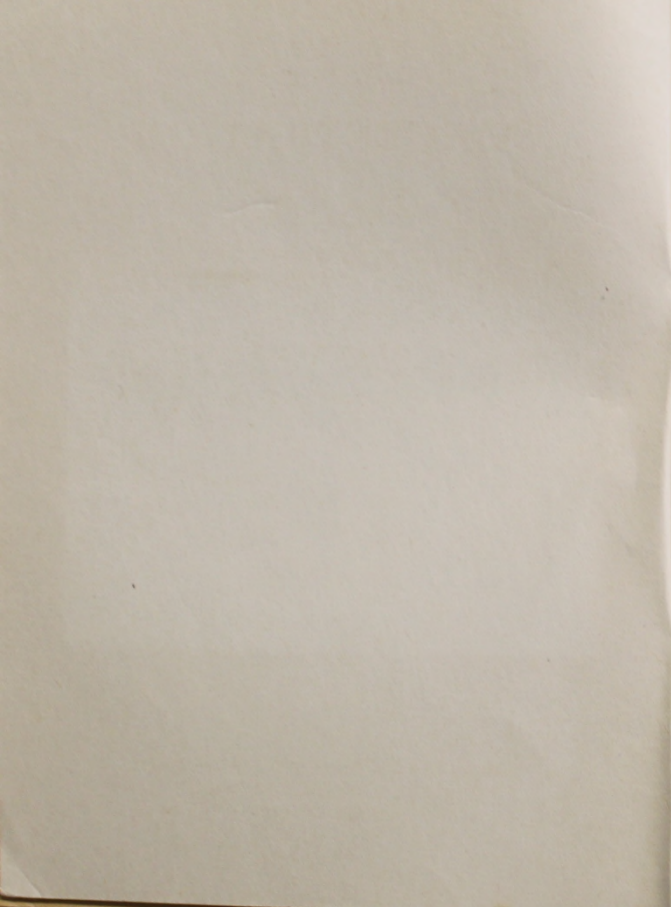


# CONCENTRATION

## The Key

By J. C. F. Grumbine





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### FOREWORD.

The difference, psychologically as well as spiritually, between the East and the West, or what may be termed Eastern and Western thought, is not only in the motive of culture and education, but in the spiritual and scientific processes which underlie their systems of philosophy. The East contemplates life, man and the universe from within, while the West studies man from without. One seeks to find first of all, the center of life, thought, vision, knowledge and when discovered, holds the will, intellect and affections to that center which is God, while the other, without attempting to discover the psychic center of being, arranges thought and experience, even one's senses and faculties by a direct act of the will, by a certain temporary focus of consciousness, as when one gazes into a kaleidoscope and then turns it round and round. It is needless to say, that the latter method is careless, superficial and aimless, while the former is resourceful, profitable, inspirational and divinely illuminating.

The one supreme end and object of life of the Eastern student, especially of India, is to know God, and hence religion, the science of God, is superlative-

ly the supreme purpose of life and the one object of education. Everything, even thought, love, life, experience, the use of sense and faculty, are subordinated to it. This does not make him less happy, or more miserable, but tremendously spiritual and concentrated.

Eastern philosophy is not so much interested in the indulgence of the senses, in sense pleasure and sense consciousness, which at best are mere products of life and effects of action, (karma) and not an end which is good itself, which characterizes western ideals, civilization and life, as in the attainment of wisdom, freedom and the God consciousness. And this solemn, insistent mental attitude of the Hindus, in which their desires, passions and appetites are held in leash and in time sublimated by the disciplines of self abnegation and asceticism, is the secret of their serenity, patience and spirituality, as well as sense apathy and concentration.

It is well, perhaps, to realize the fact that concentration is less a balance of power and a mental process as it is a spiritual control of the will, an attainment of one's Divinity. And for this reason, when one has perfect control of himself, concentration is

merely an application of this control over all mental processes and faculties. It is as the word concentration implies, the quintessence of that act of the will, in which the quality of one's spirituality tinctures, every thought and deed, ~~and~~ permeates the entire personality.

Of course, this is not the Western idea. When the word concentration is used, we think of some beef extract or some chemical as lye. Concentrated beef, or lye, are advertised widely on bill boards. The idea conveyed is purely a material one for substance. Seldom is the word applied to the soul. By analogy, however, it is none the less valuable as suggesting a superior quality of strength of the substance, when thus concentrated. So the soul thinks, feels, acts best, with greater energy and purpose, when doing so from the center, rather than when employing the mind, its faculties and senses as one would employ a telephone switch board in the mechanical routine of making telephonic connections. The latter is the easier way, but subject to dangerous disorders and accidents, while the former is harder, but most dependable when once learned.

"When James Ferguson was seven or eight years old the roof of his father's cottage in Scotland fell in, and he saw his father take a beam to pry up the fallen roof. The boy was astonished, because the beam seemed to give his father the strength of a giant.

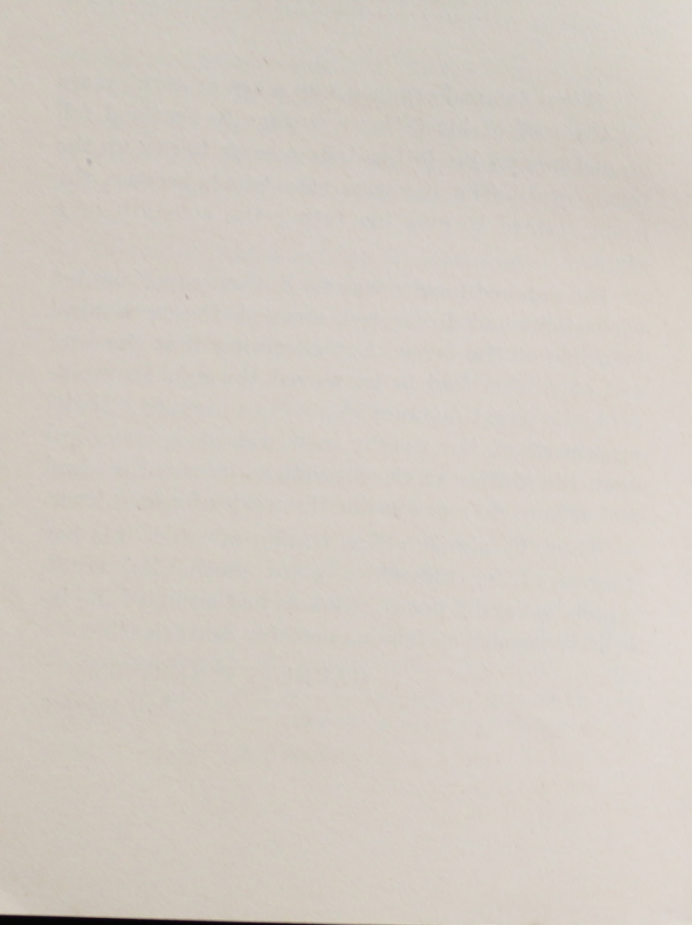
He watched how it was used, then experimented with sticks and discovered, unaided, the mechanical principle of the lever. But observing that the long end of a lever had to be moved through an inconveniently great distance in order to produce a slight movement of the weight to be raised, he reasoned upon the matter so closely that he invented a wheel and axle to do more easily the work of a long lever.

Thus, by simple concentration of mind, this boy discovered for himself a great mechanical truth, which, as he did not then know, had occupied the inventive powers of famous men for centuries."

GARRETT P. SERVISS,

Astronomer.





## LESSON I.

### The Secret.

The word "secret" is used as the title of the first lesson, because many persons admit that they cannot concentrate, indeed, know nothing about the technique, and imagine that there must be some secret or mystery which accounts for their failure. Their minds seem to control them—they do not control their minds. At sittings for meditation or concentration, vagrant and alien thoughts float into their consciousness and they are powerless to dismiss or prevent them. They confess that their efforts are a failure. Others find their mind in a whirl. The moment they think of a subject, immediately they seem lost in a sea of distractions. It is not because they have not tried to concentrate, nor because they are not serious, that they fail. They make repeated daily efforts, but end in confusion and chaos. So that they too feel that concentration must be a "secret," if not a profound mystery.

As a matter of fact, concentration is not a secret, but a spiritual discipline, not an act, but a spiritual attainment. Most students begin at the wrong end. They labor from the circumference, instead of from the center of being. They seek to visualize, idealize and realize thought, exclusive of thoughts, but find

that alien thoughts sooner or later overwhelm them and crowd out the thoughts and object of concentration. In short, instead of beginning concentration with just finding their center and then focusing their will, mind and affections on a particular thought from that center, they become entangled in and obsessed by a web of thoughts, and find their efforts dissipated in a vain struggle to hold one thought or line of thought against an infinite diversion.

Concentration means to hold the center against, as well as with other points of interest, suggesting a freedom to be conscious of whatever you aspire or desire to think exclusively of just one object or subject, or in association with other objects and subjects at will. Such ability is a spiritual discipline, as well as spiritual attainment.

First, let us consider concentration from the standpoint of a spiritual discipline. Discipline means more than restraint and setting one's mind in order. That sort of mental training is a makeshift and certainly fails to quicken the inner springs of inspiration by which Divine guidance\* is attained, and to reveal to one the true source of Divine Power. Restraint is often repression and never elimination. It is a forceful, but negative effort, established on denial.

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\* Divine guidance simply means guidance through intuition.



All helpful, spiritual processes, realizations and disciplines should be affirmative and should begin where restraint, inhibition and denial end. Any other course of training is hopeless as well as helpless.

By discipline, a much deeper process of spiritual training is meant. To have a spring, creek or river flow in a certain direction, they must have a bed or a channel. Thus the channel and bed automatically guide and control the streams of water, but by the accretion of foreign matter, they dam them up or interfere with their flow. Similarly, streams of thought, from custom or habit so condition the ego as to force it into chaos, or to move it in a groove of mind, in a direction contrary to or against its will, then a new channel or bed, a new freedom and opportunity of thought activity must be made, to afford the ego or personality a freedom to go where it will. The inertia, bondage, limitation, fault, are in both the ego and the mind, which the ego uses. The person permits himself to be dominated by a habit and a limitation of will, causing him to act below his supernormal or divine potentialities, and so compelling him to accept a self imposed automatism, which leads to failure, whereas the reverse would follow, if freedom inspired his thoughts and actions.

To attain to a freedom of will, thought and action, where divine initiative rules sensuous impulse,

and divine inspiration or illumination supercedes dogmatic denials of power, is a spiritual achievement. Mere affirmations often lead to failure, because they inflate the ego with a sense of its egoistic importance and sufficiency, thus limiting the soul and without revealing the conditions which it must make to obtain the best results.

Thus, the failures in concentration are due largely to the fact that so few realize that concentration deals with the center of being whence comes its power, and not with complex surface conditions of one's psychology, where power is at best more or less dependent on habits of normal thinking and living.

(Spiritual discipline takes our mind and its faculties in hand, examines each sense and faculty, carefully observing the moral delinquencies, deflections from the spiritual ideals and visions, defects and defaults of limitation and habits of use, and in this way, correcting and attuning them, until they become servants and not masters in the house. This cannot be done in a day or a month, but when done in a conscientious manner, will bring enormous power and tremendous self awakening.) One will then perceive the difference between incorrigible and obedient faculties, and learn wherein one's failure to concentrate lies. The will to choose and do, that static (potential) and supernormal reserve energy

(known as omnipotence) and that dynamic expression of the power to be (the kinetic, normal will), may, in the last analysis be found responsible. All of our faculties express themselves consciously, subconsciously; that is, they express themselves on the normal, subconscious and supernormal planes of life and consciousness. The easiest plane to examine is the normal, the most complex and intricate is the subconscious — the subway between the normal and supernormal, and the most difficult and profound, is the supernormal. To be thorough and exhaustive in our self examination, each one of our thirty-five faculties and the seven senses (touch, seeing, hearing, smell, taste, thirst and hunger), should be examined and then disciplined, in order to perfect them, that is, to use them divinely. This is what self-mastery means and it is fundamentally to spiritual or divine attainment. If a student is unprepared and unwilling to engage in this task, perfect concentration will be impossible.

(Concentration to a degree, can be attained by a control of one's senses, but never by a mere restraint or holding them in leash. Spiritualization of the senses is the true meaning of discipline.)

Spiritual attainment follows. Attainment means the slightest increment of power and control which gives us freedom from worldly desires, sense attractions and obsessions and which gradually leads to

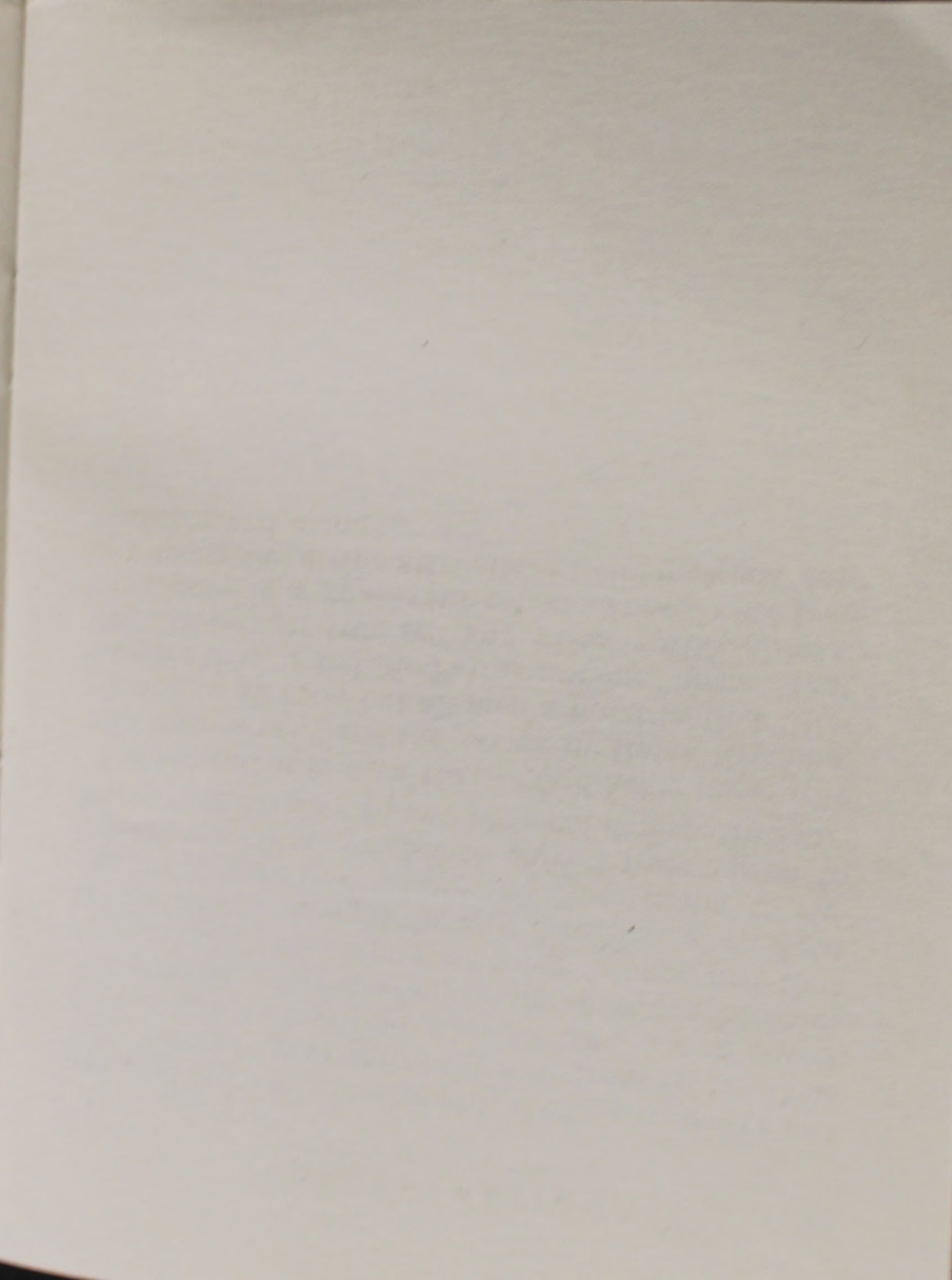
personal victory and spiritual triumph. Thus, if the so-called seven deadly sins, which tend to atrophy the spiritual potentialities of the senses and render the senses willing, obedient servants of the flesh and blood, so that man at length believes only in matter, denying spirit, Divinity and God, — are conquered, then, the senses will be free of their demoniacal and evil suggestiveness and obsessions, and as a supreme and priceless result, man will be inclined to do the will of God. Such inclination is divine, of course, but cannot become manifest until the soul triumphs over its natural tendencies.

To perfect human nature is first to release it from bondage to the sense man, where self indulgence creates, as it were, the incubus of the seven deadly sins, which are opposite parallels to the seven living virtues. And then it is to express the divine will, intelligence and life. Three-fourths of mankind fail to concentrate, because these natural instincts, passions and qualities rule their thought and life. They are too vain, proud, egotistic, unwilling to admit it, but their disorderly minds and vagrant thoughts which they do not control, prove it. For them to concentrate under such conditions, is to attempt to dam the Niagara Rapids with a sieve. When once they displace the restless, hostile, sensuous mind with a prayerful, obedient, truth-loving spirit, be it manifested first as an aspiration for the truth



and a willingness to be taught, then light, power and help instantly pour into that soul from God. Thus they attain to spiritual strength and divine power and a result, concentration in any direction becomes first nature. The center of being is open and that center makes thought in any direction a straight line, as it were in consciousness from center to circumference, from subject to object, from vision to force, from Reality to any physical demonstration.

How true, it is then that—"God helps those who help themselves," and the saying by Rama Krishna, "God is in all men, but all men are not in God." Remember that "I and the Father are one," means that Divinity is your true self and when it wills, thinks, loves, acts, it is you—your consciousness, your true self, using the divine attributes of omnipotence, omniscience and omnipresence.



"The greatest thing that parents can do for their children is to teach them concentration of the mind as soon as their intelligence begins to bud—and that is very early. The mind of a child generally takes its bent long before the schooldays begin.

The proper education of children begins from the cradle and if it were pursued as it ought to be the mental force of mankind might be quadrupled in a single generation."

GARRETT P. SERVISS,  
Astronomer.





## LESSON II.

**Hindu Methods of Concentration, as Taught by  
Vivekananda and other Indian Sages.**

"You will find that when you are beginning to concentrate, the drop of a pin will seem like a thunderbolt going through your brain."

"The organs and perceptions get finer and finer."

Vivekananda.

The science of concentration is known as Dharana and in practice, it is sometimes called Ekagrata, one pointedness. The supreme aim and end of Yoga practice is thus reflected in Dharana and Ekagrata. In order to attain to this superconsciousness or self realization, known to the Western world as illumination, or the Christ Consciousness, which qualifies one to be a prophet and mystic, known in India as Rishi, Yogi and Sanyasin, it is necessary to have perfect control of oneself,—that is have perfected oneself in concentration. It is, however, not acquired by Dharana alone, for Dharana is but one branch of an august and rigid Yoga technique, which the Hin-

du applies with painstaking and patient carefulness and devotion. Other spiritual disciplines are necessary:

- |                    |                |
|--------------------|----------------|
| 1—Pratyahara ..... | Introspection. |
| 2—Dharana .....    | Concentration. |
| 3—Dhyana .....     | Meditation.    |

These three disciplines lead to Samadhi, or the super consciousness and the three, Dharana, Dhyana and Samadhi, lead to Samyama, the perfect control of one's powers whereby the Yogi can know anything in the universe.

Some over zealous students of mental science and psychology fail to realize the infinite possibilities of the soul. Some seem to be swept off their feet by so-called miraculous happenings, satisfied, with the play of a few human geysers, whose romantic achievements and exaggerated therapeutic works startle them. Were they as zealous to understand the truth, they would be disillusioned. Miracles, so called, have no place in psychology. In fact, there are none. Wonder workers, whether exploiting the healing or psychic powers are in the same class with fakirs who seek to blind the public with their achievements, with the words Miracle and Supernaturalism, which camouflage facts and law, whereas, all magic and so called psychical phenomena and even healing can and should be explained by that branch

of psychology which deals with occultism. Prayer, faith, magic, Divinity, Christ, are all divine mysteries, until we divest them of supernaturalism and bring them within the pale and sphere of psychological terminology and experimental, psychological science.

Now in Yoga Philosophy and practice, the words mystery and miracle are discarded, and the words fact and law are substituted. Therefore, when ignorant and superstitious people, or those with the guilt, cant and pretense of learning, use religious phraseology with great unction, as for instance, the words faith and prayer, ever suggesting the Supernatural, seldom realizing that these simple words are easily explained and understood by the expert of the New Psychology, they seem incensed at anyone who proposes so human and rational an explanation. Superstition invests the subject of the occult in profound and impenetrable mystery. Such words when used by Jesus, who shared with us both a human and divine nature, were never intended to convey the idea of miracle, but of law; and any magical taboo or charlantry theologically associated with these words should be quickly discounted and rebuked.

In Yoga practice as well as in the New Psychology, the student is led to know how and why thought, faith, ecstasy, prayer, vision, illumination, become so helpful and healing in one's consciousness

It applies with painstaking and patient carefulness and devotion. Other spiritual disciplines are necessary:

- |              |       |                |
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In Yoga practice as well as in the New Psychology, the student is led to know how and why thought, faith, ecstasy, prayer, vision, illumination, become so helpful and healing in one's consciousness

and life, especially in divine attainment and realization. And for this, if no other reason, the student of Christian Theology, Metaphysics and Mysticism will do well to study the particular branch of Hindu Psychology which treats of Yoga Philosophy.

In dealing with one's senses and faculties, Hindu Psychology applies no chemical screens to blur or even to obtain results. It sifts causes as well as effects to the bottom and applies the acid test of scientific analysis to efface the last trace of doubt or mystery, and know the facts. Time is wasted in trying to concentrate, indifferent to such painstaking systematized process of spiritual and self attainment.

The very first care and purpose of spiritual attainment is Pratyahara or introspection. In itself it is the foundation of Dharana or concentration; because unless one knows the contents of his mind and takes inventory of his senses, faculties and thoughts, so that he can judge which are hostile to his higher self or the spiritual life, and which are not, his efforts at concentration will be a failure. The soul, as is well known, has thirty-five faculties and seven senses, which make forty-two qualities, (the expression of the intellect, will and affection, the three principal divisions into which the old school divided the mind). These thirty-five powers are fully detailed in all reputable books on phrenology. The old

school psychology does not accept this extended division. However, if each one of these powers were taken in hand from a moral as well as a spiritual standpoint, and made to serve the divine man, rather than the human; the divine nature, rather than the human; the selfless self rather than our selfish selves, then this conflict and enmity between the lower and higher self, which makes spiritual attainment impossible, would cease, and concentration would be the easiest and most delightful of tasks.

If one would carefully scrutinize and analyze the perceptions as they form in the mind, in the midst of sensations, correcting and discarding evil inferences and impressions, which they might naturally excite or suggest and supplanting them with good and helpful inferences and thoughts, the mind would cease to bewilder, perplex and confuse and each sense would become by practice, in time, relatively trained and disciplined to act obedient to the divine will. To do this one day and not the next, or a week. and then neglect it, is to obtain but cheap and uncertain results. To appoint a certain time if only a half hour, and during that time to apply oneself to that task religiously until one has obtained the mastery, is the only sane method to pursue. And this is what introspection means.

Relative to this control of the mind, Vivekananda tells an apt story of a monkey, who was very rest-



less by nature, and who became intoxicated by wine, so that he became more restless. Then a scorpion stung him and so he found his condition worse than ever, and to aid to his discomforture, a so called demon entered into him. Who can describe the uncontrollable madness of that monkey. "The human mind," adds the Hindu sage, "is like that monkey, incessantly active by its own nature, then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealousy of others whose desires meet with fulfillment, and last of all the demon of pride takes possession of the mind, making it think itself of all importance. How hard to control such a mind."

Proceed, when sitting, to let the mind run riot. You are an observer of it, and until you know the state of the chaos or activity of your mind you can make no progress. Introspection brings to you a revelation of the state of your mind. All sorts of thoughts crowd into consciousness and pass in review. But in time you will learn to control such thoughts, so that you will uproot them one by one, until you are less restless, disturbed, and become calmer, more serene, and bye and bye the tumult of thoughts will have subsided, the mind will be at your command, and you will have complete control of your thoughts and powers, and are ready for Dharana,



holding your conscious mind to one object or subject, without distraction.

Vivekananda teaches that both, introspection (Pratyahara) and Dharana (concentration), are facilitated by certain breathings which, with a pure life and a vegetarian diet, conserve and sublimate the nerve vital fluid, so as to make active the psychic powers. This energy he calls "prana," and by drawing it up from the sacral plexus, through the susumna (spinal cord), this kundalini, as it is technically called, is as the oil to a lamp, and the brain thus fed by a purified and standardized vitality, spiritualized by the prana, becomes itself so fine and rare in substance, as to qualify for illumination. Thus the center of our being, the divine self is revealed, and this divine self finds itself perfectly able to control, with unlimited freedom and non resistance all of its powers and senses, and at any moment concentrate in any line or upon any object or subject.

When the five nerve centers are controlled by the Divine self, and become organic servants of the Master (Christ, Buddha, your Higher Self), the Divine Self, then, one can concentrate with the assurance that beneficent results will always follow.

Concentration, before this control is obtained, leads to dangerous practices and results of black art, self hypnotization and ultimate degeneracy. The Indian Sages insist that as a preliminary and essential

duty to ourselves and to God, we should be sincere, earnest and thorough in our disciplinary methods to free our minds of external hindrances and internal habits which prevent perfect cooperation between our will and the Divine, and that above every other consideration, we should feel free to think, feel and act, even as Jesus taught when he affirmed that "I and the Father are One," "The works that I do, I do (personal self) not of myself" and he might have added "for myself."

Then it is that Samadhi (the superconsciousness), dawns upon the soul. It comes only after one has attained the self mastery. It is the super consciousness, where the finest vibrations obtain, where perfect freedom from physical bondage can be exercised, where one realizes the unreality of time, space, nature, phenomena, the body, and brings his own consciousness into direct focus and union with God. He who has not learned thus to concentrate cannot know, nor realize God—at the center of his own Divinity, nor can he center his will and thought at any given time upon his tasks and so make the material and mental world and life subject to his will.

"The thing that makes men failures is dissipation of the mind. Don't let your attention wander; hold your mind firmly upon the subject before it. Stick to it until you have got to the bottom of it. Avoid darting from one thing to another, leaving each half finished.

If you are learning to pitch a baseball you keep at it until gradually your hand and arm appear to have acquired magical powers over the ball. You can do the same thing with your mind. You can make it so effectively by concentration that you will be able to control events and turn them to your advantage."

GARRETT P. SERVISS,

Astronomer.

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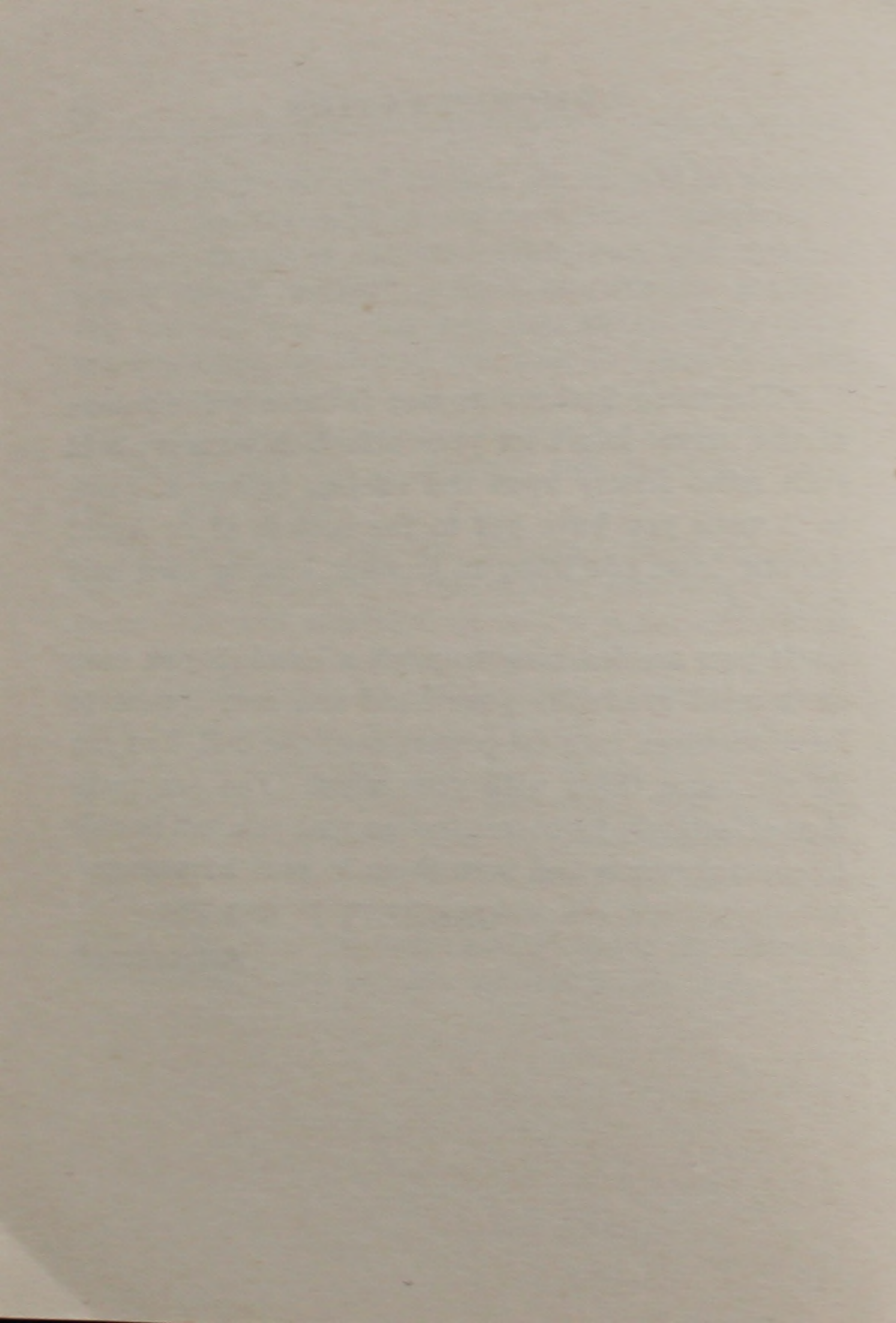
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## LESSON III.

## Centralization.

The soul or spirit is likened by occultists who try to explain spiritual realities in terms of symbology to a sphere, whose circumference is everywhere, but whose center is nowhere. This language is vague and confusing to one who fails to realize that the soul or spirit is its own center, without which there is and could be no circumference. To further clear this fact, the physical earth is symbolized by a sphere, with a cross, composed of its two diameters intersecting each other at the center placed within it. This cross typifies man and woman, or generation, which leads to creation. The soul or spirit is divinely uncreate (eternal) but materially create, (temporal). At the center of everything is Being or God,—at the circumference is its expression and manifestation, called existence. Existence depends upon Being, as the circumference in geometry upon the center.

From the center of Being, if one can imagine Being focused in the human eye, the soul or spirit looks out over the edge or circumference of infinity, wherever the radius of the sphere takes you, but the reverse also is true, if one looks within, it is from any

position or place of vision external to the center from the circumference. One can look in or out, or both, without losing one's center, provided he does not set up a relative center for the Absolute. The moment a relative center is set up for the center, and life, power, intelligence, destiny are measured from that center, one loses his way, camouflages the center and ends in unrest and misery.

The word which deals with this divine process which makes concentration perfect, is centralization.

After one has attained to a working control of one's senses, faculties, thoughts and impulses and is able to hold the conscious mind to a certain subject, object or thought, exclusive of all others, then, centralization becomes a simple process of the personal application of the power of will which has been attained. It need not be said that such power is infinite in its possibilities. It can be exercised or applied in any direction, and can so hold and steady a vision so that visualization may quickly develop into a physical form or materialization. This will not be done by any sort of magic but by the wise, patient and consistent use of this power.

In concentration on business for success, it is wise always to seek the center of one's Divinity for illumination and guidance. First, that one may not be led into black magic and secondly, that one may not become a victim of sorcery. If to gain one's end



on the material plane without the vision, it seems necessary to take advantage of another, or if to acquire a certain kind of material gain, prosperity or success, it seems necessary to wink at sin and transgress one's conscience and ideal, then the habit of going into the silence, and there receiving divine guidance and illumination will reveal the just and equitable law of the infinite supply and bounty, and demonstrate that the divine way is not the worldly selfish way\*, and that the same results can be gotten but without psychic misalliance and corruption.

To command and control one's forces, life, fortune and destiny, does not mean to dominate or usurp the rights of others. Nor does it mean to prosecute your thought or plan regardless of results. It means rather "to be sure one is right, then to go ahead." And so the science of centralization teaches that one should obtain orders or advise from the central source of Divine Guidance and illumination before one begins any act of concentration. To do this is to prevent failure or disaster and so invite success and blessing.

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\* "My way" (universal, unselfish) "is not thy way" (selfish, personal).



## LESSON IV.

## The Technique.

In taking up the subject of "Technique," certain simple but scientific and spiritual methods or rules of concentration have been found daily necessary and fruitful of almost instantaneous results.

First: Realize if the subject or object of concentration is vital and important as to demand the entire stress of consciousness, of will, intelligence and affection. If not, then there will arise difficulties in compelling the mind to focus the consciousness on the object or subject. Are you sufficiently enthusiastic as to be ready and willing to sacrifice all other objects or subjects of interest, for the one object or subject in mind! Do not expect any power (even God, outside or within you) to work a miracle, when you are not ready to make the necessary sacrifices to create conditions which will produce results. "Beware of what you desire, for it will surely come," wrote Emanuel Swedenborg.

One reason why students who try to go into "the silence" fail to get results, is that they do not seem to realize that the silence means a spiritualization of the mind, that is, a destruction of false or erroneous thoughts which obscure the state of the divine mind,

and not merely the act of becoming still, negative or passive, which affords the subconscious mind the opportunity to assert itself and run riot.\* Time should be spent in these acts of spiritualization as acts which precede the concentration itself.

When once the student becomes fervently ready and spiritually willing to subordinate all thoughts to such practices as clears the mind of alien thoughts which prevent concentration, the habit of perfect concentration is easy. It cannot be formed, except from cosmos. It is never formed from chaos. "Cosmos (order) is Heaven's first law." All and first attention means literally just that. When the consciousness is clear and free to move in a direction which is helpful, it requires no stress of will, intelligence or affection to urge it. It flows like a river within its banks, sweeping away all obstacles ever seeking its level of subjective or objective aspiration or meditation.

Too much importance, therefore, cannot be placed upon the value one puts upon the subject or object of concentration. In business or spiritual things, the rule is the same. False ideas of what we wish and their selfish importance, should at once be denied, and the right mental attitude established

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\* The unconscious or subconscious mind, source of all mental reactions, should not be confused with the subliminal mind.

whereby all other things being equal one's Divinity may act quickly and spontaneously. Longer time may necessarily be devoted to this disciplinary process, because of its supreme importance, and for the reason that the flood and riot of extraneous thoughts will have been brought under voluntary and instant control. The Hindu Yogi prove by their incomparable self control and matchless concentration and efficiency of what is here emphasized. Do not expect to attain this superlative state of mental clarity, freedom from subconscious habits of thinking and immunity from vagrant thoughts in a moment, an hour or a day. The victory may be accomplished little by little, with much effort, great patience and greater perserverance, but when once it is won, it is an achievement supremely worth while. One establishes what may be termed the logic and mathematical precision of right thinking as well as the power to do what one chooses to do.

Second: Practice decision — NEVER indecision. Think only of what you intended to do and do it. Act as you will on the leading and inspiration of your divine self, but do not waver, hesitate, postpone or procrastinate. Inaction becomes a menace to concentration. Desultory thinking is worse than not thinking, and only such thinking as is constructive and helpful causes the mind to obey the will when the act of concentration takes place. As the word con-



centration means, bringing the whole mind in conscious thought upon the center or object of concentration, so in a singular devotion, the will acts to bend and unite the whole power of the soul.

Third: If the object of concentration is a book, get the thought out of each sentence or page and do not turn the page, until you have acquired that knowledge.

If it is a subject of aspiration or meditation, realize all that is involved by letting omniscience, that is, intuition guide you and only permit relative matter (not foreign) to be suggested. When other and alien matter appears, switch off instantly to the subject. Sometimes reverie may arise. If it is relative as it will be, when the mind is spiritually disciplined, it is good.

If the object of concentration is business as a sale, a contract, a position or any other transaction, realize that God, the Good is your silent partner, and know that only the good can result from honest bargaining. Concentrate upon the good and the result will be good. Hold strongly to the business proposition as a success, realize it as such and know that as you wish this success, not for your own selfish interest but for the good of all concerned the proposition will succeed.

Fourth: Time must be given to concentration whether of a definite or indefinite nature, whether



aspiritual or divine. Practice for a few moments or longer each day; it will bring resourcefulness of power, capacity for action and singular efficiency in passing from one object to another. Vivekananda, the noted Hindu teacher, suggested to his pupils that they hold their thought on a given subject or object fourteen seconds. This is very simple and easy. Something more must be added to our concentration than the direction of the mind or thought on a given subject in order to produce results. Hence the importance of what precedes the mere efforts of concentration.

Fifth: Approach the work of concentration hopefully and happily. Any mental work is easy when one is happy in doing it, and presents the hopeful mental attitude towards it.

With these few suggestions as a technique, one can proceed to concentrate, realizing that when once the rules are put into practice, the Higher and Lower self will agree, because one's Divine Self which is the God in us, functions normally in the direction of our good, with all physical and subconscious hindrances or deterrents removed.

In proof of what is here claimed, the following extract from an article written of himself in the London Mail by Mr. Kajiyama, the Japanese prodigy, who can concentrate on five different things at the same time, will be read with interest.

"People ask me if it is not harmful to the brain to tax it with several actions at the same time.

I do not think it is; on the contrary, I believe it to be exceedingly beneficial, by increasing the power of concentration to learn to do more than one thing at a time.

Will-power is really the foundation of the mind. Without it civilization and human progress are unthinkable. And it is the will-power of man which distinguishes him from lower animals and makes him the master of all things that exist on this earth.

To do a certain thing we must concentrate our attention upon that certain thing, as, for instance, reading a newspaper.

To do two things at the same time we must concentrate our attention upon two different subjects simultaneously; and to do three things, concentrate upon three things at a time, and so on. But since, in order to concentrate our attention, we must rely upon will-power, the question of whether or not we can do more than one thing at a time depends upon the strength and the nature of the will-power we possess.

\* \* \* \*

And it is this diffused part of the attention which makes us conscious of things around us, although we are not intentionally directing our thoughts upon

them. So the stronger the diffused part of attention the greater is the possibility of distraction.

We must learn to concentrate as much of our attention as possible in order to make the diffused part less. The stronger the concentration the weaker the power of distraction.

Now, doing two things at the same time means to concentrate two-fifths of the attention upon two different subjects simultaneously. To do this it would naturally require twice as much mental effort and therefore twice as much will-power."



## LESSON V.

## The Key.

For the quick eye of the student a formula will furnish the key for perfect concentration and in this formula, a resume of the teachings may be presented.

## Methods or Formula.

- |                                    |                                  |
|------------------------------------|----------------------------------|
| Active,<br>(Mental and Physical)   | ( 1 Will-Control.                |
|                                    | ( 2 Thoughtfulness.              |
|                                    | ( 3 Definiteness.                |
|                                    | ( 4 Habitual Right Thinking.     |
| (Mental and Spiritual)<br>Passive, | ( 1 Receptivity.                 |
|                                    | ( 2 Spirituality of Thought.     |
|                                    | ( 3 Intuition or Right Guidance. |
|                                    | ( 4 Centralization.              |

No elaboration of this formula will be necessary as the previous lessons give full instruction as to details. Realize, however, that the difference between the active and passive method is the difference in one's mental attitude as to whether one is concentrating on that which is without or that which



is within, the latter fundamentally making the former easy by fact that when the will is reasonably free, that is, within the limitations of our likes and dislikes, our possessions and obsessions, it can more perfectly concentrate in any given direction; whereas when it is not so free, difficulty of an insuperable character prevents quick and perfect concentration.

PROSPECTUS  
OF THE  
College of Divine Sciences and  
Realization

And "The Order of the White Rose" — A College with  
a Destiny.

J. C. F. GRUMBINE, First President and Founder.

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Fellow of the Society of Science, Letters and Arts of London,  
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"The System of Philosophy Concerning Divinity"  
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The five series comprehending the system applies to human needs, because man is essentially divine. The series mark a new era in Divine Science, Mysticism and Occultism, and should be hailed by all students of the Spirit as the Voice crying in the wilderness. If spiritual unfoldment or realization is not possible under the direction of this system, then there is little hope for human race. There is no magic in the System. It begins and ends as a science in spirit. Preparation to perceive and receive the truth is from within. So by a psychological process and psychological formulae, an unfoldment is accomplished.

Each one who seeks realization can have it, because each one is a sensitive, each one can attain Divinity.

### MYSTICISM AND ROSICRUCIANISM.

The Hermetic law, Biblical Mysteries and Rosicrucian are fully explained in the System.

Note: (Mr. Grumbine founded the first Rosicrucian organization in the United States, before present organizations came into existence.)

### OCCULTISM AND PSYCHISM.

Your hidden psychical powers are made operative by this System, if rules are applied.

### THEOSOPHY.

We are not opposed to any other cult of Occultism, but why go to India, Egypt or any nation of the Orient for illumination or God wisdom? No one set of men or college are the chosen seers or exponents of the truth, although all are doing an important work. This System fully comprehends all esoteric teachings.

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It is all so simple, so easily applied and yet so helpful that you would be amazed at the beneficial results.



The time has passed when a knowledge of the Spirit World and the survival of the personality of death should be discredited or spurned. The greatest scientists, as Sir Oliver Lodge, regard such knowledge as positively most important and most valuable.

#### ENDOWMENT FUND.

Mr. Grumbine solicits an endowment fund to be set apart for the establishment and maintenance of the College and Order of The White Rose. Set aside in your will such a trust fund to be used by him for the advancement of this great work.

(Since the decease of Dr. Grumbine, Mrs. J. C. F. Grumbine is carrying on the work of the Order of the White Rose—and College. Also The Order of the White Rose publications.)

### What "The System of Philosophy Concerning Divinity" Can Do.

#### Its Relation to Spiritualism, Theosophy and New Thought.

Let it be known to all the world, and to students of psychic research and unfoldment once for all, that **Spiritualism is True, is a Fact**, admitted to be such not only by the great and powerful Catholic Church, but by the most eminent scientists, — Sir Oliver Lodge, Camille Flammarion, Alfred Wallace, Sir William Crookes, Signor Lombroso, W. T. Stead, the late Frederick Meyer and Dr. Hodgson and Professors James, Hyslop, Rev. M. J. Savage, and numerous other leaders in chemistry, psychology, physics, literature and the church.

The next step to settle is the unfoldment of our own powers.

Our psychical powers can be arranged into two distinct kinds. By powers we mean our ability or capacity to hold communion with the spirit world, function on the psychical or supernormal plane, obtain intromission to celestial knowledge and mysteries, and see clairvoyantly, hear clairaudiently, feel clairsentiently,



become a seer, both in the normal, supernormal and spiritual sense, and, in short, exercise all the occult powers which hitherto have been regarded as impossible. One psychical power which is used mostly by Spiritualist mediums is **Mediumship**. This is an organic function which few indeed possess — not one out of fifty thousand. It is a power which can be unfolded by negation under spirit obsessions. It is not advisable to unfold it in all cases, or when it is present only in a fragmentary form. It often leads one, if not unfolded by an expert, to insanity. Merely sitting in the dark and becoming negative is not sufficient. But enough has been said to warn the ignorant not to "rush in where angels fear to tread."

The other kind is the **Supernormal**, and we cannot emphasize too strongly the fact that all possess supernormal powers.

Our supernormal powers are not mediumship. We are conscious, free, independent, when we become supernormal. The supernormal powers are clear seeing or clairvoyance, clear hearing or clairauidience, clear feeling or clairsentience, seership, prevision, psychometry, intuition, realization, illumination, healing, reverie, ecstasy, telepathy, thought transference, inspiration, projection of the double, functioning on the astral plane consciously. These we all can unfold—some to a greater degree than others, because they will spend more time and be more earnest in their efforts.

Now, should anyone say that these powers cannot be unfolded we call your particular attention to those whose names are subscribed to our circular letter, who with many others who have taken Mr. Grumbine's System, yet know that what we claim is true, and will be pleased to testify to what we here write. Of course, where ignorance is bliss, it is folly to be wise,

and so the least said to the prejudiced or the ignorant the better. What we claim can be done is being done by the System, and your testimony will be added when you study the profound but simple System which Mr. Grumbine received as a revelation from the spiritual "Order of the White Rose" on the spirit side of life and which he also discovered and proved in himself as possible and practical.

Take Theosophy: it affords the initiated or inner circle in esoteric teaching, and we have received word from those who have taken this work that the System taught at "The College of Divine Sciences and Realization" by Mr. Grumbine is superior in many ways to the esoteric theosophical teaching. The language is far less Sanscritty and stuffed with orientalisms, while his methods are more scientific and practical and adapted to the western mind. One physician who took the System years ago, and went into Theosophy, returned years afterward to remark that Mr. Grumbine's System is the System par excellence. He was sorry he ever took any other System.

And so it can be said of New Thought, which is a rehash of Spiritualism, Theosophy and Divine Science without the integral advantages of either and with the ideal and blessings of all three lost in confusion of words, of personal theories and cults of different interest and value.

In reference to Spiritualism, we have only this to say: **What Spiritualists think Spiritualism is differs widely from what Spiritualism really is.** This is acknowledged by the very best teachers in the movement. But here in Mr. Grumbine's System is pure Spiritualism, presented in a way to appeal to the best in the ranks and the best in the world, to all who feel that Spiritualism is true, if we could only eliminate the bogus and the fraudulent, the mean, low, selfish and coarse out of the equation altho-

gether. And here in his System the way is shown to higher Spiritualism which is rapidly supplanting the low forms of it which have brought the movement into disrepute.

Mediumship is not condemned nor undervalued, but with a pure and enlightened character added to it becomes redeemed from its degeneracy. Those who cannot or do not feel led to unfold their fragmentary mediumship or who have failed, are shown how to unfold that which is better, and which still allows them to retain their consciousness, their will, their freedom, and yet function on the supernormal plane and receive sweet communion and comforting communications from their departed loved ones.

This is why we advise you to become our student and apply our System and reap now the spiritual benefits of so great and noble a knowledge which the System affords of the spirit and spiritual world, your place in it, your own immortality and the wisdom which your own unfolded inspiration and illumination will bring you.

Write to Mrs. J. C. F. Grumbine, Portland, <sup>7</sup>Oregon. (P. O. Box ~~2175~~ 208)



## **The Order of The White Rose Publications.**

**J. C. F. GRUMBINE, Founder-President**

Life Fellow of the Society of Science, Letters and Art, London, England

(INSTITUTED IN 1893)

"The Order of the White Rose" is an occult and mystic organization numbering many members in the new and old world. It is associated with a kindred organization on the spirit side of life. The Order on the Spirit side of life assists and co-operates with the members on this side in doing the work of the spirit, unfolding the psychical powers independently, consciously and with due regard to the free, sane, healthy and spiritual life of its members. Indeed, they render material, and spiritual help whenever necessary, and assist the earth members in attaining a high degree of development in Spiritual force and powers.

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