic communication should never be established, they will feel repaid for the time spent in their efforts. If the underlying principles or the method is not clear to the student he should re-read the lessons until he has a fair measure of understanding. To many people this will be a new science, and it will be most difficult for them to eliminate doubt.

Everything is doubted and discredited until it becomes an actual experience in life. Notwithstanding the numerous well authenticated cases on record, the Western world is still inclined to disbelieve in the possibility of telepathic communication. People were inclined to disbelieve the announcement of the use of steam as a motor power, the discovery of the telephone and other inventions, until these things had become facts in the everyday life of the people. People in India believe in the possibility of telepathic communication because it has been an established fact there for many hundreds of years. The English had positive proofs of the existence of telepathic communication during the late war with Afghanistan. The natives in the bazaars and coffeehouses of Bombay and Calcutta discussed the issues of the numerous battles and skirmishes fought several days before the officials could get a knowledge through the fastest courier system. Upon a close investigation it was found that there existed certain Hindus who were trained in the accurate transmission and reception of telepathic communication. Sound affects the grosser molecules of the air, but light vibrates in the universal ether and it knows no limit. If the magnetic fluid can encircle the earth and if Tes-

la declares that he will some day send messages by electricity directly through the earth, why should it be impossible to sent out thoughtwaves (which are finer than electricity and magnetism) and have them recorded in the consciousness of others. As a matter of fact this goes on continually all over the world and all through the universe, but SCIENCE has not yet declared its dictum in recognition of this fact, and so the schoolmen try to look unco-wise and bestow a smile of pity on you for being so credulous when you avow your belief in the possibility of telepathic communication. But while they boast of their wisdom absorbed from "Authorities," the world moves right on, and even now many are at work gathering experiences and data in a practical way such as we have described in this lesson which will some day lift Telepathy into the realm of the acknowledged sciences. To this end let us study and practice.

VI. The Higher Telepathy.

What I mean by "higher" Telepathy is not a different process but it is communication with a higher intelligence or intelligences. All knowledge that comes to man exists NOW somewhere. Every thought that we think is communicated to the universal ether in which it vibrates, and so every thought that has ever been thought by any intelligence is still vibrating in the same universal medium. This ether interpenetrates the atoms of our body and brain. I can become conscious of these vibrations if I systematically and persistently direct my attention to the same. We see light and color, hear sounds, and smell odors, because in our evolution on the physical plane OUR ATTENTION has been called in these directions, and so we have developed senses which are able to cognize and report these vibrations on the physical or external plane. But there is a higher sensorium in man which can take cognizance of the finer vibrations not recorded by our physical senses. It is sensitive to thoughtwaves of all kinds, and may become aware of any kind of thoughtwaves that we choose.

The gross and sensual man pays attention to the thoughts of a gross and sensual character, The

Musician makes himself sensitive to the vibrations coming from visible and invisible instruments, the spiritual philosopher turns his attention to the higher wisdom, but no matter in what direction we direct our attention persistently, we will become aware and learn to interpret the vibrations of that plane towards which we turn for information.

Who has not puzzled for hours or days over some problem and given it up in despair. Then in some moment of abstraction when they got into the necessary passive attitude the solution or answer came all of a sudden. "Chance," we say, and yet there is no chance. Every effect and circumstance is the result of law. If we can get "chance" answers to some very pressing question, then we can get answers by design as soon as we understand the law or principle governing the process, and consciously conform to the required conditions.

We can get thoughts and ideas that we have never known before, if we put the question and then drop into the negative attitude which has been discussed in a former lessons. Here lies the whole difficulty. We either do not know how to make ourselves negative and passive voluntarily, or if we know the process we have not a-

quired the requisite proficiency. When that has been acquired we practically possess the key that will unlock nature's secrets. If we do not receive the HIGHEST wisdom, it is not because we cannot get it, but because we cannot interpret or understand the vibrations that bring it to us.

There is often a wide discrepancy between the interpretation of sensations produced by the higher vibrations in otherwise reliable seers and mystics. The vibrations were genuine the same as light is always genuine. But as light may be reflected, refracted, concentrated, or diffused according to the nature of the mediums through which it passes, or from which they are reflected, so these interior vibrations coming to different seers will be interpreted according to the mental calibre of the individuals becoming aware of the same. The higher the intellectual development of the same, the more accurate and reliable will be the interpretation of sensations produced by interior or exterior vibrations.

There are two ways in which man may get information. He may either make himself passive to

the universal knowledge existing in the Akasa or ether, or he may establish a direct communication with some higher intelligence, either in the flesh or out of the flesh. If the information sought is of the highest order, the student should purify his mind and character by first trying to think, speak and act only according to his highest ideal of the right and good, and second, by consecrating his life to the service of humanity instead of self alone. He should lead a life of devotion to Good. Then only can he raise his own being into harmony with the higher order of the universe, and make his mind a fit servant for the reception and interpretation of the highest truth. Then only can he come into touch and contact with the higher order of intelligence, and then only can he develop SAFELY on the psychic and spiritual planes. The lower nature must be subdued and ruled by the higher before we can establish harmony of body and soul. and the more we approach that condition of peace and harmony "which the world cannot give," and which only comes when the "will of the Father" is done and the inner Christ rules, the better will we be able to reach that state of interior illumination

through which comes the pure white light of Truth or Wisdom.

If we feel the need of a spiritual guide or teacher, we will find him if we earnestly desire it. The more exalted the teacher and the teaching we seek, the more worthy we must make ourselves by a holy life. Those who think there is no danger in a near contact with intelligences of a high order while we are in an inharmonious or sinful condition, should remember the experience of Paul on his way to Damaskus and that of the three apostles on the mount of transfiguration. They were blinded and stricken down unconscious for a while. "God is a consuming fire," and the higher intelligences radiate a spiritual light and heat which is unbearable and dangerous to the welfare of man's physical being, unless he makes himself pure and holy.

When once we have firmly resolved that we will live a life of Holyness or Goodness henceforth, then may we desire the direct guidance of a master. We should devote one half hour every other day, or at least twice a week to regular sittings in the silence. Let your back be towards the north and have the sittings in the same room always if possible. The evening hours are the best.

First raise your mind into a devotional attitude, making resolutions to serve God and your fellowmen, and to live according to your highest ideal of Goodness. \ Then desire to come in touch and contact with your spiritual teacher. He will make himself known to you as soon as you yourself are in a condition where he can do so with safety and profit to yourself. It may be only a few weeks when you will meet with success, and it may be months or even years before a safe and profitable communication can be established. First always talk to your teacher and then wait passively and patiently for your answer. Above and through it all have faith in the ultimate success of your efforts.

Sometimes someone in the spiritual world will be assigned as a teacher, and in other cases some master in this world will reveal himself to the student and become his teacher, but the teacher WILL come in all cases as soon as the student has made himself worthy and ready for him. If the teacher is still in the flesh he may be thousands of miles away, and all communications will take place by Telepathy or Mental Telegraphy.

There is no monopoly in Truth. All who will may get it, if not through books, then direct from the Great Light itself or through its perfected souls, our Elder Brothers.

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Accept my congratulations for producing so fine a work—it is just what I've been so long seeking. Dan'l. M. Fitz-Gibbon.

It is the grandest work I ever read, and I believe it will be a great blessing to poor, foolish, fallen humanity. I am sure it is a great help to me. O. Matthews.


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
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But good results have been obtained also by simply seeing one's friends in the mind's eye, and then speaking to him. After the message has been repeated several times, the positive or active attitude is changed to that of the listening or passive attitude. This should be maintained until some answer comes. This often comes like ordinary thought; it flashes into the mind. Or, it may come in apparently audible speech. Again it may appear to the mind's eye in writing or print, or sometimes even in symbolical pictures.

For beginners it is best if they confine their first experiments to simply one question and one answer. Short distances should be tried first, not because longer distances are more difficult to reach, but the short distances SEEM less difficult, and therefore they do not engender doubt as easily. Faith in the ultimate success of the experiments is an important element to success.

The first experiments may be tried in the same room, in adjoining rooms, or in two houses in the same town or city. If long distances are to be tried, there should be as perfect an agreement of time as can be made. Sunday is the best day of all days in the week, but night, or the early morning hours are best for short distance experiments, for the mental atmosphere of the hemisphere in which the experimentors live is much quieter on sundays and at night than at any other time. If the two operators live in different hemispheres they should, if only a message is delivered, make the experiment at a time when it is night at the place where the recipient resides. If both question and answer are to be delivered, some account may be taken of the greater or less difficulty with which messages are received by one or the other party. The one who experiences the greatest difficulty in receiving a message should receive it when it is night in his country, as he will find it easier then to get into the passive attitude.

There should be harmony between the two parties. Temperament is also an important factor. In order to establish telepathic communication, each of the two parties should practice both the transmission and the receiving of messages. The latter is the most difficult of the two. Those who are naturally sensitive and negative will find it easier to get into the passive attitude. For the beginning of the experiments it would be well for the student if he could choose a person of the opposite temperament for his partner in the experiments, and the two confine themselves to the simple transmission of messages one way only. The most positive of the two should be the transmitter, and the more negative person the receiv-

er: Even in this case it may take weeks of practice before any appreciable success will be achieved, but it is in this as in other fields of human endeavor, the persevering ones will be the successful ones. When a fair degree of success has been achieved and with it faith and courage to proceed, then the experiments may be extended to a question by the one party and its answer through the other as described in the beginning of this lesson, the aim being to confine both question and answer to one simple thought. Beginners often fail because they try to do too much at once. Let the beginning of the work be as simple as possible. It is needless to say that the work should be carried on in a systematic and persistent manner. There should be a half hour if possible each day or every other day set apart for this work. The practices will be good mental discipline and even if not rewarded with immediate success, they will be followed by other good effects. Very often there are other senses developed through these efforts, such as Psychometry, Clairvoyance or Clairaudience. Not the least of the benefits will be the power of Concentration, which will be augmented and perfected. These half hours spent in the development of psychic power will in time become very dear to the parties who have engaged in it, and even if a perfect telepathic communication should never be established, they will feel repaid for the time spent in their efforts. If the underlying principles or the method is not clear to the student he should re-read the lessons until he has a fair measure of understanding. To many people this will be a new science, and it will be most difficult for them to eliminate doubt.

Everything is doubted and discredited until it becomes an actual experience in life. Notwithstanding the numerous well authenticated cases on record, the Western world is still inclined to disbelieve in the possibility of telepathic communication. People were inclined to disbelieve the announcement of the use of steam as a motor power, the discovery of the telephone and other inventions, until these things had become facts in the everyday life of the people. People in India believe in the possibility of telepathic communication because it has been an established fact there for many hundreds of years. The English had positive proofs of the existence of telepathic communication during the late war with Afghanistan. The natives in the bazaars and coffeehouses of Bombay and Calcutta discussed the issues of the numerous battles and skirmishes fought several days before the officials could get a knowledge through the fastest courier system. Upon a close investigation it was found that there existed certain Hindus who were trained in the accurate transmission and reception of telepathic communication. Sound affects the grosser molecules of the air, but light vibrates in the universal ether and it knows no limit. If the magnetic fluid can encircle the earth and if Tes-

la declares that he will some day send messages by electricity directly through the earth, why should it be impossible to sent out thoughtwaves (which are finer than electricity and magnetism) and have them recorded in the consciousness of others. As a matter of fact this goes on continually all over the world and all through the universe, but SCIENCE has not yet declared its dictum in recognition of this fact, and so the schoolmen try to look unco-wise and bestow a smile of pity on you for being so credulous when you avow your belief in the possibility of telepathic communication. But while they boast of their wisdom absorbed from "Authorities," the world moves right on, and even now many are at work gathering experiences and data in a practical way such as we have described in this lesson which will some day lift Telepathy into the realm of the acknowledged sciences. To this end let us study and practice.

VI. The Higher Telepathy.

What I mean by "higher" Telepathy is not a different process but it is communication with a higher intelligence or intelligences. All knowledge that comes to man exists NOW somewhere. Every thought that we think is communicated to the universal ether in which it vibrates, and so every thought that has ever been thought by any intelligence is still vibrating in the same universal medium. This ether interpenetrates the atoms of our body and brain. I can become conscious of these vibrations if I systematically and persistently direct my attention to the same. We see light and color, hear sounds, and smell odors, because in our evolution on the physical plane OUR ATTENTION has been called in these directions, and so we have developed senses which are able to cognize and report these vibrations on the physical or external plane. But there is a higher sensorium in man which can take cognizance of the finer vibrations not recorded by our physical senses. It is sensitive to thoughtwaves of all kinds, and may become aware of any kind of thoughtwaves that we choose.

The gross and sensual man pays attention to the thoughts of a gross and sensual character, The

Musician makes himself sensitive to the vibrations coming from visible and invisible instruments, the spiritual philosopher turns his attention to the higher wisdom, but no matter in what direction we direct our attention persistently, we will become aware and learn to interpret the vibrations of that plane towards which we turn for information.

Who has not puzzled for hours or days over some problem and given it up in despair. Then in some moment of abstraction when they got into the necessary passive attitude the solution or answer came all of a sudden. "Chance," we say, and yet there is no chance. Every effect and circumstance is the result of law. If we can get "chance" answers to some very pressing question, then we can get answers by design as soon as we understand the law or principle governing the process, and consciously conform to the required conditions.

We can get thoughts and ideas that we have never known before, if we put the question and then drop into the negative attitude which has been discussed in a former lessons. Here lies the whole difficulty. We either do not know how to make ourselves negative and passive voluntarily, or if we know the process we have not a-

quired the requisite proficiency. When that has been acquired we practically possess the key that will unlock nature's secrets. If we do not receive the HIGHEST wisdom, it is not because we cannot get it, but because we cannot interpret or understand the vibrations that bring it to us.

There is often a wide discrepancy between the interpretation of sensations produced by the higher vibrations in otherwise reliable seers and mystics. The vibrations were genuine the same as light is always genuine. But as light may be reflected, refracted, concentrated, or diffused according to the nature of the mediums through which it passes, or from which they are reflected, so these interior vibrations coming to different seers will be interpreted according to the mental calibre of the individuals becoming aware of the same. The higher the intellectual development of the same, the more accurate and reliable will be the interpretation of sensations produced by interior or exterior vibrations.

There are two ways in which man may get information. He may either make himself passive to

the universal knowledge existing in the Akasa or ether, or he may establish a direct communication with some higher intelligence, either in the flesh or out of the flesh. If the information sought is of the highest order, the student should purify his mind and character by first trying to think, speak and act only according to his highest ideal of the right and good, and second, by consecrating his life to the service of humanity instead of self alone. He should lead a life of devotion to Good. Then only can he raise his own being into harmony with the higher order of the universe, and make his mind a fit servant for the reception and interpretation of the highest truth. Then only can he come into touch and contact with the higher order of intelligence, and then only can he develop SAFELY on the psychic and spiritual planes. The lower nature must be subdued and ruled by the higher before we can establish harmony of body and soul. and the more we approach that condition of peace and harmony "which the world cannot give," and which only comes when the "will of the Father" is done and the inner Christ rules, the better will we be able to reach that state of interior illumination

through which comes the pure white light of Truth or Wisdom.

If we feel the need of a spiritual guide or teacher, we will find him if we earnestly desire it. The more exalted the teacher and the teaching we seek, the more worthy we must make ourselves by a holy life. Those who think there is no danger in a near contact with intelligences of a high order while we are in an inharmonious or sinful condition, should remember the experience of Paul on his way to Damaskus and that of the three apostles on the mount of transfiguration. They were blinded and stricken down unconscious for a while. "God is a consuming fire," and the higher intelligences radiate a spiritual light and heat which is unbearable and dangerous to the welfare of man's physical being, unless he makes himself pure and holy.

When once we have firmly resolved that we will live a life of Holyness or Goodness henceforth, then may we desire the direct guidance of a master. We should devote one half hour every other day, or at least twice a week to regular sittings in the silence. Let your back be towards the north and have the sittings in the same room always if possible. The evening hours are the best.

First raise your mind into a devotional attitude, making resolutions to serve God and your fellowmen, and to live according to your highest ideal of Goodness. \ Then desire to come in touch and contact with your spiritual teacher. He will make himself known to you as soon as you yourself are in a condition where he can do so with safety and profit to yourself. It may be only a few weeks when you will meet with success, and it may be months or even years before a safe and profitable communication can be established. First always talk to your teacher and then wait passively and patiently for your answer. Above and through it all have faith in the ultimate success of your efforts.

Sometimes someone in the spiritual world will be assigned as a teacher, and in other cases some master in this world will reveal himself to the student and become his teacher, but the teacher WILL come in all cases as soon as the student has made himself worthy and ready for him. If the teacher is still in the flesh he may be thousands of miles away, and all communications will take place by Telepathy or Mental Telegraphy.

There is no monopoly in Truth. All who will may get it, if not through books, then direct from the Great Light itself or through its perfected souls, our Elder Brothers.

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