

the new habit that the work of making the new mental path goes on. In fact, the Yogis believe that the principal part of the work goes on sub-consciously between the intervals of command, and that the real progress is made in that way, just as the real work of solving the problem is performed sub-consciously, as related in our last lesson.

As an example, we may call your attention to some instances of the cultivation of physical habits. A physical task learned in the evening is much easier to perform the following morning than it was the night before, and still easier the following Monday morning than it was on the Saturday afternoon previous. The Germans have a saying that "we learn to skate in summer, and to swim in winter," meaning that the impression passed on to the sub-conscious mentality deepens and broadens during the interval of rest. The best plan is to make frequent, sharp impressions, and then to allow reasonable periods of rest in order to give the sub-conscious mentality the opportunity to do its work. By "sharp" impressions we mean impressions given under *strong attention*, as we have mentioned in some of the earlier lessons of this series.

A writer has well said: "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny"; thus recognizing habit as the source of character. We recognize this truth in our training of children, forming good habits of character by constant repetition, by watchfulness, etc. Habit acts as a *motive* when established, so that while we think we are acting without motive we may be acting under the strong motive power of some well-established habit. Herbert Spencer has well said: "The habitually honest man does what is right, not consciously because he 'ought,' but with simple satisfaction; and is ill at ease till it is done." Some may object that this idea of Habit as a basis of Character may do away with the idea of a developed moral con-

scientiousness, as for instance, Josiah Royce, who says: "The establishment of organized habit is never in itself enough to ensure the growth of an enlightened moral conscientiousness," but to such we would say that one must "want to" cultivate a high character before he will create the habits usual to the same, and the "want to" is the sign of the "moral conscientiousness," rather than the habit. And the same is true of the "ought to" side of the subject. The "ought to" arises in the conscious mind in the beginning, and inspires the cultivation of the habit, although the latter after a while becomes automatic, a matter of the sub-conscious mentality, without any "ought to" attachment. It then becomes a matter of "like to."

Thus we see that the moulding, modifying, changing, and building of Character is largely a matter of the establishing of Habits. And what is the best way to establish Habits? becomes our next question. The answer of the Yogi is: "Establish a Mental Image, and then build your Habit around it." And in that sentence he has condensed a whole system.

Everything we see having a form is built around a mental image—either the mental image of some man, some animal, or of the Absolute. This is the rule of the universe, and in the matter of character building we but follow a well-established rule. When we wish to build a house, we first think of "house" in a general way. Then we begin to think of "what kind" of a house. Then we go into details. Then we consult an architect, and he makes us a plan, which plan is his mental image, suggested by our mental image. Then, the plan once decided upon, we consult the builder, and at last the house stands completed—an objectified Mental Image. And so it is with every created thing—all manifestation of a Mental Image.

And so, when we wish to establish a trait of Character, we must form a clear, distinct Mental Image of what we wish to be. This is an important step. Make your picture clear and distinct, and fasten it in your mind. Then begin to build around it. Let your thoughts dwell upon the mental picture. Let your imagination see yourself as possessed of the desired trait, and *acting it out*. Act it out in your imagination, over and over again, as often as possible, persevering, and continuously, seeing yourself manifesting the trait under a variety of circumstances and conditions. As you continue to do this you will find that you will gradually begin to express the thought in action—to objectify the subjective mental image. It will become “natural” for you to act more and more in accordance with your mental image, until at last the new habit will become firmly fixed in your mind, and will become your natural mode of action and expression.

This is no vague, visionary theory. It is a well-known and proven psychological fact, and thousands have worked marvellous changes in their character by its means.

Not only may one elevate his moral character in this way, but he may mould his “work-a-day” self to better conform to the needs of his environment and occupation. If one lacks Perseverance, he may attain it; if one is filled with Fear, he may supplant it with Fearlessness; if one lack Self-confidence, he may gain it. In fact, there is no trait that may not be developed in this way. People have literally “made themselves over” by following this method of character building. The great trouble with the race has been that persons have not realized that they *could* do these things. They have thought that they were doomed to remain just the creatures that they found themselves to be. They did not realize that the work of creation was not ended, and that they had within them-

selves a creative power adapted to the needs of their case. When man first realizes this truth, and proves it by practice, he becomes another being. He finds himself superior to environment and training—he finds that he may ride over these things. He makes *his own environment*, and *he trains himself*.

In some of the larger schools in England and the United States certain scholars who have developed and manifested the ability to control themselves and their actions are placed on the roll of a grade called the “Self-governed grade.” Those in this grade act as if they had memorized the following words of Herbert Spencer: “In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive—not to be spurred hither and thither by each desire—but to be self-restrained, self-balanced, governed by the just decision of the feelings in council assembled . . . that it is which moral education strives to produce.” And this is the desire of the writer of this lesson—to place each student in the “Self-governed class.”

We cannot attempt, in the short space of a single lesson, to map out a course of instruction in Character Building adapted to the special needs of each individual. But we think that what we have said on the subject should be sufficient to point out the method for each student to map out a course for himself, following the general rules given above. As a help to the student, however, we will give a brief course of instruction for the cultivation of one desirable trait of character. The general plan of this course may be adapted to fit the requirements of *any other case*, if intelligence is used by the student. The case we have selected is that of a student who has been suffering from “a lack of Moral Courage—a lack of Self-Confidence—an inability to maintain my poise in the presence of other people—an inability to say ‘No!’—

a feeling of Inferiority to those with whom I come in contact." The brief outline of the course of practice given in this case is herewith given:

PRELIMINARY THOUGHT. You should fix firmly in your mind the fact that you are the Equal of any and every man. You come from the same source. You are an expression of the same One Life. In the eyes of the Absolute you are the equal of any man, even the highest in the land. Truth is "Things as God sees them"—and in Truth you and the man are equal, and, at the last, One. All feelings of Inferiority are illusions, errors, and lies, and have no existence in Truth. When in the company of others remember this fact and realize that the Life Principle in you is talking to the Life Principle in them. Let the Life Principle flow through you, and endeavour to forget your personal self. At the same time, endeavour to see that same Life Principle, behind and beyond the personality of the person in whose presence you are. He is by a personality hiding the Life Principle, just as you are. Nothing more—nothing less! You are both One in Truth. Let the consciousness of the "I" beam forth and you will experience an uplift and sense of Courage, and the other will likewise feel it. You have within you the Source of Courage, Moral and Physical, and you have naught to Fear—Fearlessness is your Divine Heritage, avail yourself of it. You have Self-Conscience, for the Self is the "I" within you, not the petty personality, and you must have confidence in that "I." Retreat within yourself until you feel the presence of the "I," and then will you have a Self-Confidence that nothing can shake or disturb. Once having attained the permanent consciousness of the "I," you will have poise. Once having realized that you are a Centre of Power, you will have no difficulty in saying "No!" when it is right to do so. Once having realized your true nature—your

Real Self—you will lose all sense of Inferiority, and will know that you are a manifestation of the One Life and have behind you the strength, power, and grandeur of the Cosmos. Begin by realizing YOURSELF, and then proceed with the following methods of training the mind.

WORD IMAGES. It is difficult for the mind to build itself around an idea, unless that idea be expressed in words. A word is the centre of an idea, just as the idea is the centre of the mental image, and the mental image the centre of the growing mental habit. Therefore, the Yogis always lay great stress upon the use of words in this way. In the particular case before us, we should suggest the holding before you of a few words crystallizing the main thought. We suggest the words "I Am"; Courage, Confidence, Poise, Firmness, Equality. Commit these words to memory, and then endeavour to fix in your mind a clear conception of the meaning of each word, so that each may stand for a Live Idea when you say it. Beware of parrot-like or photographic repetition. Let each word's meaning stand out clearly before you, so that when you repeat it you may *feel* its meaning. Repeat the words over frequently, when opportunity presents itself, and you will soon begin to notice that they act as a strong mental tonic upon you, producing a bracing, energizing effect. And each time you repeat the words, understandingly, you have done something to clear away the mental path over which you wish to travel.

PRACTICE. When you are at leisure, and are able to indulge in "day dreams" without injury to your affairs of life, call your imagination into play and endeavour to picture yourself as being possessed of the qualities indicated by the words named. Picture yourself under the most trying circumstances, making use of the desired qualities, and manifesting them, fully. Endeavour to picture yourself as acting out your part well, and exhibiting

the desired qualities. Do not be ashamed to indulge in these day-dreams, for they are the prophecies of the things to follow, and you are but rehearsing your part before the day of the performance. Practice makes perfect, and if you accustom yourself to acting in a certain way in imagination, you will find it much easier to play your part when the real performance occurs. This may seem childish to many of you, but if you have an actor among your acquaintances, consult him about it, and you will find that he will heartily recommend it. He will tell you what practice does for one in this direction, and how repeated practice and rehearsals may fix a character so firmly in a man's mind that he may find it difficult to divest himself of it after a time. Choose well the part you wish to play—the character you wish to be yours—and then, after fixing it well in your mind, practise, practise, practise. Keep your ideal constantly before you, and endeavour to grow into it. And you will succeed, if you exercise patience and perseverance.

But, more than this. Do not confine your practice to mere private rehearsals. You need some “dress rehearsals” as well—rehearsals in public. Therefore, after you get well started in your work, manage to exercise your growing character-habits in your everyday life. Pick out the little cases first and “try it on them.” You will find that you will be able to overcome conditions that formerly bothered you much. You will become conscious of a growing strength and power coming from within, and you will recognize that you are indeed a changed person. Let your thought express itself in action, whenever you get a good chance. But do not try to force chances just to try your strength. Do not, for instance, try to force people to ask for favours that you may say “No!” You will find plenty of genuine tests without forcing any. Accustom yourself to looking

people in the eye, and feeling the power that is back of you and within you. You will soon be able to see through their personality, and realize that it is just one portion of the One Life gazing at another portion, and that therefore there is nothing to be afraid of. A realization of your Real Self will enable you to maintain your poise under trying circumstances, if you will but throw aside your false idea about your personality. Forget yourself—your little personal self—for a while, and fix your mind on the Universal Self of which you are a part. All these things that have worried you are but incidents of the Personal Life, and are seen to be illusions when viewed from the standpoint of the Universal Life.

Carry the Universal Life with you as much as possible into your everyday life. It belongs there as much as anywhere, and will prove to be a tower of strength and refuge to you in the perplexing situations of your busy life.

Remember always that the Ego is master of the mental states and habits, and that the Will is the direct instrument of the Ego, and is always ready for its use. Let your soul be filled with the strong Desire to cultivate those mental habits that will make you Strong. Nature's plan is to produce Strong Individual expressions of herself, and she will be glad to give you her aid in becoming strong. The man who wishes to strengthen himself will always find great forces back of him to aid him in the work, for is he not carrying out one of Nature's pet plans, and one which she has been striving for throughout the ages? Anything that tends to make you realize and express your Mastery tends to strengthen you, and places at your disposal Nature's aid. You may witness this in everyday life—Nature seems to like *strong* individuals, and delights in pushing them ahead. By Mastery we mean mastery over your own lower nature, as well as over out-

side nature, of course. The "I" is Master—forget it not, O student, and assert it constantly. Peace be with you.

MANTRAM (AFFIRMATION)

I am the Master of my Mental Habits—I control my Character. I Will to be Strong, and summon the forces of my Nature to my aid.

THE TWELFTH LESSON

SUB-CONSCIOUS INFLUENCES

IN this lesson we wish to touch upon a certain feature of sub-conscious mentation that has been much dwelt upon by certain schools of Western writers and students during the past twenty years, but which has also been misunderstood, and, alas, too often misused by some of those who have been attracted to the subject. We allude to what has been called the "Power of Thought." While this power is very real, and, like any other of the forces of Nature, may be properly used and applied in our everyday life, still many students of the power of the Mind have misused it and have stooped to practices worthy only of the followers of the schools of "Black Magic." We hear on all sides of the use of "treatments" for selfish and often base ends, those following these practices seeming to be in utter ignorance of the occult laws brought into operation, and the terrible reaction inevitably falling to the lot of those practising this negative form of mental influence. We have been amazed at the prevailing ignorance concerning the nature and effects of this improper use of mental force, and at the same time, at the common custom of such selfish, improper uses. This, more particularly, when the true occultist knows that these things are not necessary, even to those who seek "Success" by mental forces. There is a true method of the use of mental forces, as well as an improper use, and we trust that in this lesson we may be able to bring the matter sharply and clearly before the minds of our students.

In our first course (the "Fourteen Lessons"), in the several lessons entitled respectively "Thought Dynamics," "Telepathy, etc.," and "Psychic Influence," we have given a general idea of the effect of one mind upon other minds, and many other writers have called the attention of the Western world to the same facts. There has been a general awakening of interest in this phase of the subject among the Western people of late years, and many and wonderful are the theories that have been advanced among the conflicting schools regarding the matter. But, notwithstanding the conflicting theories, there is a general agreement upon the fundamental facts. They all agree that the mental forces may be used to affect oneself and others, and many have started in to use these mental forces for their own selfish ends and purposes, believing that they were fully justified in so doing, and being unaware of the web of psychic causes and effects which they were weaving around them by their practices.

Now, at the beginning, let us impress upon the minds of our students the fact that while it is undoubtedly true that people who are unaware of the true sources of strength within them, may be and often are affected by mental force exerted by others, it is equally true that no one can be adversely affected in this way providing he realizes the "I" within himself, which is the only Real part of him, and which is an impregnable tower of strength against the assaults of others. There is no cause for all of this fear that is being manifested by many Western students of thought-power, who are in constant dread of being "treated" adversely by other people. The man or woman who realizes the "I" within, may by the slightest exercise of the Will surround himself with a mental aura which will repel adverse thought-waves emanating from the minds of others. Nay, more than this—the habitual recognition of the "I," and a few moments'

meditation upon it each day, will of itself erect such an aura, and will charge this aura with a vitality that will turn back adverse thought, and cause it to return to the source from which it came, where it will serve the good purpose of bringing to the mistaken mind originating it, the conviction that such practices are hurtful and to be avoided.

This realization of the "I," which we brought out in the first few lessons of the present series, is the best and only real method of self-protection. This may be easily understood when we remind you that the whole phenomena of mental influencing belong to the "illusion" side of existence—the negative side—and that the Real and Positive side must of necessity be stronger. Nothing can affect the Real in you—and the nearer you get to the Real, in realization and understanding, the stronger do you become. *This is the whole secret.* Think it over.

But there are comparatively few people who are able to rest firmly in the "I" consciousness all the time, and the others demand help while they are growing. To such we would say, "Creep as close the Realization of the 'I' as possible, and rest your spiritual feet firmly upon the rock of the Real Self." If you feel that people, circumstances, or things are influencing you unduly, stand up boldly, and deny the influence. Say something like this: "I DENY the power or influence of persons, circumstances, or things to adversely affect me. I ASSERT my Reality, Power and Dominion over these things." These words may seem very simple, but when uttered with the consciousness of the Truth underlying them, they become as a mighty force. You will understand, of course, that there is no magic or virtue in the words themselves—that is, in the grouping of the letters forming the words, or the sounds of the words—the virtue resting in the *idea*

of which the words are the expression. You will be surprised at the effect of this STATEMENT upon depressing, or adverse influences surrounding you. If you—you who are reading these words now—feel yourself subject to any adverse or depressing influences, will then stand up erect, throwing your shoulders back, raising your head, and looking boldly and fearlessly ahead, and repeat these words firmly, and with faith, you will feel the adverse influences disappearing. You will almost see the cloud falling back from you. Try it now, before reading further, and you will become conscious of a new strength and power.

You are perfectly justified in thus denying adverse influence. You have a perfect right to drive back threatening or depressing thought-clouds. You have a perfect right to take your stand upon the Rock of Truth—your Real Self—and demand your Freedom. These negative thoughts of the world in general, and of some people in particular, belong to the dark side of life, and you have a right to demand freedom from them. You do not belong to the same side of life, and it is your privilege—yes, your duty—to repel them and bid them disappear from your horizon. You are a Child of Light, and it is your right and duty to assert your freedom from the things of darkness. You are merely asserting the Truth when you affirm your superiority and dominion over these dark forces. And in the measure of your Recognition and Faith will be the power at your disposal. Faith and Recognition render man a god. If we could but fully recognize and realize just what we are, we could rise above this entire plane of negative, dark world of thought. But we have become so blinded and stupefied with the race-thought of fear and weakness, and so hypnotized with the suggestions of weakness that we hear on all sides of us, that even the best of us find it hard to avoid

occasionally sinking back into the lower depths of despair and discouragement. But let us remember this, brothers and sisters, that these periods of “backsliding” become less frequent, and last a shorter time, as we proceed. By and by we shall escape them altogether.

Some may think that we are laying too much stress upon the negative side of the question, but we feel that what we have said is timely, and much needed by many who read these lessons. There has been so much said regarding this negative, adverse power of thought, that it is well that all should be taught that it is in their power to rise above this thing—that the weapon for its defeat is already in their hand.

The most advanced student may occasionally forget that he is superior to the adverse influence of the race-thought, and other clouds of thought-influence that happen to be in his neighbourhood. When we think of how few there are who are sending forth the positive, hopeful thought-waves, and how many are sending forth continually the thoughts of discouragement, fear, and despair, it is no wonder that at times there comes to us a feeling of discouragement, helplessness, and “what’s the use?” But we must be ever alert to stand up and *deny these things out of existence* so far as our personal thought-world is concerned. There is a wonderful occult truth in the last sentence. We are the makers, preservers, and destroyers of our personal thought-world. We may bring into it that which we desire to appear; we may keep there what we wish, cultivating, developing and unfolding the thought-forms that we desire; we may destroy that which we wish to keep out. The “I” is the master of its thought-world. Think over this great truth, O student! By Desire we call into existence—by affirmation we preserve and encourage—by Denial we destroy. The Hindus in their popular religious conceptions picture the One

Being as a Trinity, composed of Brahma, the Creator ; Vishnu, the Preserver, and Siva, the Destroyer—not three gods, as is commonly supposed, but a Trinity composed of three aspects of Deity or Being. This idea of the three-fold Being is also applicable to the Individual—“ as above so below.” The “ I ” is the Being of the Individual, and the thought-world is its manifestation. It creates, preserves, and destroys—as it Will. Carry this idea with you, and realize that your individual thought-world is your own field of manifestation. In it you are constantly creating—constantly preserving—constantly destroying. And if you can destroy anything in your own thought-world you remove it from its field of activity, so far as you are concerned. And if you create anything in your own thought-world, you bring it into active being, so far as you are concerned. And if you preserve anything, you keep it by you in effect and full operation and influence in your life. This truth belongs to the higher phases of the subject, for its explanation is inextricably bound up in the explanation of the “ Thing-in-Itself ”—the Absolute and Its Manifestations. But even what we have said above should give to the alert student sufficient notice to cause him to grasp the facts of the case, and to apply the principles in his own life.

If one lives on the plane of the race-thought, he is subject to its laws, for the law of cause and effect is in full operation on each plane of life. But when one raises himself above the race-thought, and on to the plane of Recognition of the Real Self—The “ I ”—then does he extricate himself from the lower laws of cause and effect, and places himself on a higher plane of causation, in which he plays a much higher part. And so we are constantly reminding you that your tower of strength and refuge lies on the higher plane. But, nevertheless, we must deal with the things and laws of the lower plane.

because very few who read these lessons are able to rest entirely upon the higher plane. The great majority of them have done no more than to lift themselves partially on to the higher plane, and they are consequently living on both planes, partly in each, the consequence being that there is a struggle between the conflicting laws of the two planes. The present stage is one of the hardest on the Path of Attainment, and resembles the birth-pains of the physical body. But you are being born into a higher plane, and the pain after becoming the most acute will begin to ease, and in the end will disappear, and then will come peace and calm. When the pain becomes the most acute, then be cheered with the certainty that you have reached the crisis of your new spiritual birth, and that you will soon gain peace. And then you will see that the peace and bliss will be worth all the pain and struggle. Be brave, fellow-followers of The Path—Deliverance is nigh. Soon will come the Silence that follows the Storm. The pain that you are experiencing—ah, well do we know that you are experiencing the pain—is not punishment, but is a necessary part of your growth. All Life follows this plan—the pains of labour and birth ever precede the Deliverance. Such is Life—and Life is based upon Truth—and all is well with the world. We did not intend to speak of these things in this lesson, but as we write there comes to us a great cry for help and a word of encouragement and hope, from the Class which is taking this course of lessons, and we feel bound to respond as we have done. Peace be with you—one and all.

And now we will begin our consideration of the laws governing what we have called “Sub-conscious Influence.”

All students of the Occult are aware of the fact that men may be, and are, largely influenced by the thoughts of others. Not only is this the case in instances where thoughts are directed from the mind of one person to

the mind of another, but also when there is no special direction or intention in the thought sent forth. The vibrations of thoughts linger in the astral atmosphere long after the effort that sent forth the thought has passed. The astral atmosphere is charged with the vibrations of thinkers of many years past, and still possesses sufficient vitality to affect those whose minds are ready to receive them at this time. And we all attract to us thought-vibrations corresponding in nature with those which we are in the habit of entertaining. The Law of Attraction is in full operation, and one who makes a study of the subject may see instances of it on all sides.

We invite to ourselves these thought-vibrations by maintaining and entertaining thoughts along certain lines. If we cultivate a habit of thinking along the lines of Cheerfulness, Brightness, and Optimism, we attract to ourselves similar thought-vibrations of others, and we will find that before long we will find all sorts of cheerful thoughts pouring into our minds from all directions. And, likewise, if we harbour thoughts of Gloom, Despair, Pessimism, we lay ourselves open to the influx of similar thoughts which have emanated from the minds of others. Thoughts of Anger, Hate, or Jealousy attract similar thoughts which serve to feed the flame and keep alive the fire of these low emotions. Thoughts of Love tend to draw to ourselves the loving thoughts of others which tend to fill us with a glow of loving emotion.

And not only are we affected in this way by the thoughts of others, but what is known as "Suggestion" also plays an important part in this matter of sub-conscious influence. We find that the mind has a tendency to reproduce the emotions, moods, shades of thought, and feelings of other persons, as evidenced by their attitude, appearance, facial expression, or words. If we associate with persons of a gloomy temperament, we run the risk of "catching"

their mental trouble by the law of suggestion, unless we understand this law and counteract it. In the same way we find that cheerfulness is contagious, and if we keep in the company of cheerful people we are very apt to take on their mental quality. The same rule applies to frequenting the company of unsuccessful or successful people, as the case may be. If we allow ourselves to take up the suggestions constantly emanating from them, we will find that our minds will begin to reproduce the tones, attitudes, characteristics, dispositions and traits of the other persons, and before long we will be living on the same mental plane. As we have repeatedly said, these things are true only when we allow ourselves to "take on" the impressions, but unless one has mastered the law of suggestion, and understands its principles and operations he is more or less apt to be affected by it. All of you readily recall the effect of certain persons upon others with whom they come in contact. One has a faculty of inspiring with vigour and energy those in whose company he happens to be. Another depresses those around him, and is avoided as a "human wet blanket." Another will cause a feeling of uneasiness in those around him by reason of his prevailing attitude of distrust, suspicion, and low cunning. Some carry an atmosphere of health around them, while others seem to be surrounded with a sickly aura of disease, even when their physical condition does not seem to indicate the lack of health. Mental states have a subtle way of impressing themselves upon us, and the student who will take the trouble to closely observe those with whom he comes in contact will receive a liberal education along these lines.

There is, of course, a great difference in the degree of suggestibility among different persons. There are those who are almost immune, while at the other end of the line are to be found others who are so constantly and

strongly impressed by the suggestions of others, conscious or unconscious, that they may be said to scarcely have any independent thought or will of their own. But nearly all persons are suggestible to a greater or lesser degree.

It must not be supposed from what we have said that all suggestions are "bad," harmful, or undesirable. Many suggestions are very good for us, and coming at the right time have aided us much. But, nevertheless, it is well to always *let your own mind pass upon* these suggestions before allowing them to manifest in your sub-conscious mind. Let the final decision be your own—and not the will of another—although you may have considered outside suggestions in connection with the matter.

Remember always that YOU are an Individual, having a mind and Will of your own. Rest firmly upon the base of your "I" consciousness, and you will find yourself able to manifest a wonderful strength against the adverse suggestions of others. Be your own Suggestor—train and influence your sub-conscious mind Yourself, and do not allow it to be tampered with by the suggestions of others. Grow the sense of Individuality.

There has been much written of recent years in the Western world regarding the effect of the Mental Attitude upon Success and attainment upon the material plane. While much of this is nothing but the wildest imagining, still there remains a very firm and solid substratum of truth underlying it all.

It is undoubtedly true that one's prevailing mental attitude is constantly manifesting and objectifying itself in his life. Things, circumstances, people, plans, all seem to fit into the general ideal of the strong mental attitude of a man. And this from the operation of mental law along a number of lines of action.

In the first place, the mind, when directed toward a certain set of objects, becomes very alert to discover

things concerning those objects—to seize upon things, opportunities, persons, ideas, and facts tending to promote the objects thought of. The man who is looking for facts to prove certain theories, invariably finds them, and is also quite likely to overlook facts tending to disprove his theory. The Optimist and the Pessimist passing along the same streets, each sees thousands of examples tending to fit in with his idea. As Kay says: "When one is engaged in seeking for a thing, if he keep the image of it clearly before the mind, he will be very likely to find it, and that too, probably, where it would otherwise have escaped his notice. So when one is engaged in thinking on a subject, thoughts of things resembling it, or bearing upon it, and tending to illustrate it, come up on every side. Truly, we may well say of the mind, as has been said of the eye, that 'it perceives only what it brings within the power of perceiving.'" John Burroughs has well said regarding this that "no one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field he walks through. They are quickly recognized because the eye has been commissioned to find them."

When the mind is kept firmly fixed upon some ideal or aim, its whole and varied powers are bent toward the realization and manifestation of that ideal. In thousands of ways the mind will operate to objectify the subjective mental attitude, a great proportion of the mental effort being accomplished along sub-conscious lines. It is of the greatest importance to one who wishes to succeed in any undertaking to keep before his mind's eye a clear mental image of that which he desires. He should picture the thing desired, and himself as securing it, until it becomes almost real. In this way he calls to his aid his entire mental force and power, along the sub-conscious

lines, and, as it were, makes a clear path over which he may walk to accomplishment. Bain says regarding this: "By aiming at a new construction, we must clearly conceive what is aimed at. Where we have a very distinct and intelligible model before us, we are in a fair way to succeed; in proportion as the ideal is dim and wavering, we stagger or miscarry." Maudsley says: "We cannot do an act voluntarily unless we know what we are going to do, and we cannot know exactly what we are going to do until we have taught ourselves to do it." Carpenter says: "The continued concentration of attention upon a certain idea gives it a dominant power, not only over the mind, but over the body." Muller says: "The idea of our own strength gives strength to our movements. A person who is confident of effecting anything by muscular efforts will do it more easily than one not so confident of his own power." Tanner says: "To believe firmly is almost tantamount in the end to accomplishment. Extraordinary instances are related showing the influence of the Will over even the involuntary muscles."

Along the same lines many Western writers have added their testimony to the Yogi principle of the manifestation of thought into action. Kay has written: "A clear and accurate idea of what we wish to do, and how it is to be effected, is of the utmost value and importance in all the affairs of life. A man's conduct naturally shapes itself according to the ideas in his mind, and nothing contributes more to success in life than having a high ideal and keeping it constantly in view. Where such is the case one can hardly fail in attaining it. Numerous unexpected circumstances will be found to conspire to bring it about, and even what seemed at first to be hostile may be converted into means for its furtherance; while by having it constantly before the mind he will be ever ready to take advantage of any favouring circum-

stances that may present themselves." Along the same lines, Foster has written these remarkable words: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom." Simpson has said: "A passionate desire and an unwearied will can perform impossibilities, or what seem to be such to the cold and feeble." And Maudsley gives to aspiring youth a great truth, when he says: "Thus it is that aspirations are often prophecies, the harbingers of what a man shall be in a condition to perform." And we may conclude the paragraph by quoting Lytton: "Dream, O youth, dream manfully and nobly, and thy dreams shall be prophets."

This principle of the power of the Mental Image is strongly impressed upon the mind of the *chela*, or student, by the Yogi teachers. The student is taught that just as the house is erected in accordance with the plan of the architect, so is one's life built in accordance with the prevailing Mental Image. The mind sub-consciously moulds itself around the prevailing mental image or attitude, and then proceeds to draw upon the outer world for material with which to build in accordance with the plan. Not only is one's character built in this way, but the circumstances and incidents of his life follow the same rule. The Yogi student is instructed into the mysteries of the power of the mind in this direction, not that he may make use of it to build up material success, or to realize his personal desires—for he is taught to avoid these things—but he is fully instructed, nevertheless, that he may understand the workings of the law around him. And it is a fact well known to close students of the occult, that the few who have attained extraordinarily high degrees of

