

CORRESPONDENCE CLASS COURSE
IN
YOGI PHILOSOPHY
AND
ORIENTAL OCCULTISM

THE FIRST LESSON: NOVEMBER 1903

THE SECOND LESSON: DECEMBER 1903

THE THIRD LESSON: JANUARY 1904

THE FOURTH LESSON: FEBRUARY 1904

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YOGI PHILOSOPHY.

NOTICE TO MEMBERS

This booklet contains the First, Second, Third, and Fourth Lessons together with the Meditations, Mantrams, Class Notes, etc., just as they appeared in the first edition of these respective lessons which were issued monthly, and bound separately. In printing this second edition of these back-numbers of the lessons, for the purpose of supplying new members, we have deemed it expedient to bind the four in one booklet, believing that this form would be more convenient than would four separate booklets. We make this explanation to prevent confusion and misunderstanding, and to assure the new members that they are receiving just what has been given to the original members of the Yogi Class. The future lessons will be issued separately, each month, on or about the fifteenth of the month.

THE YOGI PUBLICATION SOCIETY.

February 20, 1904.

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THE FIRST LESSON.

ON THE THRESHOLD.

IT IS with no ordinary feelings that we address ourselves to our students of the Yogi class of 1904. We see, as they perhaps do not, that to many of them this series of lessons will be as seed planted in fertile soil, which will in due time put forth sprouts which will force their way gradually into the sunlight of consciousness, where they will put forth leaves, blossom, and fruit. Many of the fragments of truth which will be presented to you will not be recognized by you at this time, but in years to come you will recognize the verity of the impressions which will be conveyed to you in these lessons, and then, and then only, will you make these truths your own.

We intend to speak to you just as if you were gathered before us in person, and as if we were standing before you in the flesh. We feel sure that the bond of sympathy between us will soon grow so strong and real that as you read our words you will feel our presence almost as strongly as if we were with you in person. We will be with you in spirit, and, according to our philosophy, the student who is in harmonious sympathy with his teachers really establishes a psychic connection with them, and is in consequence enabled to grasp the “spirit” of the teaching and to receive the benefit of the teachers’ thought in

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a degree impossible to one who merely reads the words in cold print.

We are sure that the members of the class of 1904 will get into harmony with each other, and with us, from the very start, and that we will obtain results that will surprise even ourselves, and that the term of the class will mark a wonderful spiritual growth and unfoldment for many of the class. This result would be impossible were the class composed of the general public, in which the adverse thought vibrations of many would counteract, or at least retard, the impelling force generated in the minds of those who are in sympathy with the work. But we will not have this obstacle to overcome, as the class has been recruited only from that class of students who are interested in the occult. The announcements sent out by us have been worded in such a way as to attract the attention only of those for whom they were intended. The mere sensation-hunters and the "faddists" have not been attracted by our call, while those for whom the call was intended have heard and have hastened to communicate with us. As the poet has sung: "Where I pass, all my children know me." The members of the class having been attracted to us, and we to them, will form a harmonious body working with us to the common end of self-improvement, growth, development, and unfoldment. The spirit of harmony and unity of purpose will do much for us, and the united thought of the class, coupled with our own, will be a tower of strength, and each student will receive the benefit of it, and will be strengthened and sustained thereby.

We will follow the system of instruction of the East, rather than that of the Western world. In the East, the teacher does not stop to "prove" each statement or theory as he makes or advances it; nor does he make a blackboard demonstration of spiritual truths; nor does he argue with his class or invite discussion. On the contrary, his teaching is authoritative, and he proceeds to deliver his message to his students as it was delivered to him, without stopping to see whether they all

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agree with him. He does not care whether his statements are accepted as truth by all, for he feels sure that those who are ready for the truth which he teaches will intuitively recognize it, and as for the others, if they are not prepared to receive the truth, no amount of argument will help matters. When a soul is ready for a spiritual truth, and that truth, or a part of it, is uttered in its presence or presented to its attention by means of writings, it will intuitively recognize and appropriate it. The Eastern teacher knows that much of his teaching is but the planting of seed, and that for every idea which the student grasps at first there will be a hundred which will come into the field of conscious recognition only after the lapse of time.

We do not mean that the Eastern teachers insist upon the student blindly accepting every truth that is presented to him. On the contrary, they instruct the pupil to accept as truth only that which he can prove for himself, as no truth is truth to one until he can prove it by his own experiments. But the student is taught that before many truths may be so proven he must develop and unfold. The teacher asks only that the student have confidence in him as a pointer-out of the way, and he says, in effect, to the student: "This is the way; enter upon it, and on the path you will find the things of which I have taught you; handle them, weigh them, measure them, taste them, and know for yourself. When you reach any point of the path you will know as much of it as did I or any other soul at that particular stage of the journey; but until you reach a particular point, you must either accept the statements of those who have gone before or reject the whole subject of that particular point. Accept nothing as final until you have proven it; but, if you are wise, you will profit by the advice and experience of those who have gone before. Every man must learn by experience, but men may serve others as pointers of the way. At each stage of the journey it will be found that those who have progressed a little further on the way have left signs and marks and guideposts for those who follow. The wise man will take advantage of these signs.

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I do not ask for blind faith, but only for confidence until you are able to demonstrate for yourselves the truths I am passing on to you, as they were passed on to me, by those who went before.

We ask the student to have patience. Many things which will appear dark to him at first will be made clear as we progress.

THE CONSTITUTION OF MAN.

Man is a far more complex being than is generally imagined. He has not only a body and a soul, but he is a spirit possessing a soul, which soul has several vehicles for expression, these several vehicles being of different degrees of density, the body being the lowest form of expression. These different vehicles manifest upon different "planes," such as the "physical plane," the "astral plane," etc., all of which will be explained as we proceed.

The real self is pure spirit—a spark of the divine fire. This spirit is encased within numerous sheaths, which prevent its full expression. As man advances in development, his consciousness passes from the lower planes to the higher, and he becomes more and more aware of his higher nature. The spirit contains within it all potentialities, and as man progresses he unfolds new powers, new qualities, into the light.

The Yogi philosophy teaches that man is composed of seven principles—is a sevenfold creature. The best way to think of man is to realize that the spirit is the real self, and that the lower principles are but confining sheaths. Man may manifest upon seven planes, that is, the highly developed man, as the majority of men of this age can manifest only upon the lower planes, the higher planes not having as yet been reached by them, although every man, no matter how undeveloped, possesses the seven principles potentially. The first five planes have been attained by many, the sixth by a few, the seventh by practically none of this race at this time.

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THE SEVEN PRINCIPLES OF MAN.

The seven principles of man, as known to the Yogi philosophy, are herewith stated, English terms being substituted for Sanscrit words, so far as may be:

7. *Spirit.*
6. *Spiritual-Mind.*
5. *Intellect.*
4. *Instinctive-Mind.*
3. *Prana, or Vital Force.*
2. *Astral Body.*
1. *Physical Body.*

We will briefly run over the general nature of each of these seven principles, that the student may understand future references to them; but we will defer our detailed treatment of the subject until later on in the lessons.

1. *The Physical Body.*

Of all the seven principles of man, the physical body is of course the most apparent. It is the lowest in the scale, and is the crudest manifestation of the man. But this does not mean that the physical should be despised or neglected. On the contrary, it is a most necessary principle for the growth of man in his present stage of development—the temple of the living Spirit—and it should be carefully tended and cared for in order to render it a more perfect instrument. We have but to look around us and see how the physical bodies of different men show the different degrees of development under mental control. It is a duty of each developed man to train his body to the highest degree of perfection in order that it may be used to advantage. The body should be kept in good health and condition and trained to obey the orders of the mind, rather than to rule the mind, as is so often the case. The care of the body, under the intelligent control of the mind, is an important branch of Yogi

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philosophy, and is known as "Hatha Yoga." We are preparing a little text-book upon "Hatha Yoga," which will soon be ready for the press, that will give the Yogi teachings upon this most important branch of self-development. The Yogi philosophy teaches that the physical body is built up of cells, each cell containing within it a miniature "life," which controls its action. These "lives" are really bits of intelligent mind of a certain degree of growth, which enable the cells to perform their work properly. These bits of intelligence are, of course, subordinate to the control of the central mind of the man, and will readily obey orders from headquarters, given either subconsciously or consciously. These cell intelligences manifest a perfect adaptation for their particular work. The selective action of the cells, extracting from the blood the nourishment needed and rejecting that which is not required, is an instance of this intelligence. The process of digestion, assimilation, etc., shows the intelligence of the cells, either separately or collectively in groups. The healing of wounds, the rush of the cells to the points where they are most needed, and hundreds of other examples known to the student of physiology, all mean to the Yogi student examples of the "life" within each atom. Each atom is to the Yogi a living thing, leading its own independent life. These atoms combine into groups for some end, and the group manifests a group-intelligence, as long as it remains a group; these groups again combining in turn, and forming bodies of a more complex nature, which serve as vehicles for higher forms of consciousness.

When death comes to the physical body the cells separate and scatter, and that which we call decay sets in. The force which has held the cells together is withdrawn, and it becomes free to go its own way and form new combinations. Some go into the body of the plants in the vicinity, and eventually find themselves again in the body of an animal; others remain in the organism of the plant; others remain in the ground for a time, but the life of the atom means incessant and constant change.

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As a leading writer has said: "Death is but an aspect of life, and the destruction of one material form is but a prelude to the building up of another."

We will not devote further space to the consideration of the physical, as that is a subject by itself, and, then, our students are no doubt anxious to be led into subjects with which they are not quite so familiar. So we will leave this first principle and pass on to the second, wishing, however, again to remind the student that the first step in Yogi development consists of the mastery of the physical body and its care and attention. We will have more to say of this subject before we are through with this course.

2. The Astral Body.

This second principle of man is not nearly so well known as its physical brother, although it is closely connected with the latter and is its exact counterpart in appearance. The astral body has been known to people in all ages, and has given rise to many superstitions and mysteries, owing to a lack of knowledge of its nature. It has been called the "ethereal body"; the "fluidic body"; the "double"; the "wraith"; the "Doppelganger," etc. It is composed of matter of a finer quality than that composing our physical bodies, but matter none the less. In order to give you a clearer idea of what we mean, we will call your attention to water, which manifests in several well-known forms. Water at a certain temperature is known as ice, a hard, solid substance; at a little higher temperature it assumes its best-known form, which we call "water"; at a still higher temperature it escapes in the form of a vapor which we call "steam," although the real steam is invisible to the human eye, and becomes apparent only when it mixes with the air and has its temperature lowered a little, when it becomes vapor visible to the eye, and which vapor we call "steam."

The astral body is the exact counterpart of the physical body and may be separated from it under certain circumstances.

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Ordinarily, conscious separation is a matter of considerable difficulty, but in persons of a certain degree of psychical development the astral body may be detached and often goes on long journeys. To the clairvoyant vision the astral body is seen looking exactly like its counterpart, the physical body, and united to it by a slender silken cord.

The astral body exists some time after the death of the person to whom it belongs, and under certain circumstances it is visible to living persons, and is called a "ghost." There are other means whereby the spirits of those who have passed on may become manifest, and the astral shell which is sometimes seen after it has been sloughed off by the soul which has passed on is in such cases nothing more than a corpse of finer matter than its physical counterpart. In such cases it is possessed of no life or intelligence, and is nothing more than a cloud seen in the sky bearing a resemblance to a human form. It is a shell, nothing more. The astral body of a dying person is sometimes projected by an earnest desire, and is at such times seen by friends and relatives with whom he is in sympathy. There are many cases of this kind on record, and the student probably is aware of occurrences of this kind. We will have more to say about the astral body and astral shells in other lessons in this course. We will have occasion to go into further detail when we reach the subject of the astral plane, and, in fact, the astral body will form a part of several lessons.

The astral body is invisible to the ordinary eye, but is readily perceived by those having clairvoyant power of a certain degree. Under certain circumstances the astral body of a living person may be seen by friends and others, the mental condition of the persons and the observer having much to do with the matter. Of course, the trained and developed occultist is able to project his astral body consciously, and may make it appear at will; but such powers are rare and are acquired only after a certain stage of development is reached.

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The adept sees the astral body rising from the physical body as the hour of death approaches. It is seen hovering over the physical body, to which it is bound by a slender thread. When the thread snaps the person is dead, and the soul passes on carrying with it the astral body, which in turn is discarded as the physical body has been before. It must be remembered that the astral body is merely a finer grade of matter, and that it is merely a vehicle for the soul, just as is the physical, and that both are discarded at the proper time. The astral body, like the physical, disintegrates after the death of the person, and persons of a psychic nature sometimes see the dissolving fragments around cemeteries, in the shape of violet light.

We are merely calling attention to the different vehicles of the soul of man, his seven principles, and we must hasten on to the next principle. We would like to speak to you of the interesting phenomenon of the ego leaving the physical body in the astral body while one is "asleep." We would like to tell you just what occurs during sleep, and how one may give orders to his astral self to gain certain information or to work out certain problems while he is wrapped in sleep, but that belongs to another phase of our subject, and we must pass on after merely whetting your appetite. We wish you to get these seven principles well fixed in your mind, so that you may be able to understand the terms when we use them later on.

3. Prana, or Vital Force.

We have said something of Prana in our little book, "The Science of Breath," which many of you have read. As we said in that book, Prana is universal energy, but in our consideration of it we will confine ourselves to that manifestation of Prana which we call vital force. This vital force is found in all forms of life—from the amœba to man—from the most elementary form of plant life to the highest form of animal life. Prana is all-pervading. It is found in all things having life, and as the occult philosophy teaches that life is in all things—in every

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atom—the apparent lifelessness of some things being only a lesser degree of manifestation, we may understand that Prana is everywhere, in everything. Prana is not the Ego, but is merely a form of energy used by the Ego in its material manifestation. When the Ego departs from the physical body, in what we call “death,” the Prana, being no longer under the control of the Ego, responds only to the orders of the individual atoms or their groups, which have formed the physical body, and as the physical body disintegrates and is resolved back to its original elements, each atom takes with it sufficient Prana to enable it to form new combinations, the unused Prana returning to the great universal storehouse from whence it came. Prana is in all forms of matter, and yet it is not matter—it is the energy or force which animates matter. We have gone into the matter of Prana in our little book previously referred to, and we do not wish to take up the students’ time in repeating what we said there.

But before taking up the next principle, we wish to direct the student’s attention to the fact that Prana is the force underlying magnetic healing, much of mental healing, absent treatment, etc. That which has been spoken of by many as human magnetism is really Prana.

In “Science of Breath,” we have given you directions for increasing the Prana in your system; distributing it over the body, strengthening each part and organ and stimulating every cell. It may be directed toward relieving pain in one’s self and others by sending to the affected part a supply of Prana extracted from the air. It may be projected to a distance so as to affect other persons. The thought of the projector sends forth and colors the Prana gathered for the purpose, and finds lodgment in the psychic organism of the patient. Like the Marconi waves it is invisible to the eye of man (with the exception of certain persons who have attained a high degree of clairvoyant power); it passes through intervening obstacles and seeks the person attuned to receive it.

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This transferring of Prana under the direction of the will is the underlying principle of thought transference, telepathy, etc. One may surround himself with an aura of Prana, colored with strong positive thought, which will enable him to resist the adverse thought waves of others, and which will enable him to live serene in an atmosphere of antagonistic and inharmonious thought.

We advise students to re-read that portion of "Science of Breath" which deals with the use of Prana. We purpose going into greater detail regarding this phase of the subject, during the course of these lessons, but "Science of Breath" gives a good fundamental idea of the nature of Prana and the methods of its use, and students will do well to refresh their minds on this subject.

We do not wish to weary you by this description of each of the seven principles, and we are aware that you are impatient to enter into the more interesting phases of the subject. But it is absolutely necessary that you obtain a clear idea of these seven principles, in order that you may understand that which follows, and to obviate the necessity of your being "sent back" to relearn the lesson which you have "skipped." We had this idea in mind when we started this class in November, 1903, instead of waiting until January, 1904, and we give you the November and December lessons as "good measure," so as to be able to reach the more interesting part of the subject by the January lesson.

We will leave the subject of Prana and will pass on to the next principle; but we trust that you will not leave this part of the lesson until you have acquired a clear idea of Prana and its qualities and uses. Study your "Science of Breath" until you understand something of Prana.

THE MENTAL PRINCIPLES.

The Western reader who has studied the writings of some of the recent Western psychologists will recognize in the

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Instinctive Mind certain attributes of the so-called "subjective" or "subconscious" minds spoken of so frequently by the said writers. These writers discovered in man these characteristics, as well as certain higher phases of the mind (coming from the Spiritual Mind), and without stopping to investigate further, they advanced a "new" theory that man is possessed of two minds, *i. e.*, the "objective" and "subjective," or as some have termed them, the "conscious" and "subconscious." This was all very well so far as it went, but these investigators set the "conscious" mind aside and bundled all the rest into their "subconscious" or "subjective" mind, ignoring the fact that they were mixing the highest and lowest qualities of mind and putting them in the same class, and leaving the middle quality by itself. The "subjective mind" and the "subconscious" theories are very confusing, as the student finds grouped together the most sublime flashes of genius and the silliest nothings of the man of low development, the mind of the latter being almost altogether "subjective."

To those who have read up on these theories, we would say that such reading will materially help them to understand the three mental principles of man, if they will remember that the "conscious" or "objective" mind corresponds very nearly with the "Intellect" principle in the Yogi philosophy; and that the lowest portions of the "subjective" or "subconscious" mind are what the Yogis term the "Instinctive Mind" principle; while the higher and sublime qualities, which the Western writers have noticed and have grouped with the lower qualities in forming their "subjective mind" and "subconscious mind" theories, is the "Spiritual Mind" principle of the Yogis, with the difference that the "Spiritual Mind" has additional properties and qualities of which these Western theorists have never dreamed. As we touch upon each of these three mental principles, you will see the points of resemblance and the points of difference between the Yogi teachings and the Western theories.

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We wish it distinctly understood, however, that we do not desire to detract from the praise justly earned by these Western investigators; in fact, the Yogis owe them a debt of gratitude for preparing the Western mind for the fuller teachings. The student who has read the works of the writers referred to will find it very much easier to grasp the idea of the three mental principles in man than if he had never heard of any division in the functioning of the mind of man. Our principal reason for calling attention to the mistake of the Western dual-mind theories was that to the mind of the Yogi it is painful to see that which he knows to be the highest manifestation of mind, that which is the seat of inspiration and flashes of genius, that which touches the pure Spirit (the Spiritual Mind), which is just beginning to awaken in men of development and growth—confused and confounded with and placed in the same class with the lowest mental principle (the Instinctive Mind) which, while most necessary and useful to man, under the direction of his higher principle is still something which is common to the most undeveloped man, even to the lower form of the animal kingdom—yea, even to the plant life. We trust that the student will free his mind of preconceived ideas on this important subject, and will listen to what we say before forming his final opinion. In our next lesson, we will go into detail regarding each of the three Mental Principles.

MEDITATION.

We will give the class a subject for meditation each month. The concentrated thought of the numerous students composing the class cannot help bringing about advantageous results in the direction of spiritual unfoldment and growth.

The student should endeavor to give a few minutes each day to silent meditation. He should find as quiet a place as possible, and then sit or lie in an easy position, relaxing every muscle of the body and calming the mind. Then when the proper conditions are observed he will experience that peculiar

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sensation of calmness and quiet which indicates that he is “entering the silence.” Then he should dwell upon the subject given for meditation and allow it to sink deep into his mind. At such times he will receive more or less inspiration from his Spiritual Mind, and will feel stronger and freer all day.

The subject to carry into the silence this month is the reality of the Ego—the “I.” The real “I” is not the body, but is the spirit principle. The real “I” is independent of the body, which is but a vehicle for its expression—it is indestructible and eternal. It cannot die or become annihilated. Do not think of the soul as a thing apart from you for YOU are the soul, and all the rest is transitory and changeable. Picture yourself, in your mind, as an entity independent of the body, and able to leave the body. Think of yourself as spirit, and of the body as a mere shell built for your convenience. During the period of meditation ignore the body entirely, and you will find that you will gradually awaken to a sense of the independent existence of the spiritual part of your nature and come to a realization of the real self.

MANTRAM.

A mantram is a word, phrase, or verse used by the Eastern people in order to concentrate upon an idea and to let it sink deep into the mind. It is similar to the “statements,” or “affirmations,” used by the Mental Scientists and others of the Western world.

The mantram for the month is a verse from a Western poet, Mr. Orr:

“Lord of a thousand worlds am I,
And I reign since time began;
And night and day, in cyclic sway,
Shall pass while their deeds I scan.
Yet time shall cease, ere I find release,
For I am the Soul of Man.”

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Commit this verse to memory, and repeat it often, letting the mind dwell upon the idea of immortality expressed so strongly, remembering always that YOU are the "I" referred to.

CLASS NOTES.

We are glad to announce that our call for the class has met with a great response. We think that by the time this lesson reaches you there will have been enrolled at least one thousand members, comprising students from every State and Territory, and several from abroad. This number will draw hundreds of others into the fold, and we feel sure that the class will soon be one of the strongest ever formed in this country. Persons of all shades of religious belief and opinion are with us, all working toward the common end of development, unfoldment, and growth. Speak to your friends about this movement and see whether you cannot interest one or more seekers after truth. But, remember, we want only those who feel drawn toward this subject; so please do not attempt to recruit the class with curiosity seekers and others of that kind. It requires money to publish these lessons and to pay the postage, but we would rather have a few earnest students than a large class of the undesirable kind. You may speak to those whom you believe to be interested in these subjects, but do not urge or persuade them to join. Merely sow the seed, and let the Law do the rest.



A number have taken advantage of our invitation to join the class and pay when they could, if they could not spare the money at the time. Several have already paid, writing us that the money had come to them in the most unexpected manner, and apparently in answer to the need. We think that this experience will also come to a number of those whom we have "trusted." When a confident, calm demand for aid in the direction of spiritual growth is made, the way seems to open out and the necessary means come. Do not trouble yourselves, dear students, about the small sum you owe us, and do not

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send us money which is really needed for other purposes. But when the sum comes into your hand in an unexpected manner, in such a way that it seems to have been sent you for just this purpose, then send it to us, and it will be used in paying the cost of printing and mailing these lessons. And don't feel uneasy about the indebtedness, for we are not afraid to "trust" those who feel hungry for that which we have to offer. We do not attract dishonest people to us, and the worthy man or woman who has not the ready money, and who asks us to wait, will find that the means to repay us will be soon forthcoming.

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On December 1, 1903, we remove the office of The Yogi Publication Society to Palmyra, New Jersey. Letters addressed to our former location will, of course, be forwarded to us, but kindly bear in mind our new address when writing us.

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Announcement of circles will be made in December lesson.

THE SECOND LESSON.

THE FOURTH AND FIFTH PRINCIPLES.

IN OUR First Lesson we called your attention briefly to the three lower principles of man—*i.e.*, (1) the physical body; (2) the astral body; (3) Prana, or vital force. We also led up to the subject of the mental principles, which form the fourth, fifth, and sixth, respectively, of the seven principles of man.

For convenience' sake, we will again enumerate the four higher principles:

(7) *Spirit.*

(6) *Spiritual mind.*

(5) *Intellect.*

(4) *Instinctive mind.*

This terminology is more or less unsatisfactory, but we adopt it in preference to the Sanscrit terms which prove so puzzling and elusive to the average Western student.

The three lower principles are the most material, and the atoms of which they are composed are, of course, indestructible, and go on forever in countless forms and aspects; but these principles, so far as the ego is concerned, are things merely to be used in connection with a particular earth-life, just as man

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uses clothing, heat, electricity, etc., and they form no part of his higher nature.

The four higher principles, on the contrary, go to make up the thinking part of man—the intelligent part, so to speak. Even the lowest of the four—the instinctive mind, goes to form the higher part of the man.

Those who have not considered the subject at all are apt to regard as absurd the suggestion that the mind of man functions on more than one plane. Students of psychology, however, have long recognized the varying phases of mentation, and many theories have been advanced to account for the same. Such students will find that the Yogi philosophy alone gives the key to the mystery. Those who have studied the dual-mind theories of certain Western writers will also find it easier to conceive of more than one plane of mentality.

At first sight it would seem that the conscious, reasoning part of man's mind did the most work—if, indeed, not all of it. But a little reflection will show us that the conscious, reasoning work of the mind is but a small fraction of its task. Man's mind functions on three planes of effort, each plane shading imperceptibly into the planes on either side of it—the one next higher or the one next lower. The student may think of the matter either as one mind functioning along three lines, or as three minds shading into each other; both views have more or less of the truth in them; the real truth is too complex to be considered in detail in an elementary lesson. The principal thing is to get the idea fixed in the mind—to form mental pegs upon which to hang future information. We will touch briefly upon the several "minds," or planes of mental effort, beginning with the lowest, the instinctive mind.

(4) *The Instinctive Mind.*

This plane of mentation we share in connection with the lower animals, in, at least, its lower forms. It is the first plane of mentation reached in the scale of evolution. Its lowest phases

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are along lines in which consciousness is scarcely evident, and it extends from this lowly place in the scale until it manifests a very high degree of consciousness in comparison with its lowest phases; in fact, when it begins to shade into the fifth principle, it is difficult to distinguish it from the lowest forms of the latter.

The first dawn of the instinctive mind may be seen even in the mineral kingdom, more particularly in crystals, etc. Then in the plant kingdom it grows more distinct and higher in the scale, some of the higher families of plants showing even a rudimentary form of consciousness. Then in the world of the lower animals are seen increasing manifestations of the instinctive mind, from the almost plant-like intelligence of the lower forms until we reach a degree almost equal to that of the lowest form of human life. Then, among men, we see it shading gradually into the fifth principle, the intellect, until in the highest form of man to-day we see the fifth principle, intellect, in control to a certain extent, and subordinating the fourth principle to it, either wisely or unwisely. But, remember this, that even the highest form of man carries about with him the fourth principle, the instinctive mind, and in varying degrees uses it, or is used by it. The instinctive mind is most useful to man in this stage of his development—he could not exist as a physical being without it, in fact—and he may make a most valuable servant of it if he understands it; but woe to him if he allows it to remain in control or to usurp prerogatives belonging to its higher brother. Now, right here we must call your attention to the fact that man is still a growing creature—he is not a finished product by any means. He has reached his present stage of growth after a toilsome journey; but it is merely sunrise yet, and the full day is far off. The fifth principle, the intellect, has unfolded to a certain degree, particularly in the more advanced men of to-day, but the unfoldment is merely beginning with many. Many men are but little more than animals, and their minds function almost entirely upon the instinctive plane. And all men of to-day, with the exceptions

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of a few very highly developed individuals, have need to be on guard lest the instinctive mind does not occasionally unduly assert its power over them, when they are off their guard.

The lowest phase of the work of the instinctive mind is akin to the same work manifesting in the plant kingdom. The work of our bodies is performed by this part of the mind. The constant work of repair, replacement, change, digestion, assimilation, elimination, etc., is being performed by this part of the mind, all below the plane of consciousness. The wondrous work of the body, in health and sickness, is faithfully carried on by this part of our minds, all without our conscious knowledge. The intelligent work of every organ, part, and cell of the body is under the superintendence of this part of the mind. Read in "Science of Breath" of the marvelous process of the circulation of the blood, its purification, etc., and realize, faintly, what a wonderful work is even this lowest phase of the instinctive mind. We will show more of its workings in our forthcoming work "Hatha Yoga," but any school physiology will give you a clear idea of what it does, although its writer does not tell the cause behind it. This part of the work of the instinctive mind is well performed in the lower animals, plants, and in man, until the latter begins to unfold a little intellect, when he often begins to meddle with the work properly belonging to this plane of the mind, and sends to it adverse suggestions, fear thoughts, etc. However, this trouble is but temporary, as, when the intellect unfolds a little farther, it sees the error into which it has fallen and proceeds to rectify the trouble and to prevent its recurrence.

But this is only a part of the province of the instinctive mind. As the animal progressed along the scale of evolution, certain things became necessary for its protection and well-being. It could not reason on these things, so that wonderful intelligence dwelling, subconsciously, in the instinctive mind unfolded until it was able to grasp the situation and meet it. It aroused the "fighting instinct" in the brute for its preservation, and this

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action of the instinctive mind, very good for its purpose and essential to the preservation of the life of the animal, is still with us and occasionally projects itself into our mentality with a surprising degree of strength. There is a great deal of the old animal fighting spirit in us yet, although we have managed to control it and to hold it in restraint, thanks to the light obtained from our unfolding higher faculties. The instinctive mind also taught the animal how to build its nests, how to migrate before approaching winter, how to hibernate, and thousands of other things well known to students of natural history. And it teaches us how to do the many things which we perform instinctively, as it also assumes tasks which we learn how to perform, by means of our intellect, and which we pass on to the instinctive mind, which afterward performs them automatically or nearly so. It is astonishing how many of our daily tasks are performed under the direction of our instinctive mind, subject merely to a casual supervision of the Intellect. When we learn to do things "by heart," we have really mastered them on the intellectual plane, and then passed them on to the instinctive plane of mentation. The woman with her sewing-machine, the man who runs his engine, the painter with his brush, all find the instinctive mind a good friend, in fact the intellect would soon tire if it had these every-day tasks to perform. Note the difference between learning to do a thing, and then doing it after it has been learned. These manifestations of the instinctive mind are of course among its higher phases, and are due largely to its contact with and blending with the unfolding intellect.

The instinctive mind is also the "habit" mind. The intellect (either that of the owner of the instinctive mind, or of some other man) passes on ideas to it, which it afterward faithfully carries out to the letter, unless corrected or given better instructions, or worse ones, by the intellect of some one.

The instinctive mind is a queer storehouse. It is full of things received from a variety of sources. It contains many things which it has received through heredity; other things which

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have unfolded within it, the seeds of which were sown at the time of the primal impulse which started life along the path; other things which it has received from the intellect, including suggestions from others, as well as thought-waves sent out from the minds of others, which have taken lodgment within its corridors. All sorts of foolishness as well as wisdom is there. We will deal with this phase of the subject in future lessons, under the head of Suggestion and Auto-Suggestion, Thought Power, etc.

Instinctive mind manifests varying degrees of consciousness, varying from almost absolute subconsciousness to the simple consciousness of the highest of the lower animals and the lower forms of man. Self-consciousness comes to man with the unfoldment of the intellect, and will be spoken of in its proper place. Cosmic or universal consciousness comes with the unfoldment of the spiritual mind and will be touched upon later on. This gradual growth of consciousness is a most interesting and important branch of the subject before us, and will be referred to, and spoken of, at different points in this course.

Before we pass on to the next principle, we must call your attention to the fact that the instinctive mind is the seat of the appetites, passions, desires, instincts, sensations, feelings, and emotions of the lower order, manifested in man as well as in the lower animals. There are of course higher ideas, emotions, aspirations, and desires, reaching the advanced man from the unfolding spiritual mind, but the animal desires, and the ordinary feelings, emotions, etc., belong to the instinctive mind. All the "feelings" belonging to our passional and emotional nature belong to this plane. All animal desires, such as hunger and thirst, sexual desires (on the physical plane); all passions, such as physical love, hatred, envy, malice, jealousy, revenge, are a part of it. The desire for the physical (unless as a means of reaching higher things), the longing for the material, all belong to this plane. The "lust of the flesh, the lust of the eyes, the pride

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of life," are on this plane. This principle is the most material of the three mental principles, and is the one which is apt to bind us the closest to the earth and earthly things. Remember, that we are not condemning material or "earthly" things—they are all right in their place; but man in his unfoldment grows to see these things as only a means to an end—only a step in the spiritual evolution. And with clearer vision he ceases to be bound too tightly to the material side of life, and, instead of regarding it as the end and aim of all things, sees that it is, at the best, only a means to a higher end.

Many of the "brute" instincts are still with us, and are much in evidence in undeveloped people. Occultists learn to curb and control these lower instincts, and to subordinate them to the higher mental ideals which open up to them. Be not discouraged, dear student, if you find much of the animal still within you. It is no sign of "badness," or evil; in fact the recognition of it by one is a sign that his unfoldment has begun, for, before, the same thing was there and not recognized for what it is, whereas now it is both seen and recognized. Knowledge is power: learn to know the remnants of the brute nature within you and become a tamer of wild beasts. The higher principles will always obtain the mastery, but patience, perseverance, and faith are required for the task. These "brute" things were all right in their time—the animal had need of them—they were "good" for the purpose intended, but now that man is reaching higher points on the path, he sees clearer and learns to subordinate the lower parts of himself to the higher. The lower instincts were not implanted in your nature by "the devil"; you came by them honestly. They came in the process of evolution as a proper and right thing, but have been largely outgrown and can now be left behind. So do not fear these inheritances from the past; you can put them aside or subordinate them to higher things as you journey along the path. Do not despise them, though you tread them under foot—they are the steps upon which you

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have reached your present high estate, and upon which you will attain still greater heights.

(5) *The Intellect.*

We now reach the mental principle which distinguishes man from the brute. The first four principles man shares in common with the lower forms of life, but when the fifth principle begins to unfold he has reached an important stage of the journey along the path of attainment. He feels his manhood manifesting within him.

Now, remember, that there is no violent change or marked transition from the consciousness of the fourth principle into that of the fifth. As we have before explained, these principles shade into each other, and blend as do the colors of the spectrum. As intellect unfolds, it illuminates faintly the fourth principle, and endows instinctive life with reason. Simple consciousness shades into self-consciousness. Before the fifth principle dawns fairly, the creature having the four principles well developed has passions but no reason; emotions but not intellect; desires but no rationalized will. It is the subject awaiting the monarch, the sleeper awaiting the magic touch of the one who has been sent to awaken him from the enchanter's deep sleep. It is the brute awaiting the coming of that which will transform it into a man.

In some of the lower animals, the fourth principle has attracted to itself the lowest shading of the fifth principle, and the animal manifests signs of a faint reasoning. On the other hand, in some of the lower forms of man—the Bushman, for example—the fourth principle has scarcely been perceptibly colored by the incoming fifth principle, and the “man” is scarcely more than a brute, in fact is more of a brute, mentally, than some of the higher domesticated animals, who, having been for many generations in close companionship with man, have been colored by his mental emanations.

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The first sign of the real unfoldment of the fifth principle, intellect, is the dawning of self-consciousness. In order more fully to understand this, let us consider what consciousness really is.

Among the lower animals there is very little of that which we call consciousness. The consciousness of the lower animal forms is but little more than mere sensation. Life in the early stages is almost automatic. The mentation is almost entirely along subconscious lines, and the mentation itself is only that which is concerned with the physical life of the animal—the satisfaction of its primitive wants. After a bit, this primitive consciousness developed into what psychologists term simple consciousness. Simple consciousness is an “awareness” of outside things—a perception and recognition of things other than the inner self. The conscious attention is turned outward. The animal, or low order of man, cannot think of his hopes and fears, his aspirations, his plans, his thoughts, and then compare them with the like thoughts of others of his kind. He cannot turn his gaze inward and speculate upon abstract things. He simply takes things for granted and asks no questions. He does not attempt to find solutions for questions within himself, for he is not aware that such questions exist.

With the advent of self-consciousness man begins to form a conception of the “I.” He begins to compare himself with others and to reason about it. He takes mental stock, and draws conclusions from what he finds in his mind. He begins to think for himself, to analyze, classify, separate, deduce, etc. As he progresses he begins to think out things for himself, and passes along new and fresh suggestions to his instinctive mind. He begins to rely upon his own mind, rather than blindly accepting that which emanates from the mind of others. He begins to create for himself, and is no longer a mere mental automaton.

And from a mere glimmering of conscious intelligence, there has grown the highest intelligence of to-day. A modern writer forcibly expresses the growth in the following words: “For some

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hundreds of years, upon the general plane of self-consciousness, an ascent, to the human eye gradually, but from the point of view of cosmic evolution rapid, has been made. In a race, large-brained, walking erect, gregarious, brutal, but king of all other brutes, man in appearance but not in fact, was from the highest simple-consciousness born the basic human faculty self-consciousness, and its twin language. From these and what went with these, through suffering, toil, and war; through bestiality, savagery, barbarism; through slavery, greed, effort; through conquests infinite, through defeats overwhelming, through struggle unending; through ages of aimless semi-brutal existence; through subsistence on berries and roots; through the use of the casually found stone or stick; through life in deep forests, with nuts and seeds, and on the shores of waters with mollusks, crustaceans, and fish for food; through that greatest, perhaps, of human victories, the domestication and subjugation of fire; through the invention and art of bow and arrow; through the taming of animals and the breaking of them to labor; through the long learning which led to the cultivation of the soil; through the adobe brick and the building of houses therefrom; through the smelting of metals and the slow birth of the arts which rest upon these; through the slow making of alphabets and the evolution of the written word; in short, through thousands of centuries of human life, of human aspiration, of human growth, sprang the world of men and women as it stands before us and within us to-day with all its achievements and possessions."

Self-consciousness is a thing easy to comprehend, but difficult to define. One writer has expressed it well when he says that without self-consciousness a creature may *know*; but only by the aid of self-consciousness is it possible for him to *know that he knows*.

And with this unfoldment of the intellect came the beginnings of all the wonderful achievements of the human mind of to-day. But great as are these achievements, these are

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as nothing to what is yet before the race. From victory on to victory will the intellect progress. In its unfoldment, as it begins to receive more and more light from the next highest principle, the spiritual mind, it will achieve things as yet undreamed of. And yet, poor mortal, remember, intellect is third from the highest in the scale on the principles of man. There are two principles as much higher than intellect, as intellect is higher than the principle below—instinctive mind. Do not make a God of intellect; do not allow the pride of intellect to blind you.

The importance of the awakening of self-consciousness may be more clearly recognized when we tell you that the occult doctrine is that once the self-consciousness is awakened into being, once the “I” has been felt and recognized, the real awakened life of the soul begins. We do not refer to the life that comes after the spiritual awakening—that is a still higher stage—but to the mental awakening of the soul to the “I” consciousness. This is the stage where the baby ego first begins its waking existence. Previous to that time it has slumbered on, alive but not conscious of itself, and now the time of labor pains and birth is at hand. The soul has to meet new conditions, and has many an obstacle to overcome before it reaches spiritual manhood. Many experiences will it undergo, many trials will it be forced to meet; but still the progress is, on and on and on.

At times there may be setbacks, and it may even seem to retrograde, but such obstacles are soon surmounted and the soul takes up its journey again. There is no real going backward on the path, and slow as the progress may seem, each of us is moving steadily forward.

We had hoped to be able to reach the subject of the sixth principle, spiritual mind, in this lesson, but we see that we have not sufficient space at our disposal, so we must defer that most interesting subject, as well as that of the seventh principle, spirit, until the next lesson. We are aware that our students are eager to press forward, and we are wasting as little time as possible on

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the way; but there are certain fundamental truths which must be clearly understood before we dare take another step.

There are a number of lessons to be drawn from the subjects of the instinctive mind and the intellect, and this is as good a place as any in which to consider them.

One of these lessons is that the awakening of intellect does not necessarily make the creature a better being, in the sense of being "good." While it is true that an unfolding principle or faculty will give an upward tendency to man, it is equally true that some men are so closely wrapped in the folds of the animal sheath—so steeped in the material side of things—that the awakened intellect only tends to give them increased powers to gratify their low desires and inclinations. Man, if he chooses, may excel the beasts in bestiality—he may descend to depths of which the beast would never have thought. The beast is governed solely by instinct, and his actions, so prompted, are perfectly natural and proper, and the animal is not blamed for following the impulses of its nature. But man, in whom intellect has unfolded, knows that it is contrary to his highest nature to descend to the level of the beasts—yea, lower by far. He adds to the brute desires the cunning and intelligence which have come to him, and deliberately prostitutes his higher principle to the task of carrying out the magnified animal propensities. Very few animals abuse their desires—it is left for some men to do so. The higher the degree of intellect unfolded in a man, the greater the depths of low passions, appetites, and desires possible to him. He actually creates new brute desires, or rather, builds edifices of his own upon the brute foundations. It is unnecessary for us to state that all occultists know that such a course will bring certain consequences in its train, which will result in the soul having to spend many weary years in retracing its steps over the backward road it has trodden. Its progress has been retarded, and it will be compelled to retravel the road to freedom, in common with the beast-like natures of undeveloped creatures whose proper state of the journey

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it is, having an additional burden in the shape of the horror of consciousness of its surroundings, whereas its companions have no such consciousness and consequently suffer not. If you can imagine a civilized, refined man having to live among Australian Bushmen for many years, with a full recollection of what he has lost, you may form a faint idea of the fate in store for one who deliberately sinks his high powers to the accomplishment of low ends and desires. But even for such a soul there is escape—in time.

Let your higher nature be on guard and refuse to be drawn back into the brute life which has been passed through. Keep your gaze upward, and let your motto be: "Forward." The brute nature may exert a pull downward, but the spiritual mind will give you a helping hand, and will sustain you if you but trust to it. The intellect is between the two, and may be influenced by either or both. Take your choice, oh, struggling soul. Your help is within you; look to it, and refuse to be dragged back into the mire of the animal mind. Manifest the "I" within you and be strong. You are an immortal soul, and are moving on and on and on to still greater things. Peace be yours.

MEDITATION.

Let the student give a few minutes each day to silent meditation, according to the instructions given in the First Lesson. The subject for students to carry with them into The Silence, this month, is that of the subjugating of the animal nature and impulses to those of the higher mind—the subduing of the beast by the MAN. The brute nature should be relegated to its own proper work of attending to the physical part of man, under control of the intellect, and should not be permitted to usurp the prerogatives of the higher and growing parts of man's nature. Picture to yourself the unfolding consciousness and mind-power, and also see the lower mental principle doing its work, but well in control of the higher parts of the mind. See yourself as master of yourself, and not as a mere

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slave to your lower passions and animal nature. See yourself as rising triumphant after a struggle with the lower nature. See yourself as master, and the lower nature as obedient to your will. Recognize that the “I” part of you is not resident in the lower part of your nature, but in the higher. Think of yourself as a tamer of the wild beast within you. See yourself as rising triumphant over the temptation to indulge in anger, malice, envy, hatred, jealousy, fear, and other manifestations of the lower nature. Form a mental picture of yourself as you hope to be—picture your ideal self—and you will unfold into the realization of your ideal. Success be yours—our helpful thought is with you—draw on us for mental help when in need of it.

MANTRAM.

A mantram is a word, phrase, or verse, used by the Eastern people in concentrating upon an idea and letting it sink deep into the mind. It is similar to the “affirmations” or statements of the Mental Scientists and other thinkers of the Western world. Constant repetition of a mantram impresses upon the mind the thought behind it—it is the die pressing into the wax.

The mantram for the month is the words “I AM MASTER OF MYSELF.” Commit these words to memory, and repeat them often, letting the mind dwell upon the thoughts given in our Meditation for this month. Remember always that the “I” is the highest part of you that has been awakened into consciousness, and should be master of the animal nature from which you have emerged to a great extent.

CIRCLES.

Our moving has delayed us somewhat in our work of arranging Circles for mutual development and help within the Class. But we have not been entirely idle, and have cleared the way to active Circle work in the future. We think by next month we will have many Circles in full operation. It is not necessary for students to write us regarding Circle work at this time. We

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cannot undertake the duty of answering letters of inquiry, and full particulars will be furnished from time to time.

We now have members in every State and Territory of the United States, and in England, Scotland, Ireland, Germany, France, Holland, Norway, Colombia, Australia, South Africa, Sweden, Switzerland, Costa Rica, Japan, India, British Guiana, British West Indies, Mexico, New Zealand, Italy, and other countries and parts of the world. We have a chain of thinking students, all working for their own advancement and for the mutual benefit of all their fellow students. Now let us proceed to help each other, and to receive the loving help of others. Let us give and receive. We are not dependent upon others for growth; but we are independent beings, interdependent upon each other.

The special time for sending out a helpful thought to our fellow students—and for receiving their helping thoughts—is upon the *even hour*. When the clock strikes any hour of the day or night, you may rest assured that some other member or members of the Class is sending out a thought of mutual help. And whenever the clock strikes and you have the time send out the thought of help to the others, and speak the Word for them. It will take but a moment, and you will receive in the same proportion that you send forth.

Speak the Word thus: *"I speak the Word of Strength for the Class, and for all mankind, and I bespeak the combined Word of the Class for myself."* You need pause only a moment in your ordinary tasks to so speak the Word, and you will feel an influx of renewed strength, happiness, and peace almost immediately. Speak the Word whenever you have an opportunity, but endeavor to observe the even hour so far as possible. Your teachers will join with you in this mutual help, and we are sure that the Class will receive an uplifting between now and the time the next lesson reaches them that will prove a thing of joy to them.

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We will be glad to hear from the Class regarding their Circle experiences, but will not be able to answer such letters, as our work is done by few, and there are many demands upon our time.

CLASS NOTES.

We regret that our moving has caused us to be late in issuing this lesson. It should have been in the mails on the fifteenth of December, whereas it will be at least two weeks later this month. We will, however, endeavor to get the January lesson out a little earlier, and by gaining a few days each month soon reach our promised date, the middle of each month. We thank our students for their forbearance, and ask them to bear gently with us until we get things running smoothly.



Our notice of last month regarding the forthcoming of money needed by students who wished to take these lessons, but who lacked the necessary cash, has been answered by a number of the "trusted" students, who, as we predicted, found the money coming to them from unexpected sources. We wish we had space to devote to the telling of some of the experiences of those who have remitted us the dollar which they had promised to "pay when I can." We repeat what we said last month, that the deserving and earnest student will find the necessary money coming to him to pay for his lessons. We believe this so thoroughly that we tell those who wish to join this Class and who have not the necessary dollar to spare to send in their Application Blank, marking across the back of it "I will pay when I can," and we give ourselves no concern about the result. We are willing to put into practice our beliefs, and we have full confidence in the operations of the law to carry this work through to a successful conclusion. We have had offers of financial assistance from friends who have the interest of the work at heart, but have declined same with thanks, as the Class

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work is self-supporting, and has been from the start, and will be to the end. We *know* this.



We print the announcement of our new book, "The Illumined Way," on the second cover page of this lesson. This book, written to explain "Light on the Path," is particularly interesting to those who are taking this Course, as the lessons make clear the hidden teachings of the book, and the book brings out points of the teachings. We heartily recommend this book to our students. You get it at half-price—and, if you do not like it, you can return it and have your money refunded. Price to members of Class only 12½ cents; regular retail price, 25 cents.

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THE THIRD LESSON.

THE SIXTH AND SEVENTH PRINCIPLES.

IN OUR Second Lesson we gave you a brief outline of the Fourth and Fifth Principles of Man, *i.e.*, (4) Instinctive Mind, and (5) Intellect. As we have told you before, man has passed through the Fourth Principle stage to its extreme, and has now passed on to a consciousness of the Fifth Principle, Intellect. Some of us have developed the Intellectual stage to a considerable extent (although we have practically conquered but a few square miles of the new territory of the mind, and there is still a great task before us), while other men seem to have a consciousness almost altogether within the borders of the Instinctive Mind, and have only a glimmering of Intellect. Not only is this true of the savage races, but many, very many of so-called “civilized” people have not learned to do their own thinking, and seem willing to allow others to do their thinking for them, they following certain leaders with the stupid habit of the sheep. But still the race is progressing, slowly but surely, and many are thinking now who never thought before—a greater number are refusing to take their thinking second-hand, and are insisting upon knowing for themselves.

When we consider that there are many men in whom the Fifth Principle, the Intellect, has scarcely unfolded, and that

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the race in general has taken but a few steps into the land of the Intellect, we begin to realize how difficult it is for any of us except the man or woman of exceptional spiritual unfoldment to comprehend even faintly the still higher Principles. It is something like a man born blind trying to comprehend light; or one born deaf endeavoring to form a mental concept of sound. One can only form an idea of something akin to his experiences. A man who has never tasted anything sweet cannot form an idea of sugar. Without experience or consciousness of a thing, our minds are unable to form a concept.

But nearly all of us who have been attracted to these lessons or who have attracted these lessons to us, have had experiences which will enable us to comprehend something of the Sixth Principle—have had glimmerings of consciousness which help us to understand something of the Spiritual Mind. A tendency toward the occult—the hunger of the soul for more light—are indications that the Sixth Principle, Spiritual Mind, is beginning to shade into our consciousness, and, although it may be ages before we awaken into full Spiritual Consciousness, we are still being influenced and helped by it. This spiritual unrest often causes us great discomfort, until we find ourselves on the right road to knowledge, and even thereafter we feel more or less unsatisfied by the few crumbs that drop to us from the table of Knowledge. But despair not, seekers after the Truth; these pains are but the travail of spiritual birth—great things are before you—take courage and fear not.

Toward the end of this lesson we will speak of the process of “Illumination” or Spiritual Consciousness, which has come, or is coming, to many of us, and what we have to say may throw light upon many experiences which have come to you, and for which you have heretofore had no explanation.

We will now take up the subject of the Sixth Principle, Spiritual Mind, which will be more or less plain to those who have had glimmerings of consciousness from this plane of the soul, but which will be full of “hard sayings” and “dark corners”

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to those who have not as yet reached this stage of unfoldment. The Seventh Principle, The Spirit, however, is beyond the comprehension of any except the few enlightened and highly developed souls, in and out of the body, who are as far above the ordinary man as the average enlightened man is above the Bushman. We can but pass on to you enough to give you a general intellectual idea of what is meant by "Spirit"—the consciousness of it is still far beyond the race in its present stage. It is well, however, to know of the existence of Spirit, as it helps us to understand something of the Spiritual Mind, which is Spirit's means of communication with the Intellectual consciousness. The comprehension of Spiritual Mind, however, opens up such a wonderful world of thought that we are satisfied to leave the understanding of Spirit until such time as we will grow into a consciousness of it.

(6) The Spiritual Mind.

The Sixth Principle, Spiritual Mind, has been styled by some writers "The Superconscious Mind," which term is a fairly good one, as it distinguishes between the lower Subconscious Mind or Instinctive Mind, the Conscious Mind or Intellect, and itself, which latter, while outside of the realm of ordinary human consciousness, is still a very different thing from the lower or Instinctive Mind.

While the actual existence of the Spiritual Mind has been made manifest to but a limited number of the human race, there are many who are becoming conscious of a higher "Something Within," which leads them up to higher and nobler thoughts, desires, aspirations, and deeds. And there is a still greater number who receive a faint glimmering of the light of the Spirit, and, though they know it not, are more or less influenced by it. In fact, the entire race receives some of its beneficent rays, although in some cases the light is so bedimmed by the dense material obstacles surrounding the man that his spiritual twilight is almost akin to the blackness of night. But man is ever

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unfolding, discarding sheath after sheath, and is slowly coming home. The light will eventually shine full upon all.

All that we consider good, noble, and great in the human mind emanates from the Spiritual Mind and is gradually unfolded into the ordinary consciousness. Some Eastern writers prefer the term “projected” as more correctly indicating the process whereby the ray of light is sent into the consciousness of the man who has not yet reached the superhuman stage of full Spiritual Consciousness. All that has come to man, in his evolution, which tends toward nobility, true religious feeling, kindness, humanity, justice, unselfish love, mercy, sympathy, etc., has come to him through his slowly unfolding Spiritual Mind. His love of God and his love of Man has come to him in this way. As the unfoldment goes on, his idea of Justice enlarges; he has more Compassion; his feeling of Human Brotherhood increases; his idea of Love grows; and he increases in all the qualities which men of all creeds pronounce “good,” and which may all be summed up as the practical attempt to live out the teachings of that great spiritual Master, when He enunciated that great truth (well understood by the occultists of all creeds, but so little understood by many who claim to be followers of Him), saying: “And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,” and “Thou shalt love thy neighbor as thyself.”

As man’s Spiritual Consciousness begins to unfold, he begins to have an abiding sense of the reality of the existence of the Supreme Power, and, growing along with it, he finds the sense of Human Brotherhood—of human relationship—gradually coming into consciousness. He does not get these things from his Instinctive Mind, nor does his Intellect make him *feel* them. Spiritual Mind does not run contrary to Intellect—it simply goes beyond Intellect. It passes down to the Intellect certain truths which it finds in its own regions of the mind, and Intellect reasons about them. But they do not originate with

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Intellect. Intellect is cold—Spiritual Consciousness is warm and alive with high feeling.

Man's growth toward a better and fuller idea of the Divine Power does not come from Intellect, although the latter reasons upon the impressions received and tries to form them into systems, creeds, cults, etc. Nor does the Intellect give us our growing sense of the relationship between man and man—the Brotherhood of Man. Let us tell you why man is kinder to his kind and to forms of life below him than ever before. It is not alone because the Intellect teaches him the value of kindness and love, for man does not become kind or loving by cold reasoning. On the contrary, he becomes kind and loving because there arise within him certain impulses and desires coming from some unknown place, which render it impossible for him to be otherwise without suffering discomfort and pain. These impulses are as real as other desires and impulses, and as man develops these impulses become more numerous and much stronger. Look at the world of a few hundred years ago, and look at it to-day, and see how much kinder and more loving we are than in those days. But do not boast of it, for we will seem as mere savages to those who follow us and who will wonder at our inhumanity to our brother-man from their point of view.

As man unfolds spiritually he feels his relationship to all mankind, and he begins to love his fellow-man more and more. It hurts him to see others suffering, and when it hurts him enough he tries to do something to remedy it. As time goes on and man develops, the terrible suffering which many human beings undergo to-day will be impossible, for the reason that the unfolding Spiritual Consciousness of the race will make the pain felt so severely by all that the race will not be able to stand it, and they will insist upon matters being remedied. From the inner recesses of the soul comes a protest against the following of the lower animal nature, and, although we may put it aside for a time, it will become more and more persistent, until we

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are forced to heed it. The old story of each person having two advisors, one at each ear, one whispering to him to follow the higher teachings and the other tempting him to pursue the lower path, is shown to be practically true by the occult teaching regarding the three mental principles. The Intellect represents the “I” consciousness of the average person. This “I” has on one side the Instinctive Mind sending him to the old desires of the former self—the impulses of the less developed life of the animal or lower man, which desires were all very well in lower stages of development, but which are unworthy of the growing man. On the other side is the Spiritual Mind, sending its unfolding impulses into the Intellect, and endeavoring to draw the consciousness up to itself—to aid in the man’s unfoldment and development, and to cause him to master and control his lower nature.

The struggle between the higher and lower natures has been noticed by all careful observers of the human mind and character, and many have been the theories advanced to account for it. In former times it was taught that man was being tempted by the devil on the one hand, and helped by a guardian angel on the other. But the truth is known to all occultists that the struggle is between the two elements of man’s nature, not exactly warring, but each following its own line of effort, and the “I” being torn and bruised in its efforts to adjust itself. The Ego is in a transition stage of consciousness, and the struggle is quite painful at times, but the growing man in time rises above the attraction of the lower nature, and dawning Spiritual Consciousness enables him to understand the true state of affairs, and aids him in asserting his mastery over the lower self and in assuming a positive attitude toward it, while at the same time he opens himself up to the light from the Spiritual Mind and holds himself in a negative attitude toward it, resisting not its power.

The Spiritual Mind is also the source of the “inspiration” which certain poets, painters, sculptors, writers, preachers,

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orators, and others have received in all times and which they receive to-day. This is the source from which the seer obtains his vision—the prophet his foresight. Many have concentrated themselves upon high ideals in their work, and have received rare knowledge from this source, and have attributed it to beings of another world—from angels, spirits, from God Himself; but all came from within—it was the voice of their Higher Self speaking to them. We do not mean to say that no communications come to man from other intelligences—far from this, we *know* that higher intelligences do often communicate with man through the channel of his Spiritual Mind—but much that man has attributed to outside intelligences has really come from himself. And man, by the development of his Spiritual Consciousness, may bring himself into a high relationship and contact with this higher part of his nature, and may thus become possessed of a knowledge of which the Intellect has not dared dream.

Certain high psychic powers are also open to man in this way, but such powers are rarely obtained by one until he has risen above the attractions of the lower part of his nature, for unless this were so man might use these high gifts for base purposes. It is only when man ceases to care for power for his personal use that power comes. Such is the Law.

When man learns of the existence of his Spiritual mind and begins to recognize its promptings and leadings, he strengthens his bond of communication with it, and consequently receives light of a greater brilliancy. When we learn to trust the Spirit, it responds by sending us more frequent flashes of illumination and enlightenment. As one unfolds in Spiritual Consciousness he relies more upon this Inner Voice, and is able more readily to distinguish it from impulses from the lower planes of the mind. He learns to follow Spirit's leadings and to allow it to lend him a guiding hand. Many of us have learned to know the reality of being "led by the Spirit." To those who have experienced this leading we need not say more, for they will recognize just what we mean. Those who have not as yet experienced it must wait

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until the time comes for them, for we cannot describe it, as there are no words to speak of these things which are beyond words.

Toward the close of this lesson we will give a brief outline of some of the phases of "Illumination" or awakening of Spiritual Consciousness, which has come to some of us and will come to all in this or future phases of their unfoldment. We must hasten on to a brief consideration of that which can only be faintly understood by any of us—the Seventh Principle—Spirit.

(7) *Spirit.*

How shall we approach this subject, which even the most advanced minds in the flesh to-day can but faintly comprehend? How can the finite express or comprehend the infinite? Spirit, man's Seventh Principle, is the Divine Spark—our most precious inheritance from the Divine Power—a ray from the Central Sun—the Real Self. Words cannot express it. Our minds fail to grasp it. It is the soul of the Soul. To understand it we must understand God, for Spirit is a drop from the Spirit Ocean—a grain of sand from the shores of the Infinite—a particle of the Sacred Flame. It is that something within us which is the cause of our evolution through all the weary ages. It was the first to be, and yet it will be the last to appear in full consciousness. When man arrives at a full consciousness of Spirit, he will be so much higher than man that such a being is at present inconceivable to the Intellect. Confined in many sheaths of matter, it has waited through the long and weary ages for even a faint recognition, and is content to wait for ages more until it is fully brought into consciousness. Man will ascend many steps of development—from man to archangel—before Spirit will fully claim its own. The Spirit is that within man which closest approaches the Center—is nearest to God. It is only in an occasional precious moment that we are aware of the existence of Spirit within us, and in such moments we are conscious of coming into the awful presence of the Unknown. These moments may come

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when one is engaged in deep religious thought—while reading a poem bearing a precious message from soul to soul—in some hour of affliction when all human aid has failed us and when human words seem but mockery—in a moment when all seems lost and we feel the necessity of a direct word from a being higher than ourselves. When these moments come they leave with us a peace which never afterward entirely escapes us, and we are ever after changed beings. In the moment of Illumination or the dawn of Spiritual Consciousness we also feel the real presence of the Spirit. In these moments we become conscious of our relationship with and connection with the Center of Life. Through the medium of the Spirit God reveals Himself to Man.

We cannot dwell longer on this subject—it overpowers one, and mere words seem too weak for use in connection with it. Those who have felt the impulses of the Spiritual Mind have been made faintly conscious of the abiding sense of the Spirit, although they cannot grasp its full significance. And those who have not experienced these things would not understand us if we wrote volumes of our imperfect and undeveloped conceptions of the subject. So we will pass on, trusting that we have awakened in your minds at least a faint desire to be brought into a closer communion and contact with this, the highest part of Self—Self itself. The Peace of the Spirit abide with you.

Illumination or Spiritual Consciousness.

With many, Spiritual Mind unfolds gradually and slowly, and, while one may feel a steady increase of spiritual knowledge and consciousness, he may not have experienced any marked and startling change. Others have had moments of what is known as “Illumination,” when they seemed lifted almost out of their normal state, and where they seemed to pass into a higher plane of consciousness or being, which left them more advanced than ever before, although they could not carry back into

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consciousness a clear recollection of what they had experienced while in the exalted state of mind. These experiences have come to many persons, in different forms and degrees, of all forms of religious beliefs, and have been generally associated with some feature of the particular religious belief entertained by the person experiencing the illumination. But advanced occultists recognize all of these experiences as differing forms of one and the same thing—the dawning of the Spiritual Consciousness—the unfoldment of the Spiritual Mind. Some writers have styled this experience “Cosmic Consciousness,” which is a very appropriate name, as the illumination, at least in its higher forms, brings one in touch with the whole of Life, making him feel a sense of kinship with all Life, high or low, great or small, “good” or “bad.”

These experiences, of course, vary materially according to the degree of unfoldment of the individual, his previous training, his temperament, etc., but certain characteristics are common to all. The most common feeling is that of possessing almost complete knowledge of all things—almost Omniscience. This feeling exists only for a moment, and leaves one at first in an agony of regret over what he has seen and lost. Another feeling commonly experienced is that of a certainty of immortality—a sense of actual *being*, and the certainty of having always been, and of being destined to always be. Another feeling is the total slipping away of all fear and the acquirement of a feeling of certainty, trust, and confidence, which is beyond the comprehension of those who have never experienced it. Then a feeling of love sweeps over one—a love which takes in all Life, from those near to one in the flesh to those at the farthest parts of the universe—from those whom we hold as pure and holy to those whom the world regards as vile, wicked, and utterly unworthy. All feelings of self-righteousness and condemnation seem to slip away, and one’s love, like the light of the sun, falls upon all alike, irrespective of their degree of development or “goodness.”

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To some these experiences have come as a deep, reverent mood or feeling, which took complete possession of them for a few moments or longer, while others have seemed in a dream and have become conscious of a spiritual uplifting accompanied with a sensation of being surrounded by a brilliant and all-pervading light or glow. To some certain truths have become manifest in the shape of symbols, the true meaning of which did not become apparent perhaps long afterward.

These experiences, when they have come to one, have left him in a new state of mind, and he has never been the same man afterward. Although the keenness of the recollection has worn off, there remains a certain memory which long afterward proves a source of comfort and strength to him, especially when he feels faint of faith and is shaken like a reed by the winds of conflicting opinions and speculations of the Intellect. The memory of such an experience is a source of renewed strength—a haven of refuge to which the weary soul flies for shelter from the outside world, which understands it not.

These experiences are usually also accompanied with a sense of intense joy; in fact, the word and thought "Joy" seems to be uppermost in the mind at the time. But it is a joy not of ordinary experience—it is something which cannot be dreamed of until after one has experienced it—it is a joy the recollection of which will cause the blood to tingle and the heart to throb whenever the mind reverts to the experience. As we have already said, there also comes a sense of a "knowing" of all things—an intellectual illumination impossible to describe.

From the writings of the ancient philosophers of all races, from the songs of the great poets of all peoples, from the preachings of the prophets of all religions and times we can gather traces of this illumination which has come to them—this unfoldment of the Spiritual Consciousness. We have not the space to enumerate these numerous instances. One has told of it in one way, the other in another; but all tell practically the same story. All who have experienced this illumination, even

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in a faint degree, recognize the like experience in the tale, song, or preaching of another, though centuries may roll between them. It is the song of the Soul, which when once heard is never forgotten. Though it be sounded by the crude instrument of the semibarbarous races or the finished instrument of the talented musician of to-day, its strains are plainly recognized. From Old Egypt comes the song—from India in all ages—from Ancient Greece and Rome—from the early Christian saint—from the Quaker Friend—from the Catholic monasteries—from the Mohammedan mosque—from the Chinese philosopher—from the legends of the American Indian hero-prophet—it is always the same strain, and it is swelling louder and louder, as many more are taking it up and adding their voices or the sounds of their instruments to the grand chorus.

That much-misunderstood Western poet, Walt Whitman, knew what he meant (and so do we) when he blurted out in uncouth verse his strange experiences. Read what he says—has it ever been better expressed?

"As in a swoon, one instant,
Another sun, ineffable, full dazzles me,
And all the orbs I knew, and brighter, unknown orbs,
One instant of the future land, Heaven's land."

And when he rouses himself from his ecstasy, he cries:

"I cannot be awake, for nothing looks to me as it did before,
Or else I am awake for the first time, and all before has
been a mean sleep."

And we must join with him when he expresses man's inability to describe intelligently this thing in these words:

"When I try to tell the best I find, I cannot;
My tongue is ineffectual on its pivots,

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My breath will not be obedient to its organs,
I become a dumb man."

May this great joy of Illumination be yours, dear students. And it will be yours when the proper time comes. When it comes do not be dismayed, and when it leaves you do not mourn its loss—it will come again. Live on, reaching ever upward toward your Real Self and opening up yourself to its influence. Be always willing to listen to the Voice of The Silence—willing always to respond to the touch of The Unseen Hand. In the little manual, "Light on the Path," you will find many things which will now perhaps seem plainer to you.

Do not fear again, for you have with you always the Real Self, which is a spark from the Divine Flame, and which will be as a lamp to your feet to show you the way.

Peace be unto you.

MEDITATION.

Let the student carry into The Silence this month the thought of Spirit in each of us, brooding silently, awaiting the time when it will unfold into full consciousness—dreaming of the day when man's consciousness will be able to grasp it—when man will be fully aware of his Real Self. In the mean time, Spirit sends to the awakened soul messages of good cheer and encouragement, by the medium of the Spiritual Mind, and will show forth a light to guide the steps of the one who will trust it, and who has awakened to an awareness of its existence. The mind cannot grasp the full significance of Spirit at this time, but, as we develop, our idea of it will unfold and grow. Spirit is eternal and unchangeable; but man's conception of it grows and changes as he advances. As we approach a great object, it seems to increase in size; but it is merely our changed point of view; the object remains the same. Let us carry into The Silence the beautiful lines of Edwin Arnold, from his "Song

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Celestial,” which is a translation of the great Hindu epic, the “Bhagavad-Gita”:

“Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless, remaineth the spirit forever;
Death hath not touched it at all, dead though the house of it seems.”

MANTRAM.

The mantram for the month is the first verse of Cardinal Newman’s hymn, “Lead, Kindly Light,” which contains the deepest spiritual truth, but which is only imperfectly understood by the majority of the thousands who sing it. We trust that what we have said of Spirit will help you better to comprehend the hidden beauties of this grand old hymn:

“Lead, kindly Light, amid the encircling gloom
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me.
Lead thou me on.”

CIRCLES.

We are hearing most encouraging reports from those who have joined in the Circle work as outlined in the last number of the Lesson. Many report that they are joining their fellow-students in sending out the Word of Strength. And many write of the benefits which they are receiving from joining in the combined thought-impulse. Remember the even hour! At that and other times your fellow-students are speaking the Word of Strength for you, and by joining with them you receive the help coming from sympathetic and harmonious minds. Send forth a loving thought for others, and you will receive in the

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same measure that you send forth. If you are in poor health, or are suffering from conditions which you desire improved or removed, you can best “treat” yourself by “treating” others so troubled. Much good will come from this Circle work. Speak the Word thus: *“I speak the Word of Strength for the Class, and for all mankind, and I bespeak the combined Word of the Class for myself.”*

CLASS NOTES.

As we promised, we are a little earlier in getting out this month, and will not be much behind the 15th in getting into the mails. Next month we hope to be doing even a little better.

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We have been somewhat delayed in getting our new book, “The Illumined Way, “ from the binders, but trust that all purchasers have received it by this time. Printers are mostly well-meaning people, but they have acquired the habit of making reckless promises; binders ditto. “All things come to him who waits,” but waiting grows rather monotonous sometimes.

✂ ✂ ✂

Our notice of “The Illumined Way,” as being a sequel to “Light on the Path,” has brought us many inquiries regarding the last-mentioned book. We would state that we consider “Light on the Path” to contain the highest form of occult spiritual teaching. Its meaning is veiled in poetic, mystic phrasing; but it is a book which, once read, will never be forgotten. Our edition of this little book is bound in leatherette, and retails for but *ten cents*—costing Class members but *five cents*, and we pay the postage. Not much profit in such sales; but many new people get the book. That’s the main thing.

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THE FOURTH LESSON.

THE HUMAN AURA.

IN OUR previous three lessons we called your attention briefly, in turn, to the Seven Principles of Man. The subject of the Constitution of Man, however, is incomplete without a reference to what occultists know as the Human Aura. This forms a most interesting part of the occult teachings, and reference to it is to be found in the occult writings and traditions of all races. Considerable misapprehension and confusion regarding the Human Aura have arisen, and the truth has been obscured by the various speculations and theories of some of the writers on the subject. This is not to be wondered at when we remember that the Aura is visible only to those of highly developed psychic power. Some possessing inferior sight, which has enabled them to see only certain of the grosser manifestations of the emanation constituting the Aura, have thought and taught that what they saw was all that could be seen; while the real truth is, that such people have seen but a part of the whole thing, the remainder being reserved for those of higher development.

Some teachers of late years have taught that the Aura was really the several principles of man, projecting beyond the space occupied by his physical body; but this is only true in the

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same sense that the light of the sun is a part of the sun—the rays of the electric light a part of the light—the heat radiating from a stove the heat contained within the stove—the odor of a flower the flower itself. The Aura is really an emanation of one or more of the seven principles of man—radiations sent forth from the principle itself—and not, strictly speaking, a part of the principle, except in the sense above referred to.

Each of the seven principles of which man is composed radiates energy which is visible to the developed psychic senses of certain of our race. This radiated energy is akin to the radiations known as the “X-Ray,” and like them is invisible to the human eye unless aided by something which the human eye does not ordinarily possess. Some of the grosser forms of the Aura are visible to those possessing a comparatively undeveloped grade of psychic power, while the higher forms become visible only as the psychic faculties develop in power. There are but comparatively few in the flesh to-day who have ever seen the Aura emanating from the sixth principle, the Spiritual Mind. And the Aura of the seventh principle, the Spirit, is visible only to those beings far higher in the scale than the human race as we know it. The Aura emanating from the lower five principles is seen by many of us who have developed psychic power, our clearness of vision and range of sight being determined by the particular state of development we have reached.

We will try to give our students a general idea of the Human Aura and a hasty outline of that which pertains to it in this lesson, but it will readily be seen that the subject is one that could not be exhausted in a volume of considerable size. It is a difficult matter to condense information of this nature, but we trust to be able to convey a fairly clear impression of the subject to those of our students who will follow us closely.

As we have already stated, each principle radiates energy which, combining, constitutes what is known as the Human Aura. The Aura of each principle, if the other principles be

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removed, would occupy the same space as that filled by the Aura of all or any of the other principles. In other words, the several Auras of the different principles interpenetrate each other, and, being of different rates of vibration, do not interfere one with the other. When we speak of The Aura, we mean the entire Aura of the man, visible to one of psychic sight. When we speak of the Aura emanating from any particular principle, we distinctly refer to the principle.

The grossest form of the human Aura is, of course, that emanating from the physical body. This is sometimes spoken of as the "Health Aura," as it is a sure indication of the state of the physical health of the person from whose body it radiates. Like all other forms of the Aura, it extends from the body to a distance of two to three feet, depending upon certain circumstances which need not be mentioned at this place. Like all other forms of the Aura, it is oval or egg-shaped. (This shape common to the several manifestations of the Aura has caused some writers to refer to it as the "Auric Egg.") The physical Aura is practically colorless (or possibly almost a bluish-white, resembling the color of clear water), but possessing a peculiar feature not possessed by the other manifestations of Aura, inasmuch as to the psychic vision it appears to be "streaked" by numerous fine lines extending like stiff bristles from the body outward. In normal health and vitality these "bristles" stand out stiffly, while in cases of impaired vitality or poor health they droop like the soft hair on an animal, and in some cases present the appearance of a ruffled coat of hair, the several "hairs" standing out in all directions, tangled, twisted, and curled. This phenomenon is occasioned by the current of prana energizing the body to a greater or lesser extent, the healthy body having the normal supply of prana, while the diseased or weak body suffers from an insufficient supply. This physical Aura is seen by many having a very limited degree of psychic sight and to whom the higher forms of Aura are invisible. To the developed psychic it is sometimes difficult to distinguish,

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owing to its being obscured by the colors in the higher forms of Aura, the psychic, in order to observe it, being compelled to inhibit the impressions of the higher forms of Aura and to admit only the vibration of the particular form of Aura which he wishes to observe. Particles detached from the physical Aura remain around the spot or place where the person has been, and a strongly developed sense found in dogs and other animals enables them to follow up the "scent" of the person or animal they are tracking.

The Aura emanating from the second principle, or Astral Body, is, like the principle itself, of a vapor-like appearance and color, having a resemblance to steam just before it dissolves and disappears from sight. It is difficult to distinguish when it is intermingled with the other forms of Aura, but when the astral body is seen apart from the physical body its Aura may be perceived, particularly if the observer is not open to the vibrations from the principles sending forth Auras of various colors. Those of our readers who have ever seen an astral form, or what is commonly called a "ghost" of high or low degree, will probably remember having seen a cloudy egg-shape vapor surrounding the more distinct figure of the astral form. This faint, vapor-like, oval cloud was the astral Aura. It, of course, becomes visible to one to whom an astral form "materializes."

The Aura of the third principle, or Prana, is difficult to describe except to those who have seen the "X-Ray." It looks something like a vapory cloud of the color and appearance of an electric spark. In fact, all manifestations of Prana resemble electric light or sparks. Prana has a faint rosy tint when it is in or near the body, but loses this hue as it gets a few inches away. Persons of psychic sight see plainly the spark-like particles of Prana being shaken from the finger-tips of persons giving so-called "magnetic treatments" or making mesmeric passes. It may also be seen by many persons who make no claims of psychic sight, to whom it appears like heated air arising from a stove or from the heated ground, that is to say, as a

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colorless something pulsating and vibrating. This pranic Aura is sometimes drawn away from a healthy strong person by a weak person who is lacking in vitality and who draws away from the strong one that which is needed by the weak one. In cases of this kind, the person drawn upon without his consent will experience a feeling of languor and lassitude after being in the company of the person who has absorbed a share of his vitality. In "Science of Breath," on page 76, under the head "(2) Forming an Aura," we have given a method whereby one may render himself immune to this form of vampirism, conscious or unconscious. This method, while given in the book for another purpose, is equally efficacious in this instance. A stronger effect may be produced by forming a mental image of an Auric shell through which no force can escape or no outside influence enter without one's own consent. One may in this way also guard himself against infection from sources which might seriously affect him unless so protected. The pranic Aura is also poured out in mesmeric passes or psychic "treatments" of the sick, but in such cases the trained operator regulates the flow and takes the trouble to replenish the supply of prana within his system, which will generate and emanate a constant flow of pranic Aura. We need not dwell upon these points, as they are fully described in "Science of Breath," which book will be read with a new light by the student who reads and thinks over what we have said about this feature of the Human Aura. The little book in question was written for the general public, who, while they will receive much benefit from it, cannot read from it the meaning which becomes perfectly clear to the student as he passes from stage to stage of these lessons. The little book, simple and unpretentious as it is, has many things hidden away in it which may only be read by the one who is able to understand. The student is advised to re-read the little book from time to time and notice how many things he finds in it which he never before discovered.

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We now approach the most interesting features concerning the Human Aura, and we think that some of the facts to be stated in this lesson will be a revelation even to many who are perfectly familiar with the three manifestations of the Aura which we have just mentioned. Some may doubt many of the statements which will be made, but we beg to say to such people that they have the means at their disposal to develop and unfold psychic powers of a sufficient degree to see these things for themselves as thousands of others before them have done. Nothing of the occult teachings need remain hidden to any one who doubts. Every one may enter the occult world for himself—providing he pays the price of attainment, which price is not of gold or silver, but of the renunciation of the lower self and the devotion to that which is highest in man. Some, it is true, break into the psychic world without having fitted and purified themselves by the proper methods, but to such the acquired faculties are a curse rather than a blessing, and such are compelled to retrace their steps with much suffering until they enter in by the right door, the key of which is readily found by all who seek for it in the proper spirit.

To return to the higher manifestations of the Human Aura, we again call your attention to the fact that the Aura is seen by the psychic observer as a luminous cloud, nearly oval in shape, extending from two feet to three feet in all directions from the body. It does not terminate abruptly, but gradually fades into faintness until it disappears entirely. It really extends quite a distance beyond its visible point. It presents the appearance of a luminous cloud of constantly shifting colors, certain colors, however, being predominant in each person, from reasons which we will consider in a few moments. These colors originate from certain mental states of the person whom the Aura surrounds. Each thought, emotion, or feeling is manifested by a certain shade or combination of colors belonging to that particular thought, emotion, or feeling, which color or colors manifest themselves in the Aura of that particular mental

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principle in which the thought, emotion, or feeling naturally originates, and are of course visible to the observer studying the composite Aura of the thinker. The developed psychic may read the thoughts of a person as he can the pages of an open book, providing he understands the language of the Auric colors, which, of course, all developed occultists do, although the person who stumbles accidentally into the psychic world on rare occasions will see nothing but the reflection of wonderful colors appearing in a luminous cloud, the meaning of which is not known to him.

We think it better, before proceeding further, to give you a general idea of these Auric colors, and the thought, feeling, or emotion to which each belongs. These colors shade and blend into thousands of combinations, but the following table will perhaps give you a fair idea of the subject, and will enable you more readily to understand what we will say a little later on in this lesson.

Auric Colors and Their Meanings.

Black represents hatred, malice, revenge, and similar feelings.

Gray, of a bright shade, represents selfishness.

Gray, of a peculiar shade (almost that of a corpse), represents fear and terror.

Gray, of a dark shade, represents depression and melancholy.

Green, of a dirty shade, represents jealousy. If much anger is mingled with the jealousy, it will appear as red flashes on the green background.

Green, of almost a slate-color shade, represents low deceit.

Green, of a peculiar bright shade, represents tolerance to the opinions and beliefs of others, easy adjustment to changing conditions, adaptability, tact, politeness, worldly wisdom, etc., and qualities which some might possibly consider "refined deceit."

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Red, of a shade resembling the dull flame when it bursts out of a burning building, mingled with the smoke, represents sensuality and the animal passions.

Red, seen in the shape of bright-red flashes resembling the lightning flash in shape, indicates anger. These are usually shown on a black background in the case of anger arising from hatred or malice, but in cases of anger arising from jealousy they appear on a greenish background. Anger arising from indignation or defense of a supposed "right," lacks these backgrounds, and usually shows as red flashes independent of a background.

Crimson represents love, varying in shade according to the character of the passion. A gross sensual love will be a dull and heavy crimson, while one mixed with higher feelings will appear in lighter and more pleasing shades. A very high form of love shows a color almost approaching a beautiful rose color.

Brown, of a reddish tinge, represents avarice and greed.

Orange, of a bright shade, represents pride and ambition.

Yellow, in its various shades, represents intellectual power. If the intellect contents itself with things of a low order, the shade is a dark, dull yellow; and as the field of the intellect rises to higher levels, the color grows brighter and clearer, a beautiful golden yellow betokening great intellectual attainment, broad and brilliant reasoning, etc.

Blue, of a dark shade, represents religious thought, emotion, and feeling. This color, however, varies in clearness according to the degree of unselfishness manifest in the religious conception. The shades and degrees of clearness vary from a dull indigo to a beautiful rich violet, the latter representing the highest religious feeling.

Light Blue, of a peculiarly clear and luminous shade, represents spirituality. Some of the higher degrees of spirituality observed in ordinary mankind show themselves in this shade of blue filled with luminous bright points, sparkling and twinkling like stars on a clear winter night.

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The student will remember that these colors form endless combinations and blendings, and show themselves in greatly varying degrees of brightness and size, all of which have meanings to the developed occultist.

In addition to the colors mentioned above, there are several others for which we have no names, as they are outside of the colors visible in the spectrum, and consequently science, not being able to perceive them, has not thought it necessary to bestow definite names upon them, although theoretically they are known to exist. Science tells us that there exist what are known as “ultra-violet” rays and “ultra-red” rays, neither of which can be followed by the human eye, even with the aid of mechanical appliances, the vibrations being beyond our senses. These two “ultra” colors (and several others unknown to science) are known to occultists and may be seen by the person of a certain degree of psychic power. The significance of this statement may be more fully grasped when we state that when seen in the Human Aura either of these “ultra” colors indicates psychic development, the degree of intensity depending upon the degree of development. Another remarkable fact, to those who have not thought of the matter, is that the “ultra-violet” color in the Aura indicates psychic development when used on a high and unselfish plane, while “the ultra-red” color, when seen in the Human Aura, indicates that the person has psychic development, but is using the same for selfish and unworthy purposes—“black magic,” in fact. The “ultra-violet” rays lie just outside of one extreme of the visible spectrum known to science, while the “ultra-red” rays lie just beyond the other extreme. The vibrations of the first are too high for the ordinary human eye to sense, while the second consists of vibrations as much too low as the first is too high. And the real difference between the two forms of psychic power is as great as is indicated by the respective positions of these two “ultra” colors. In addition to the two “ultra” colors just alluded to, there is another which is invisible to the ordinary sight—the *true* primary yellow, which

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is indicative of the Spiritual Illumination and which is faintly seen around the heads of the spiritually great. The color which we are taught is characteristic of the seventh principle, Spirit, is said to be of pure white light, of a peculiar brilliancy, the like of which has never been seen by human eyes—in fact, the very existence of *absolute* “white light” is denied by Western science.

The Aura emanating from the Instinctive Mind consists principally of the heavier and duller shades. In sleep, when the mind is quiet, there appears chiefly a certain dull red, which indicates that the Instinctive Mind is merely performing the animal functions of the body. This shade, of course, is always apparent, but during the waking hours is often obscured by the brighter shades of the passing thoughts, emotions, or feelings.

Right here it would be well to state that even when the mind is calm there hover in the Aura the shades indicative of the predominant tendencies of the man, so that his stage of advancement and development as well as his “tastes” and other features of his personality may be easily distinguished. When the mind is swept by a strong passion, feeling, or emotion, the entire Aura seems to be colored by the particular shade or shades representing it. For instance, a violent fit of anger causes the whole Aura to show bright red flashes upon a black background, almost eclipsing the other colors. This state lasts for a longer or shorter time, according to the strength of the passion. If people could but have a glimpse of the Human Aura when so colored, they would become so horrified at the dreadful sight that they would never again permit themselves to fly into a rage—it resembles the flames and smoke of the “pit” which is referred to in certain orthodox churches, and, in fact, the human mind in such a condition becomes a veritable hell temporarily. A strong wave of love sweeping over the mind will cause the entire Aura to show crimson, the shade depending upon the character of the passion. Likewise, a burst of religious feeling will bestow upon the entire Aura a blue tinge, as explained in the table of colors. In short, a strong

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emotion, feeling, or passion causes the entire Aura to take on its color while the feeling lasts. You will see from what we have said that there are two aspects to the color feature of the Aura; the first depending upon the predominant thoughts habitually manifesting in the mind of the person; the second depending upon the particular feeling, emotion, or passion (if any) being manifested at the particular time. The passing color disappears when the feeling dies away, although a feeling, passion, or emotion repeatedly manifested shows itself in time upon the habitual Auric color. The habitual color shown in the Aura, of course, changes gradually from time to time as the character of the person improves or changes. The habitual colors shown indicate the "general character" of the person; the passing colors show what feeling, emotion, or passion (if any) is dominating him at that particular time.

The student who has read the preceding lessons will realize readily that as the man develops and unfolds he becomes less and less the prey of passing passions, emotions, or feelings emanating from the Instinctive Mind, and that Intellect, and then Spiritual Mind, manifest themselves instead of lying dormant in a latent condition. Remembering this, he will readily see how great a difference there must be between the Aura of an undeveloped man and that of the developed man. The one is a mass of dull, heavy, gross colors, the entire mass being frequently flooded by the color of some passing emotion, feeling, or passion. The other shows the higher colors and is very much clearer, being but little disturbed by feelings, emotions, and passions, all of which have been brought largely under the control of the will.

The man who has Intellect well developed shows an Aura flooded with the beautiful golden yellow betokening intellectuality. This color in such cases is particularly apparent in the upper part of the Aura, surrounding the head and shoulders of the man, the more animal colors sinking to the lower part of the Aura. Read the remarks under the head

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of "Yellow" in the color table in this lesson. When the man's Intellect has absorbed the idea of spirituality and devotes itself to the acquirement of spiritual power, development, and unfoldment, this yellow will show around its edges a light blue of a peculiarly clear and luminous shade. This peculiar light blue is indicative of what is generally called "spirituality," but which is simply "intellectual-spirituality," if you will pardon the use of the somewhat paradoxical term—it is not the same thing as Spiritual Mind, but is merely Intellect impregnated by Spiritual Mind, to use another poor term. In some cases of a high development of this intellectual state, the luminous light blue shows as a broad fringe around the golden yellow of the Intellect, the fringe or border often being larger than the center itself, and in addition, in special cases, the light blue is filled with brilliant luminous points, sparkling and twinkling like stars on a clear winter night. These bright points indicate that the color of the Aura of the Spiritual Mind is asserting itself, and shows that Spiritual Consciousness has either been made momentarily evident to the man or is about to be made so in the near future. This is a point upon which much confusion has arisen in the minds of students and even teachers of occultism. The next paragraph will also have some bearing upon the matter.

The Aura emanating from the Spiritual Mind, or sixth principle, bears the color of the *true* primary yellow, which is invisible to ordinary sight and which cannot be reproduced artificially by man. It centers around the head of the spiritually illumined, and at times produces a peculiar glow which can even be seen by undeveloped people. This is particularly true when the spiritually developed person is engaged in earnest discourse or teaching, at which times his countenance seems fairly to glow and to possess a luminosity of a peculiar kind. The nimbus shown in pictures of the great spiritual leaders of the race is the result of a tradition arising from a fact actually experienced by the early followers of such leaders. The "halo" or "glory" shown on pictures arises from the same fact. When we

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again look upon Hoffman's wonderful picture, "Gethsemane," we will experience a new understanding of the mystic glow around the head of the great spiritual Teacher whose deep and true teachings have been obscured from the minds of many of those who claim His name, by reason of the ignorance of the generations of teachers who have lived since His death, but whose teachings are a living truth to occultists of all races, lands, and outward apparent differences of belief.

Of the Aura of the seventh principle, Spirit, we can say but little, and that little has been handed down to us by tradition. We are told that it consists of a "pure white" light, something unknown to science. No man among us has ever seen this light and none of us ever will (in this stage of development). The sight of this wonderful effulgence is reserved for beings far higher in the scale than are we, but who were once mortals like unto us, and like whom we shall in due time be. "We are Sons of God, and it doth not yet appear what we shall be"; but we are on The Path, and Those who have gone before send back cheering messages to us. After long ages we are going home.

MEDITATION.

The subject for silent meditation this month, according to instructions given in First Lesson, is the forming of a mental aura worthy of your Higher Self—the showing forth of the colors representing the higher phases of the mind and the dawning of Spiritual Consciousness—the prohibition of the dark, murky shades emanating from unworthy feelings, emotions, and passions. Picture yourself as surrounded with an aura of Health, Happiness, and Strength, with the auric cloud radiating bright, luminous colors indicative of the bright, cheerful, and happy mind, the pure heart, the developed soul. Carry this picture in your mind, and you will do much toward developing within you the qualities and conditions you desire.

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MANTRAM.

The mantram for the month is: "I RADIATE THOUGHT WAVES OF THE KIND I DESIRE TO RECEIVE FROM OTHERS" This mantram conveys a mighty occult truth, and, if conscientiously repeated and lived up to, will enable you to make rapid progress in development and attainment. Give and you will receive—measure for measure—kind for kind—color for color. Your thought waves extend far beyond the visible aura, and affect others, and draw to you the thoughts of others corresponding in character and quality with those sent out by you. Thought is a living force—use it wisely.

CLASS NOTES.

The Class membership is steadily increasing, and the liveliest interest is being manifested by the majority of our members. Many have reported great benefits in the way of a clearer and fuller understanding of the great truths underlying the occult teachings, and not a few have written us, telling of manifestations indicating the attainment of higher steps upon the ladder of Attainment. We feel certain that as the Class work progresses there will be many more cases of this kind. Do not imagine that what the lessons have contained so far can give you an idea of what we have in store for you. We intend leading you on by easy steps from the simple to the complex—by steps so nicely graded that you will not feel the fatigue of climbing—and you will not realize how far you have progressed until some day you will stop and look behind, when you will begin to understand how far advanced you are compared to the point from whence you started. To those who may have felt that our teaching is too elementary, we wish to say that we have deemed it proper to commence at the beginning, in order that the elementary principles be well understood and that we may not have to retrace our steps. If these lessons are merely going over familiar ground to you, study them as if you had never seen them before—you will find that this course will fix the first principles

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in your minds in a new way. These lessons are being given you in a manner approved of by some who know what they are doing, and if they come your way rest assured that they contain something for YOU, no matter how much you have previously studied nor how much you have attained. We do not intend these lessons to be so “profound” as to be over the heads of the beginner, and yet we know that they contain truths worthy of the attention of the most advanced student, but worded so simply and plainly that a child can understand them. We are doing kindergarten work; but despise not the lesson, for we are indeed “all little children in the Kindergarten of God” And if you are but a beginner, be not discouraged, for great things are ahead of you—you will not be forced unduly, but as your mind opens to receive higher truths they will be given you. We urge upon all students to re-read the back lessons, as by so doing they will see new features of the subject opening up before them, and will besides be more firmly impressing upon their minds the fundamental principles of the occult teachings. Without the simple we cannot understand the complex. If you master the truths taught in the first three lessons, you will have a key which will unlock much of the occult writings which have heretofore been closed doors to you. Get the idea of the three mental principles fixed firmly in your mind, and you will have in your hand the loose end of the great ball of occult knowledge. Unwind the ball at your pleasure thereafter.



Our new book, “Hatha Yoga,” is not yet ready for the press, so please do not order it until you see a notice of its publication. We do not care to be burdened with bookkeeping.



We have decided to publish nothing except the works of Yogi Ramacharaka hereafter (always excepting “Light on the Path”), and consequently intend disposing of our stock of the “Illumined Way” at “closing-out” prices until they are all sold. We will sell the remainder of our stock of this book to Class

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Members at TEN CENTS per copy (postpaid) until the edition is exhausted. After they are all sold we will not be able to supply them at any price. These books cost us nearly this price to print—so take advantage of the bargain while it lasts. If you have friends who would like a copy of it, send us TWENTY-FIVE CENTS, and we will send you THREE copies (postpaid).



If you think that you could interest a few friends in the matter of forming a little local circle, write us for a copy of the "CIRCLE OFFER," and see what we have in store for you. If you think you can interest worthy friends and acquaintances in other places in our Class work and books, we have an offer to make you which will be well worth your while to read. If you wish to know more about it, write us for our "PROGRESSIVE AGENCY PLAN." These offers are open only to Class Members.

SOMETHING ABOUT THE YOGI SOCIETY'S WORK

The Yogi Publication Society's plans for the immediate future, contemplate the publishing of a series of unique and valuable works on THE HINDU-YOGI PHILOSOPHY, in all its phases, from the physical plane on to the mental, psychical and spiritual planes of manifestation. The series will be written by YOGI RAMACHARAKA, a student and writer who is renowned for the profundity of his thought, the clearness of his mental vision, the depth of his spiritual knowledge, and his remarkable simplicity and plainness of style. "THE HINDU-YOGI SCIENCE OF BREATH" is the first of the series, and the others will be published at the earliest possible moment. The series will cover the entire field of ORIENTAL OCCULTISM, in all its branches. The books will be written in a plain, practical style, and the most profound truths will be presented in good, plain, English words, so that the youngest student may easily understand them. Sanscrit words and terms will be almost entirely dispensed with, as we consider that the English language is sufficiently rich to express the most subtle forms of metaphysical or scientific thought, and we feel that the study of Oriental Occultism has been retarded heretofore by the frequent use of Sanscrit words and terms

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which are not familiar to the Western student. Theories will be merely touched upon in passing, the object of these books being the presentation of facts. Each book will contain full instructions, examples, exercises and directions. These books will be different from anything else ever written upon these subjects, and will be authoritative and convincing. They will not rest content with informing the student that certain things can be done, and have been done, but they will tell him how to do them. The Society will also reprint a number of classical Occult works, by Oriental and other writers, which works have been kept from the public by their high prices and limited editions. These works will be printed in large quantities and sold at a nominal price, so that all may have an opportunity of reading them. Descriptive circulars mailed free.

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