

## PREFACE

This little book is intended mainly for those who are unacquainted with Spiritualism and the many singular psychic phenomena. The different religious and moral doctrines which are capable of throwing a light on the subject are described in some detail, as I believe that a knowledge of them is essential and though the various theories cannot be fully criticised in the space at my disposal, I have tried to bring the reader the chief problems therein involved.

Spiritualism has become a province of scientific inquiry, research being now conducted into the principal points at issue, and before long wide areas will be diligently cultivated and made of service to human civilisation. Of course, there is still an infinite amount of explanatory and elucidatory work to be performed, but it is to be sincerely hoped that this little book will help in dispersing the clouds of ignorance that still hang low and thick, and in finally leading humanity to learn what Socrates used to implant in the minds of his disciples :—  
“There is only one good for men, *knowledge*, and only one evil, *ignorance*.”

Besides furnishing the reader with sufficient theoretical and practical knowledge about Spiritualism, this book sets forth for the first time in the history of Spiritualism, practical lessons whereby a student of Spiritualism can successfully develop those marvellous powers of the spirit latent in man, but of which the world in general is so blissfully unconscious.

If this volume and the exercises therein, succeed in helping the reader or the student in the achievement of knowledge and results gratifying to himself and beneficial to others, it will have fulfilled its aim.

Dr. M. A. HAMID.

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### CHAPTER I

#### THE TRUTH OF SPIRITUALISM

Of the characteristic features that mark the modern era the most remarkable is that Materialism is all-pervading, and that the old faith in Spiritualism is rapidly vanishing. Staunch materialists have cropped up like mushrooms everywhere in the East as well as in the West, denouncing this ancient faith, but the fabric of the foundation upon which their denunciations are based is as flimsy as cobweb.

They declare that Spiritualism is merely an illusion of the men of religion or of the backward people of the old ages, but that it is now dissolving with the advance of knowledge and development of civilisation.

On the face of it, such an assertion is simply ridiculous. Why should an old truth be looked down upon for the reason that it is old! It is generally admitted that

the idea, that the spirits of individuals who once lived, do exist, is one of the most ancient. But there is a world of difference between that bare idea and the spiritualism of manifold manifestations that evolved out of it. From that early seed of truth there burst out a tender plant—Spiritualism—and as the sphere of man's knowledge and experience widened, this tender plant, founded as it is on truth, flourished and stood the trying and crucial tests of the widening experience of the human mind as it rose to its highest philosophic pitch.

It enjoyed favourable esteem for hundreds of thousands of years, but with the recent change of atmosphere, Spiritualism gave way to physical science, and we now find it totally eclipsed.

It is not my object here to go back to the time-honoured days when the East was rightly called the Land of the Spiritualist, or to dwell at any length upon their astounding displays. I shall simply confine myself in this chapter to the discussion of some of the causes that have brought about this rather transient setback in Spiritualism.

Needless to say that even to-day one may have the good fortune of coming across a *Sadhu* or a *Fakir* in India or in Egypt, who can display his spiritual powers to the utter bewilderment of the hardest sceptic. But the difficulty is that these sceptics consider it below their dignity to let any thought of Spiritualism cross their mind. They condemn Spiritualism as "born and bred among the uncivilised," they shun it and do not condescend to have anything to do with it.

It seems strange that such vital problems of life should remain, till now, excluded from the domain of Science, and that no serious attempt is being made to bring the objective facts, not only observed but in some cases believed in, to its bar. Yet it is an undeniable truth that methods of science which have proved so effective on acquiring knowledge in other branches, have never been applied to questions which concern man most vitally. Scientists occupied themselves with other subjects of investigation, leaving the field open for the ignorant and the superstitious, and as a natural sequel, for those who were tempted by the ignorance and credulity of these, to come forward and reap a harvest. This proved to be very detrimental to the cause, so much valuable ground having been ceded to the forces of superstition and charlatanry, and many a clear-thinking man has been repelled and still feels repulsion from a subject the record of which has unfortunately been rendered so distasteful. As a result of this, if the truth is now advanced to some one, the first idea that strikes him is to suspect fraud—stern realities that stare us in the face, and are to be highly deplored.

It is also a pity that even to-day there exists a class of people—the so-called "Mediums"—who, under the guise of Spiritualism, go about 'performing' for mercenary purposes. They are trading upon the sacred name of this Truth, and stoop so low as to throw dust in the eyes of the credulous and so rob them of their honest earnings. This class of charlatans are an infamous blot on Society.



"To deceive the living by imitating the dead, is the most horrible crime a man could commit." And as true spiritualists our foremost duty is to do all in our power to stamp out this disgraceful traffic so that the truth may not be veiled by such vulgarity, but find its way out to shine before the world in all its splendour. There is a silver lining to every cloud, and we are still full of hope.

But mediums, properly speaking, should be classified under two heads: the aforesaid 'cheats,' who thrive upon the simplicity and credulity of a certain class of people, and the true mediums—honest spiritualists—whose sincerity is established beyond all doubt.

But why do these honest spiritualists enjoy such ill-esteem and command such a poor respect to-day? Why is it that the people have so far fallen off a faith which was born with the dawn of thought and which remained so firmly rooted in the mind of man for æons? The answer is not far to seek. It is an irony of fate that the cause of Spiritualism has been handicapped by more than one factor. Besides the neglect of scientists and the nefarious activities of imposters, causes have been at work under the pressure of which all religious creeds have been tottering for the last three hundred years.

A unique case in the history of Spiritualism is that it had, so to speak, always fallen to the lot of men of religion. It was religion that became the representative and guardian of Spiritualism, even when it reached its zenith. So long as religion remained predominant, Spiritualism was not at all lacking in its devotees and

adherents, but when religion itself was attacked and the atmosphere became overcharged with lack of faith and moral weakness, all sorts of phenomena which seemed to lie beyond ordinary experience, lost all credence.

It is generally held that science and religion are antagonistic to each other; that the results of modern thought are incompatible with belief, and that therefore religion should be set aside as obsolete. Nothing can be farther from the truth. The aims and claims of science and religion may differ, but they do not clash. Science investigates the material forces of nature, and thus enables man to exercise his powers over them. Religion, on the other hand, has for its object to lay down doctrines and dogmas pertaining to the unseen, and thus enables man to conform his actions to them in order to lead a religious life.

Spiritualism as distinct from religion throws a light on the all-important problem of existence—the spirit and its powers—and thus makes man master of the spiritual forces. There is no denying the fact that ancient formulae and time-honoured creeds did come, in the course of time, to be blended with absurdities. The spread of knowledge and the penetration of science may eliminate the absurdities, but can in no way harm the philosophical, religious or spiritual truth.

As we have just said, Spiritualism solves the momentous problems of existence in this and the unseen world. But the materialists are prone to ascribe these solutions to fanaticism or to despise them as imaginary

childish guesses far removed from rationality. There is nothing strange about this. Every truth, scientific or religious, that lies outside the limited sphere of one's knowledge or range of comprehension, is bound to fare thus. Before the invention of the railways, the telephone and telegraph systems, wireless telegraphy, aeroplanes, people would regard such things as utterly impossible and beyond human power. They were, however, unexploited treasures of Nature, brought to light and turned to practical advantage for the comfort and power of man by science, and are now regarded by the same people as valid discoveries, indisputable truths, and as such, are as common as anything.

So it is with Spiritualism. So long as people are in the dark about it, and do not care to fathom its profound depths, so long will they continue to resist it, and consider it as out of accord with the natural order of things.

It is observed that a new fact, seemingly conflicting with the law of nature, arises in the history of our experience, and we at once label it 'miracle.' As a matter of fact there are no such things as miracles. Not a straw moves but under some standing, unchanging law of nature. What seems to break this law is in reality either an illusion or an occurrence under some undiscovered law of nature.

If it is not a case of 'illusion' it is certainly not a violation but a confirmation of the Law of nature, for otherwise it will amount to saying that man knows all the laws of nature.

A sage has appropriately said in this connection: "The world is to each man as it affects him, to each a different world. It is a sum total of phenomena, and phenomena are affections of consciousness with external signs."

What is this world after all? It is, to say the least, a vast universe which, through our shortsightedness, we see but a tiny world. It is, however, a wide world with boundless resources which, with our poor knowledge, we apprehend as a narrow world. For the average man it is, at first, hard to realise this. Yet Science with her daily accumulating new discoveries speaks volumes of this. Mankind with all its boasted knowledge and science can, at best, be graphically pictured as occupying a small oasis of dim and flickering light in the midst of an illimitable ocean of impenetrable darkness. The more we try to study nature, the more there is to study.

I may illustrate the point I am driving at. We are ordinarily unconscious of the atmosphere which envelops us, but in it there are forces that can raise the roughest storm and destroy thousands of lives on sea and land. Similarly there are all about us forces which though ordinarily imperceptible to the physical eye, are mighty enough to work wonders far beyond the stretch of imagination. We can therefore assert, with no uncertain voice, that it is due to our imperfect knowledge of things that spiritual phenomena seem to be novel, miraculous, supernatural and what not, while the fact of the matter is that they are thoroughly in keeping with Nature.

Sometimes a funny idea stands in the way. The study of the subject is declined on the plea that without Spiritualism we get on well enough. Leave that cloudy misty world, and let us better concentrate on this wide world which we know and can control. Here is a world with mighty problems; why not be satisfied with them?

Doubtless there is, and will always be, a class of persons whose life is too simple to allow of any reflection on the fundamental problems of existence. They can afford to go without bothering themselves with working out these problems. But as educated modernists we cannot put aside problems which are the eminent bases of our life, for ignorance in these vital questions is its own punishment. We have got to understand principles of such a paramount importance—we do not go into a dim, misty superstitious world—we have facts and realities to face. The agnostic view that the problems are in their nature incapable of solution by any human power, is absolutely absurd. It is no useless endeavour to study Spiritualism, nor is it a futile pursuit to develop the latent powers of the spirit, for we are amply repaid for our efforts and for the loss of precious time and energy in the acquirement of forces that excel any as yet known to science.

With lack of experience and incredulous temper, a sceptic denies the truth with all his might. If he is never given an occasion to witness a spiritual display with his eyes, he simply looks upon it as a mythical fable, or a mere practice of trickery. As much as you may try to convince him to the contrary, or to make him believe in your own experience, he will still remain as perverse as ever.

The source of his unbelief lies, not in the insufficiency or weakness of the evidence produced, but in his own prejudicial disposition, and if he actually comes face to face with facts and witnesses cases in which the so-called law of nature has been broken, he deliberately shuts his eyes to them.

There exists a sort of a tendency to disbelieve—a deep-rooted “wish-not-to-believe,” which stands unshakable by any opposition that truth may make to assert itself. It was for men of this mentality that even Jesus Christ found himself helpless ‘because of the unbelief of the people of Nazareth’. Not only in respect of Spiritualism, but in all cases where anything new is advanced to them, they disdainfully spurn it away. They regard with contempt the new thing as if it were not worth the trouble of so much as investigating or contemplating it. The invariable consequence of this is that a newly discovered truth has to wait a long time before being realised, thus leaving people to continue to rot in the dark.

There is another aspect of the question which is to be taken into consideration, for it is also responsible to a certain extent for the suspicion and mistrust with regard to Spiritualism. A materialist is out to ‘investigate.’ Well-equipped with precaution and discretion, he puts to test the powers of a spiritualist by asking him absurd things as if he were capable of doing anything and everything at any time. No doubt a spiritualist can work wonders and do things far above the capacity of the ordinary run of people, but it is to be clearly borne in mind, in this connection, that he does all this under

special conditions. Where one or other of the essential conditions is absent, the result is bound to prove unsatisfactory. Not being satisfied, away flies the investigator with cries that rend the sky: "There is not a single grain of truth in all this mass of spiritualistic dross." That is simply deplorable. One single instance of the inability of a particular spiritualist does not warrant the jumping to such unsound conclusions which deal a cruel blow to the old faith.

In the long history of Science there were times, when to understand Nature, it had to deal with rare and elusive facts. By dint of two important methods, however, that of observation and that of experiment, it worked slowly on, biding its time, until it forced its way through the strait gates, and thus elicited fundamental truths from Nature.

But the methods of observation and experiment have to be conducted under special conditions. Unless and until the conditions prescribed for the successful presentation of a particular phenomenon are strictly adhered to and maintained, the whole process at once vitiates. These conditions must be most carefully studied and rigidly complied with. Even then, failure follows as frequently as success, in many cases. A student of physics will realise this full well. What is true of Science must necessarily be true of Spiritualism. If a spiritual phenomenon is to be a success, there needs to be a suitable environment with all the necessary conditions. A layman, as the scientist in this matter, cannot poke his nose in an affair of which he understands little or nothing. He

cannot demand the right to apply his conditions and decree, as fraud, those essential or rather indispensable for the forces to be investigated. If he is allowed to do so, he would be acting in a manner identical with that of the rustic, who when told "If water is heated it produces steam which runs big engines," replied: "I must put ice in the water, and if then what you call steam is produced to run the engine, I shall believe in what you say. Otherwise it must be a trick."

A spiritual phenomenon produced through the agency of the spirit, (and it may not be out of place here to point out that not all spiritual phenomena are the outcome of the activities of the spirits of the dead), may fail because of the fact so often disregarded that a spirit is not a sort of a god or a genie. It is only a disembodied human being and by merely leaving its tenement it is not elevated to a perfect heavenly being. Of course, it is raised above our earthly laws of time and space and gravity, as every living being can be so raised, but it has its weaknesses and infirmities all the same. It is worth while for an investigator to remember that he is bound to be disappointed if he is prejudiced with the idea that no sooner a spirit is released from the body than it changes into an omnipotent, omniscient being. It is, therefore, too much to expect each and every spiritualist to do anything, for he himself may not be so well advanced in the line, or if he has to employ the agency of a spirit, that spirit may be indisposed to help, or the moment chosen for soliciting his aid be inopportune. Or it is just possible that the achievement of a certain object

happens to be quite beyond the powers of both the spiritualist and the spirit.

In order to discover if there is any truth in Spiritualism, one should investigate it with an entirely unbiassed mind. If he is already actuated by any prejudice against it, either because he has been at some time duped by cheats or because of the natural tendency of the human mind to show hostility to anything new to its experience, or beyond the range of his commonsense or comprehension, he should better dismiss it, at least for the time being, so as to give the subject a fair trial and ultimately reach a sound judgment.

So much for our materialist friends. Now what is the attitude of those religious souls who honestly believe in Spiritualism? They have kept their convictions in these fundamental matters in a separate and concealed compartment of their minds, a compartment consecrated to religion or Superstition, but not to observation. They have observed spiritual facts and found them too true to be exposed to the slightest doubt or to need any substantial evidence. Perhaps by mere agnosticism they thought that matters concerning the 'Unseen World' are completely enshrouded in darkness, and that it was impossible for any one to peep through that darkness. Thus the attacks levelled at Spiritualism have not been refuted by any arguments bearing on observation or experiment; a fact that has gone a long way towards bringing Spiritualism into discredit. But there is another class of spiritualist who has quite unconsciously contributed his quota to the harm done to its cause. It is a class of

credulous but enthusiastic believers, who are too ready to believe in anything they see or hear, and without taking the trouble to sift the evidence, or to go into details with a view to finding proofs of the genuineness or otherwise of what they see or hear, they rush about impetuously proclaiming at the top of their voices wonders, so much exaggerated, that if one attempts to investigate them, nothing transpires but the absurdity of the whole thing. The incredulous who denies everything without any investigation is well matched to the credulous who accepts everything without examining it. Perhaps I cannot do better in this connection than quote Barret, who writes thus in his "Psychical Research:" "Dogmatic refusal to listen to evidence is no less reprehensible than the temper of uncritical acceptance of these phenomena by many spiritualists."

Mr. Clodd and his colleagues deny that there has been any advance in the ideas about the soul from the dawn of thought to our present day. Such an objectionable view can be allowed to pass unopposed only by ignoring or misunderstanding the real facts. Advance there has been, an advance that has raised Spiritualism to a high pitch, but with the advent of the modern era, characterised as it is by the foregoing features, Spiritualism has fallen from the high pedestal it has attained, while physical sciences have advanced with rapid strides towards their goal. The critic will find in this the real cause for the pitiable position in which Spiritualism now finds itself, and for the erroneous impression that there has been no improvement in the ideas about the soul, and that it is the same as it was centuries back.

It is, however, gratifying to note that Spiritualism has recently again risen from that fallen state, and has come to be recognised by many a scientist of the day. In face of the vast amount of facts now available, objections as those raised by Mr. Clodd and those who share his views, no longer hold.

The initial steps towards making Spiritualism the subject of scientific inquiry have been first taken in France. England followed suit in 1882, when a society for psychical research, headed by Professor Sidwick, was established with the object of making an organised attempt at investigating all matters spiritual. This society may be regarded as the pioneer in the research work undertaken in the West. Some time later, the Americans took up the task still more zealously. They set themselves to fathom the truths in Spiritualism, and it has come out, after being subjected to most crucial tests, with flying colours. And as facts are stubborn things, they have driven the Americans out of the limited domains of materialism to the wider sphere of Spiritualism. As an inevitable result of this the subject is now in a fair way to gaining a firm footing in scientific circles. If there is such a genuine desire to get at the truth in any human being, he should face the facts with an open mind, and they are sure to lead him to the right conclusion.

These initial steps are no doubt appreciable, and if persisted in with determination by the people of the West, as they are at present, they should bring about the renaissance of Spiritualism. As it is, Spiritualism is yet in its infancy amongst those who bid fair to understand

it thoroughly in theory only. In the course of time they will do well to realise that true spiritualists are seldom found in the hustle and bustle of crowded cities. To ensure the proper atmosphere for their meditations they shun society and betake themselves to solitary corners, and it is only under special circumstances that they permit their disciples to mix with society, and that only with the object of doing good to it.

At this point one may feel inclined to enquire: "How can one master these forces?" No doubt, every human being is possessed of these latent powers as a part of his nature, but to my mind it is an extremely difficult, if not a tremendous task, even for one blessed with the requisite qualifications, to develop them. How well has Tennyson depicted the idea:

Life is not an idle ore,  
But iron dug from central gloom,  
And heated hot with burning fears,  
And dipped in baths of hissing tears,  
And battered with the shocks of doom,  
To shape and use.

What at first sight seem to be insurmountable *obstacles* may, however, be overcome by strictly following the instructions of a competent teacher.

## CHAPTER II.

### WHAT IS THE SPIRIT

From the dawn of thought man has been studying and trying to control the forces around him, and his efforts have borne fruit in the shape of many discoveries and inventions in the material world. But the question that concerns him most is to comprehend the true meaning and value of the Self itself. Philosophers and theologians have long been racking their brains to solve the problem, but it has proved to be so baffling that despite all their efforts they still find themselves groping in the dark, and the little ray of hope that they thought would enlighten their path has only served to show how intense is the gloom that envelops it.

It is not my object in this work to plunge into age-old philosophical controversies and point to traditional considerations any more than to get entangled in the mess of religious creeds and appeal to matters of belief. I simply wish to deal with the latent but vital force in man called The Spirit. It is, however, essential to analyse such historical facts of philosophy as have a bearing on the subject under discussion, and to make occasional references to those religious and moral doctrines which are capable of throwing a light on it.

But before entering into a detailed survey, we must at first see if there exists in the personality of man an element (the soul) that possesses characteristics of its

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own—characteristics which place that element on a fundamentally different footing from the rest of the universe. We must also, at the same time, determine what relations this element has with its rival element (matter). Only then shall we be in a position to study its real nature, its powers and its destiny.

To begin with, let us take the first unshakable tradition, handed down in the people's way of thinking and especially in their speech, according to which there exist two independent entities—body and mind, in other words matter and the spirit, which constitute the personality of man. The latter is the centre of the mental processes going on within us—knowing, feeling, willing—and the former, the major part of space, including the world about us—the towering mountains, the roaring seas, the rushing winds. The mind does not occupy space, nor can it be felt or touched by the senses, while the body occupies space and is palpable and appeals directly to the senses. That the mind acts upon the body and the body acts upon the mind is a hypothesis that proceeds from actually observed facts. It is obvious enough that in sensation, physical processes operate upon the mind, while in volition psychical processes operate upon the body. On the one hand, when one is in good bodily health one feels himself in high spirits, just as he would feel exhausted and dejected were he in low spirits. On the other, happy tidings have oftentimes been instrumental in restoring good health, while mental worry and moral sufferings have shattered many an excellent physique.

It was upon this conception of the mind and body that the whole philosophy of the life and nature of the

primitive human race rested, and it was upon this doctrine of mutual relation between matter and the spirit that the great Greek philosophers, Socrates and Plato, based their moral and religious teachings. Bearing as it does on the all-important problem of the freedom of the human will and the immortality of the human soul, the doctrine is pregnant with vital issues, and has been the subject of voluminous works.

Heated discussions have arisen and caused a great upheaval in the field of philosophy, one theory giving place to another, but to follow the trend of each successive theory that held the field is beyond the scope of this work. It may not be out of place here, however, to give a short account of the arguments that proved all rival theories to be untenable. As an ultimate outcome of all this, every right and clear thinking man now accepts the principle that mind and body are two independent entities, and that they mutually influence each other. Moreover, modern philosophers are now beginning to realise that there is no gainsaying this firmly established fact.

As the great movement of natural science swept over the field a complete change of this conception of the mind and body was brought in its train. The universe was interpreted as simply 'matter in constant motion', matter was analysed and energy was reduced to motion. It was at first held that there were in all seventy elements in Nature. All things were supposed to be composed of these elements only, so that any object could be split up into the same elementary parts.

Scientific research into matter has led to the discovery, however, that instead of the seventy elements only one single substance is the primal stuff of this universe. This is what is now known as the 'corpuscles'—minute particles which are considered to be units of negative electricity. They are changeable in combination, that is, in respect of their state and distribution in space, but are imperishable and unchangeable in their attributes and qualities.

As regards energy, a new law called the Law of Conservation of Energy was established. According to this law, the amount of energy in the world is constantly kept up to a certain mark. Energy turns from one form to another, but does not thereby increase or decrease, and it is through this transformation of energy that changes in this world take place.

As the physical nature was subjected to mechanical laws, a craving was felt to bring the psychical nature under them as well. It was thought that the principle that holds true in the vast universe of sight and touch must not be excluded from the comparatively tiny world of living matter. The initial difficulty was overcome when it was proved that both the organic and the inorganic were made up of the same elements. According to the Law of Conservation of Energy as applied to man, the energy he absorbed in the form of food and drink was expressed in the form of movement and action. So man came to be regarded as a machine and his actions were explained as those of a steam-engine. Taking his stand upon the theory of the composition of matter and the Law of Conservation of Energy, the materialist declared that



the entire universe was under the same mechanical laws, the same sort of explanation being applicable to both mind and body alike.

Charles Darwin came forward to the assistance of the materialist with his theory of evolution. This briefly stated is to the effect that man is a descendant of the lower animals, and that his mind is not created, but has developed through "natural selection."

Placed in a dangerous situation, overwhelmed with fear, and actuated by an impulse to fly away from danger an individual is the better enabled to fare under similar circumstances than one who has never known fear before. The emotion of fear has developed in animals, and this is because it has beneficially influenced their life and activities. As is the case with fear, so it is with other conscious actions. Thus consciousness as a whole, and fear, anger, joy, pain, desire, love, memory have all developed in man because they influenced his behaviour or caused certain reactions on his body. But this is just the fact that the materialist denies as such. He thinks that his assertion that the mind never interferes with the physical processes, never influences bodily activities, is confirmed by the theory of mental evolution. But far from strengthening this materialistic view, we find that the theory of evolution has undermined the very fundamental principle of materialism.

If we go into the history of the primitive human races, we find that animal life was the same throughout. As development went on, diversity and complexity set in. Not only did the forms of life become different the one

from the other, but they also became highly complex in themselves. The consequence of this has been that the universe grew teeming with the innumerable varieties of the species. Mental life was also implicated in this evolution, with the result that the most advanced state of mental development was represented by man. As to the operative factors, it was held that "natural selection" was at the bottom of it. This means that the individuals who were placed in such circumstances as to experience such affects as anger, joy, sorrow, pain or fear, or to exercise judgment, reason or will-power, were in a better position to develop these faculties than those who were never influenced by such conscious factors, and proves that the mind, as already stated, is not created, but has developed.

To this materialistic view another recent advance in physiology has added considerable strength. The brain or rather the cortex of the brain was recognised to be the seat of the mind. Various mental processes were localised in definite portions of the cortex, and any mental defect or derangement of the mind was accounted for by some injury or other to the relative part of the cortex.

Apart from the interchange of the cells of the brain, there was no mental life, and this interchange was governed by the same material law of 'Matter in Constant Motion.' Anger, grief, love, hatred, judgment, reason, desire, were simply cries, as the creakings of a wheel, and just as the friction of wheels produced sparks, so did motion in the cells of the cortex produce consciousness. To the materialist, in short, consciousness is caused by a physical

process in the brain. It neither in any way affects the physical process nor determines the succeeding conscious state.

Let us examine this materialistic doctrine of mind and body and see the implications it involves and the inferences it leads to. The materialist appealed for support to the Law of Conservation of Energy, but he little realised to what extent of inconsistency he was inadvertently drifting. He maintains that energy changes from one form to another without undergoing any increase or decrease, and, in the same breath declares that physical energy changes from the form of molecular motion in the brain to the form of consciousness.

But what is consciousness? It is, of course, anything but physical. There is thus a diminution of physical energy. To safeguard themselves against this pitfall, however, some of the materialists took shelter in a still more untenable position. They asserted that the mind is only some sort of physical energy or a fine and subtle form of matter. A little reflection will show that such an assertion is, on the face of it, absurd in the extreme. The mind may be related to energy or to matter in any conceivable manner, but to maintain that it is in any way identical with either, passes one's comprehension. It is a view that is totally unentertainable, and the arguments against it are simply and purely irrefutable. So the materialist has found himself between the devil and the deep sea.

Now let us turn to the materialistic theory itself, and consider what its acceptance involves. Consciousness, it

is asserted, is the outcome of the molecular motion in the brain, and therefore has no power whatever to influence or affect the activities of the body. Consciousness having thus no efficacy, the entire course of events is determined by physical laws alone. The greatest achievements of civilisation, as well as the most ordinary actions of our life, it is maintained, are brought about by mechanical processes in the brain. The divine inspiration of the poet, the exalted imagination of the painter, the progressive advance of the scientist, the wonderful inventions of the genius, the laudable bravery of the soldier, must be interpreted according to the materialistic view, in "terms of mechanical sequence." Not only that, but it is also asserted that in conducting an argument our conclusions are not drawn from the premises because of any logical deduction, but are merely the result of certain mechanical processes set up in the brain. A train of thought is held to be nothing but an illusion. We are supposed to think because we are forced to do so by our brain, our previous thoughts and ideas having nothing at all to do with the process. Thus the freedom of the will is dropped out of the question in our life. We are supposed simply to do what we have to do, and duty, honour, the sense of right and wrong, and all other high ideals are considered to be vague terms,—a cry in the wilderness,—which in reality have no significance whatever.

But none of the aforesaid assertions is borne by the facts of our every day experience. On the contrary, it immediately becomes clear to any one who but cares to give little thought to the matter that we are true masters of our own selves, and have full liberty to exercise a free will in

the determination of our conduct, no matter what direction—in other words, the dominating influence of the mind becomes manifest in every one of our actions, be it of the least or the most momentous consequence.

This is a fact too patent to be disputed or to need any explanation in mechanical terms. How often has one decided upon a certain course of action fraught with almost insurmountable difficulties, preferring it to one that at first sight commended itself as the best to take. And who can dispute the freedom of an individual to choose the way he considers best for the achievement of his purpose, whether that purpose is attained or not! In reality, the purposive and efficient nature of the mind is its very essence. Were it not for this, it would at once lose its true significance. It thus becomes clear that the materialist theory of the relation between the mind and body can stand no investigation, a fact that was fully realised by all right-thinking people towards the close of the Nineteenth Century.

The many pitfalls and stumbling blocks that have beset the path of materialism have led to the introduction of an opposite doctrine to explain the relation between the mind and body. This is the doctrine of Idealism. Materialism emphasised the material side of the universe, while Idealism sought to expound the universe in terms of consciousness. According to this new doctrine, consciousness is efficient and independent, and the body is only a resultant. And just as in the case of Materialism the mechanical laws universally applicable to the material world could not but bring the tiny world of living matter

under their fold, so it was felt in the case of Idealism that the idealistic principles must hold true not only in the limited sphere of the human brain and body, but must also extend to the entire universe to give it a pan-psychic interpretation.

For there are certain mental processes, e.g., sensations, which occur not as a result of some preceding mental action, but are clearly brought about by an external agency. Now if this external agency is something other than psychical it follows that consciousness is the resultant of matter, which vitiates the doctrine. Idealism in order to be self-consistent had to interpret the whole of Nature as life of some sort or other.

The adoption of the idealistic view would mean a radical change in the conception of the world. The physical nature is held to be merely the appearance of the psychical, and reality to be nothing but the perceptive mind. It is also asserted that material objects are not in themselves what we perceive them to be, and that it is the special peculiarity of our sense-perception that gives these material objects their form, complexion, taste or any other attribute.

Apart from the fact that it is extremely difficult, if not impossible, for one to accept this doubtful theory, it is open to serious objections. It is held that every material object in the world is the appearance of a psychic state, and that every psychic state appears as a material object. Now what is the material appearance of consciousness? The cortex being the only part of the body that may admittedly be regarded as the real correlative of conscious-

ness, is surely to be the appearance of consciousness. In other words, consciousness is the true reality of the cortex, which is nothing but an effect made on an observer. Now let us investigate how far this view holds true. We know it for certain that when a man dies his consciousness ceases to have any relation with the cortex which latter, however, still forms part of the head all the same. It thus follows that the cortex is not the appearance of consciousness. Moreover, if we are to accept the view that the physical is the reflexion of the psychical, it must necessarily follow that the two, the physical, and the psychical, must invariably accompany each other. This being so, a set of phenomena which can only be produced under a mechanical aspect has no right to be called purely psychical in its nature. —

When the flaws of Materialism and Idealism were fully revealed, philosophers abandoned both doctrines and sought refuge, not in a naive, but in a careful and well-considered theory—the Theory of Parallelism. Their aim was first to preserve the universality of mechanical laws to explain every physical phenomenon, and, secondly, to maintain intact the efficiency and independence of consciousness within its own sphere. This theory maintains that there are two sets of phenomena—the physical representing the molecular motion in the brain, and the psychical representing the mental processes. These two sets of phenomena are said to run parallel to each other in co-ordinate series, but not to interfere or influence each other. Running parallel, the bodily and mental phenomena occur simultaneously, which

would mean that there is a definite mental state for each brain condition and vice-versa.

Now let us consider this theory in an elaborate manner. The primary advantage it seems to possess over all other theories lies in the supposition that the two sets of phenomena do not causally inter-act. This carefully avoids the stumbling block of causal action between such two diverse entities as the mind and body. It is held that there may be causal action in the physical realm and in the psychical realm, but that the two do not cross each other. Now if the mind and body as two different entities are running parallel to each other without ever dominating or influencing each other, it would be most surprising—nay, miraculous—to have such an invariable concomitance without any apparent reason. This drawback makes this theory weigh in the balance. Sometimes the tendency is to lay stress on the physical side and thereby involve the difficulties of Materialism, and sometimes on the psychical side and thus involve the difficulties of Idealism.

There is, however, the double aspect view of the theory, according to which the mind and body are held to be two aspects of the same reality. Just as a curved line is convex on the one side and concave on the other, so reality is maintained to be psychical on the one side and physical on the other.

So promising and attractive a doctrine seems to have at last done with the age-long conflict about the consideration of the mind and body. But a little reflection on the matter would lead to a further step in our

analysis of the theory. We would naturally ask what is the reality of which mind and body are the aspects. A possible answer would be that the mind and body are aspects of each other. Such a hypothesis resolves the universe into two mere appearances, each the appearance of the other, two shadows, each the shadow of the other. This to a rational mind would be absolutely unthinkable.

Another alternative is that the mind and body are the two aspects of a reality, and that reality is something besides and different from the mind and body. If the idea underlying that view is that the mind and body are the two ways in which a reality appears, then there must be a being to whom they appear, and that being must necessarily be conscious.

We are thus driven to the conclusion that reality appears as consciousness to consciousness, which is in itself a refutation of the doctrine. There is still another flaw. What the reality is we do not know, and thus we are unable to explain anything in the light of something we do not know.

We have had just a bird's eye view of almost every theory regarding the relation of mind and body. One after another they found favour in the scientific circles, but having proved imperfect fell to the ground as untenable. Modern philosophers are now forced to turn again to the theory of Inter-action. The only cause of repulsion in its case has been that it is a simple, commonsense theory "too old" to deserve adherence to by up-to-date minds. But it has now been realised that this unpopularity should in no way prejudice the consideration of its

merits. As we have said in Chapter I, an old truth should not be looked down upon simply because it is old.

The theory of Inter-action means that the mind and body are two separate entities mutually acting upon each other. It needs no philosophical arguments to vindicate it, for our every day experience would clearly testify to how this happens. Having discussed it in the first part of this chapter it needs no recapitulation. Suffice it to say that it is intended to assert that the mind is efficient and has got an initiative, influencing matter.

Man is therefore an agent of free will endowed with a sense of duty, a sense of right and wrong. Before espousing this theory we had better, as honest seekers after truth, face the difficulties it involves. "How can such diverse entities as mind and body inter-act the one upon the other?"

The objection indeed seems to be destructive. But it is regrettable that it appeals more to one's imagination than to actual experience. Similarly the supporters of the view that the earth is spherical may appeal to imagination and say, "Try to imagine people standing with their feet up and their heads down." The question whether a causal relation is possible between such dissimilar things as the mind and body must therefore be settled scientifically, and not by imagination.

By causation we mean that one object is the cause of another, not because imagination declares it to be so, but because experience teaches us that there is a regular and invariable sequence of the two objects. No amount of

intelligence can predict causal relation between two events. Only by observing that one event follows the other is it possible to bind them in causal relation. This interpretation of causation has thus made our problem pretty simple. Instead of asking "How can such diverse entities as the mind and body interact?" the question is resolved to: "Does experience show that a certain physical phenomenon is followed by a psychical one?" and vice-versa.

We leave this question to be settled by every one's experience. At almost every step in life we see the truth of it. Hardly a moment passes without our experiencing the sensations produced by a certain stimulus, or without feeling that the will does operate upon the body. A fly settles upon one's nose, and one brushes it off. There is, therefore, nothing in the nature of causation that may stand in the way of interaction.

Another antagonist that comes into conflict with the theory of inter-action is the principle of Conservation of Energy. It is really impossible to reconcile the two. Interactionists assert that the mind has the power to work and operate upon matter, and that this power to work and operate is just the signification of energy attached to it by the physicists. When in interaction physical energy affects the mind, and the mind affects matter, there is a diminution and an increase in the sum total of energy in the world. But where at all is the necessity for this reconciliation? Scrutinising the principle of Conservation of Energy we see that it is more a scientific hypothesis pushed to logical conclusions in fields where it has

never been tried or verified before than a settled universal law.

We have established the above theory according to which the mind and body are distinct entities which operate upon each other in the psycho-physical mechanism. When the mind is influenced by a stimulus, and in its turn sends out a motor discharge, the action is simple enough. It is determined by a mere impulse. If my finger is pricked with a needle, I experience pain. I draw away my hand without much reflection. In a single case like this the reality which inter-acts with matter is the passing stream of consciousness. Human action, however, is very complex, guided by a long cherished purpose and a firmly rooted character.

When we try to recollect a long forgotten incident we form an idea of how deficient and inadequate is the present state of our consciousness. And how often in critical and pressing circumstances, did we not outdo ourselves and act in such an extraordinary manner we hardly supposed ourselves capable of. Certainly in cases like these, the mind cannot be spoken of in terms of passing consciousness.

An entity inter-acting with matter must make room for significant characteristics as sentiments, ideals, tendencies, memories. It cannot be coincident with consciousness, which is incapable of explaining complex actions. It must have a degree of substantiality and durability. This necessarily involves the existence of what is called the Self.

There is thus no escaping the ancient theory of philosophy and religion regarding the existence of the Self or the Soul. Primal as it is in our existence, the Self is indefinable: the axioms or postulates upon which a scientific knowledge is built cannot be defined. Any attempt at a description of this is bound to be inadequate and wide of the mark. Born and bred in a material world, we have developed a disposition which forces us to think and talk and work in no other terms than material. Our language is modelled on matter, and if it attempts to define an immaterial thing like the Self it cannot but introduce it in more or less material terms. Such a definition therefore is bound to prove hopelessly inaccurate.

But the existence of the Self may be proved by direct intuition or self-knowledge. I can realise that I *am*—a realisation which is so immediate and intimate that it is in a class by itself. "I" is not thought, "I" is not feelings, "I" is not imagination, "I" is not will, "I" is something that thinks, feels, imagines, wills. Whether a psychologist or layman, I feel that my consciousness is personal: my thoughts, feelings, imagination do not exist by themselves, but they point to a self which in a way possesses these mental processes.

I also feel that my mental processes are never stationary; they are always "going on" from moment to moment, one thought or feeling giving place to another, so that there is a regular stream of consciousness, which brings in its train a vital change in my thoughts, ideas, desires. What interested me in childhood may now be quite

prosaic and commonplace; what constituted for me then a high ideal may now be found an easy and ordinary achievement. I may have outlived the tastes and pursuits of my early days. Yet with all these changes in my mental constitution, there is a continuous inner identity of which there is no parallel in matter. As far back as my memory goes, I have a firm conviction that I am ever the same being.

Consciousness is interrupted by serious gaps or omissions. When I go to sleep or fall in a trance, there is an absolute unconsciousness. The mental processes therefore have a successive existence. But the Self is permanent and continuous. As soon as I wake up in the morning, a mental current flies back and connects with the train of thought that broke when I went to sleep in the evening. The breach of consciousness is at once bridged over by a recognition that it is "I", the same 'I'.

Again, while driving in a comfortable car along a pleasant road, and chatting merrily with friends, I sink into unconsciousness. When I come to, I find myself in bandages, lying on an iron bed in a hospital. I may be at a loss to understand such a complete change from what I have been, yet with all that I cannot but feel that I am the same Self, the same Ego. There is an absolute and perfect personal identity which clearly establishes the existence of that substantial reality which I call myself.

In order to be explicit in what I am driving at, I had better comprehend what is the precise interpretation conveyed by "consciousness," there being a good deal of

ambiguity and misunderstanding in psychological circles with regard to this term.

Consciousness is too close and immediate an expression of our mental life to admit of any philosophical discourse. Broadly speaking, it may be described as a form of existence which is capable of distinguishing itself from other forms of existence. It is a state of being-awake as contrasted with that of being sound asleep. As drowsiness creeps upon us or as chloroform overpowers our senses, so consciousness fades away. As we are fully awake and mentally active, so consciousness rises to a high pitch.

Not only is consciousness changing from moment to moment, as we have already seen, but there are varying degrees of intensity in it. While conscious of a certain thing we find that a particular item in it is the centre of rapt attention, that others related to it are not the subject of so much keen mental activity and that still other items about it do not make themselves directly felt. Supposing, for instance, I came across a friend of mine in the street and he relates to me an interesting story. While listening to him, I am conscious: the interesting narration occupies my consciousness most intensely, the presence of the friend comparatively dimly, and the hustle and bustle of the street practically disappears from my consciousness. The first two degrees cover what is called the field of consciousness. The third degree in which the mental impressions are too feeble to divert attention to them, is the sub-conscious stage. It may seem inadvisable to include in conscious-

ness processes which do not at all make themselves felt. A little reflection will show that sub-consciousness has all the attributes of consciousness. While I am listening to my friend, the noise of the street ceases all at once, and a perfect tranquillity prevails. I feel a change. The familiar ticking of a clock may continue in my ears without being attended to, but if the clock stops, I become aware of an unusual quietude. The field of consciousness combined with the sub-conscious region comprises consciousness.

An allusion has already been made to the fact that conscious life alone is inadequate and does not exhaust the whole of mental life. Now, although the whole volume of what we have secured in the shape of sentiments, ideals, tendencies, interests, memories, is not present in consciousness at a particular moment, yet the fact that we can resort to it whenever necessity arises implies that it is not lost, but exists in the mind in some form or other. Such a knowledge does not simply lower the level of consciousness; it goes to form a permanent disposition of the mind which tends to express itself in certain special activities. This disposition may be called unconscious mental organisation. It is much more extensive than the conscious state, and it is this hidden mental disposition which forms a major portion of the Self. So there is a conscious and an unconscious self. I should not be misunderstood to mean thereby that there are two separate selves in the human personality. The Self, I repeat, is one and identical. Coming into contact with the external world, the Self expresses itself, and this expression or aspect is the conscious self, while that



portion of it which lies beyond consciousness is the unconscious self. Leaving the former to be studied by psychology let us turn our attention to discuss the latter.

The unconscious self has a permanent effect upon our life, while effect of consciousness is only of a transient nature. The unconscious self is the sum total of what is called psychical disposition,—bodies of knowledge, the habits of thought, feeling and action taken as a whole. But these are never covered by consciousness at a given moment. So extensive is this unconscious self and so vast is this hidden mental disposition that it only behoves us to call it the real self in our future reference. It is a mysterious thing which is sometimes called the Spirit and sometimes the Soul.

### CHAPTER III.

#### THE UNCONSCIOUS SELF

Psychology seeks to study the human mind. By the human mind it means the internal phenomena of which an individual is conscious. It is presumed that mind and consciousness are co-extensive if not synonymous terms, the relation between them being the same as that between matter and extension. To a psychologist then unconscious mental organisation is inconceivable and unintelligible. This unfortunate narrowing down of the scope has been responsible for such remarks from even the great psychologist, Professor James, as: "Psychology is but a string of raw facts, a little gossip and wrangle about opinions."

A little gossip and a wrangle about opinions psychology undoubtedly is, and will ever remain as such so long as it measures the human mind by the five physical senses which are associated with consciousness. Leaving psychology to fish in the shallow pools of consciousness, let us turn our attention to the immense, unfathomable ocean of the Self.

We call the Self an unfathomable ocean because compared with consciousness it is just like an iceberg or a coral island which is practically wholly submerged in water with only a tip of it peeping above the surface. If the sea water is disturbed it appears to an observer

only of insignificant size, but when the sea is calm he catches a glimpse of what a stupendous structure it really is. It is just in the same way that in a disturbed mental state, which we need hardly say is almost always the case with so many of us, it is only consciousness that manifests itself, but with calm concentration, as is the case with the spiritualist, the whole Self emerges into being and is brought into play.

Now our fundamental object in this Chapter is to ascertain what powers the Self or the Spirit possesses and to those powers we have given the name of "Psychism." As we shall presently see, "Psychism" spells unerring memory, marvellous instinct, supernatural power of sight and hearing. In short, it is a sublime state for which all the laws of time, space and causation are annihilated.

Psychism took its birth with mankind, has ever since remained its concomitant and shall go on with it throughout futurity. Hypnotism, Mesmerism, Clairvoyance, Telepathy, Magnetic Healing—all these are branches of Psychism. In Europe they hold communication with the dead through mediums or by automatic methods such as table-rapping, the planchette, spirit photography. This they call "spiritualism," while as a matter of fact it is only a lower form of spiritualism, and should be more correctly termed "spiritism." These abnormal phenomena, true as they are, are only practices of the main truth—Psychism. They may be mastered, apart from any moral or spiritual excellence, while Psychism as a higher form of Spiritualism, is all this and more.

Psychism like ether, is all-pervading, though ordinarily we are unconscious of its presence. This has been well illustrated by a writer on the subject. We throw a stone into the sea and it produces waves, which, if unobstructed by any hindrance, tend to travel right up to the shore. We utter a word which produces vibrations in the atmosphere, which tend to spread themselves throughout the universe. Now this sound may be caught by means of an instrument, however distant it may be. A word being the equivalent of a thought, what holds true in the one case must hold true in the other. A thought produces vibrations which travel with the speed of lightning towards the trained mind of a spiritualist to receive it. This is how telepathy works.

A sceptic materialist may declare all this to be a mere assumption rather than any proven truth. It is only natural for him to discredit what he cannot understand. Let us strive to convince him as far as it is possible.

The premises and logical conclusion drawn therefrom are as follows:

A word produces vibrations which spread throughout the universe.

A thought is the equivalent of a word.

Therefore a thought produces vibrations which spread throughout the universe.

There is no gainsaying the first of the premises. Telepathy, telegraphy, wireless are a living testimony to the production, spreading and reception of word vibra-

tions. That thought too has a similar characteristic should not be denied.

Thinking is a natural function of man, just as eating, sleeping, etc. The child begins to think as naturally as to eat, but he has to learn to utter a word. This means that while thought is natural and interwoven in the very texture of human constitution, language is unnatural and is acquired by limitation or experience. Thought, therefore, does not depend in any way upon language. If we go back to the history of the primitive race, we find that when mankind was in its infancy, it was not devoid of the power of thought, imagination, desire and judgment, which could be conveyed from one individual to another as naturally as they could be created. The aid of any external medium, i.e., language, was not needed for the communication of thought to another mind.

Besides the physical five senses there is a sixth sense to serve as a channel of mental communication. This sense is the spiritual sense and belongs, not to consciousness, but to the Self.

It can catch thoughts, ideas, etc., from a near or distant mind just as a wireless instrument can catch a sound. In the course of age-long development and natural evolution, man came to use his vocal organs and invent signs for identifying the mental creation called the concept. In order that the concept may be identified, retained in memory and recollected whenever required, the word was created which afforded a convenient sense basis for association with the concept. Thus the word as the spoken sign became the instrument of thought.

Language progressed by leaps and bounds until to-day Society has a language rich enough to express the slightest shades of thought.

Language is pre-eminently the invention and instrument of social life. It is now playing so great a part in the formation of concepts that even in the early years of life the undeveloped intelligence of the child is sharpened—nay created—by the use of language before he reaches the level of conceptional thinking. Even in elderly people the process of thought, though of necessity prior to language, can make no progress without embodying itself in words.

It is an established principle of biology that an organ thrown out of use must gradually die out. This has transformed us from spiritualists to naturalists.

But is it possible to make amends for the loss caused by the introduction of language? Fortunately it is. The exacting training which a spiritualist undergoes helps to awaken in him, not only the sixth sense of thought transference, but also enables him to bring out all the latent powers of the Self whereby he can exercise a spiritual control over his environments.

Man is admittedly the highest and most ideal type of creation. This predominance is attributable to his best physical perfection, and to his rationality—the subtle form of intellect, will or reason.

Human personality is endowed with unlimited supernatural and transcendent powers which—how deplorable—lie undeveloped in so many of us. In the Self there

is a hidden but vast reserve which so often gives vent to extraordinary hits and brilliant achievements of invention. It is a source of genius, instinct, tact and what not. It is a seat of inspiration, the basis of the conscience. And to crown all, it is a spiritual treasure and a spring of divine life.

Every one of us will frankly admit having sometimes caught glimpses of knowledge of which there is absolutely no trace in consciousness—present or past. Baffled by a difficult problem, we give it up as beyond our comprehension. While sunk deep in a reverie, or while being in a very passive mood, we are startled by the upshoot of the solution from some obscure region.

We try to recollect a forgotten name. The memory is taxed by every possible manner—by association of ideas and all that—but all to no purpose. Disappointed, we leave it alone and occupy ourselves with something quite different. After a while the much-longed for name flashes into consciousness all of a sudden.

Again, in a total gloom of despair a ray of hope suddenly pervades our being without our being able in any way to account for it. And soon we have a cinematographic change of the situation for the better.

Amidst rejoicings and revelry an ominous idea, for no apparent reason, creeps into our minds, and before long we actually receive untoward news, and there is hardly a man who has not heard the voice of conscience whispering some note of advice in his ears. Examples of such daily experiences may be multiplied to any num-

ber. They all point to that mysterious source—the Self—from which such extraordinary knowledge bursts.

It may be argued that the above phenomena are of rare occurrence, and that it is undesirable to generalise on them. But we should not overlook the fact that these abnormal occurrences show themselves in persons who, neglecting the soul, are wholly and solely devoted to matter. It is, so to speak, a forcible and automatic manifestation of the hidden treasure below. It is therefore natural that in a life which, on no occasion, shakes off the material and physical, such vague, spiritual glimpses should occur. But to those who excite into action their self and bring out its latent and dormant powers, these things and many more become a matter of course.

The awakening of the Self means more or less a lull of consciousness. For it is when consciousness is in suspense that the Self is allowed a full swing in its activities. In dream and reveries the conscious mind is in abeyance, and the Self emerging out of obscure regions, brings to light facts which transcend the limitations of the ordinary faculties. A patient in fits, or suffering from high fever, loses consciousness and makes startling revelations. A dying man is often heard talking with persons long dead and gone. A lunatic sometimes predicts events to an astonishing degree of accuracy. Any person with even the slightest religious bent must have noticed that the only contemplation worth while is one in which there is no conscious effort, but an absolute casting out of oneself and utter oblivion of one's surroundings. The road to spiritualism lies through learn-

ing how to throw consciousness into abeyance. If one goes about the world with open eyes, he is sure to come across a Darvesh or a monk or an ascetic of high spiritual powers, one who has lost consciousness and is immune from all physical torture. But these are a very advanced type of spiritualists.

When discussing the theory of Inter-action, we saw that the Self inter-acts with matter. Now we see that it is on the one hand linked with matter, and on the other with the vast Spiritual nature and the realm of the Unknown.

When Christ was being crucified with His hands and feet nailed to the cross, His body was suffering the agonies of death. But he did not curse those who crucified Him, but said: "Father, forgive them, for they know not what they do." The spirit in Him was awake, while the body was becoming numbed with pain.

A memorable incident took place during an old war. A soldier, mortally wounded and almost at the point of death, was observed to creep to the nearest corpse, to take up the sword of the dead soldier and then kill the enemy.

Ommar was the sworn enemy of Prophet Mohamed. It was his long-cherished desire to put an end to the glorious life of the Prophet. One day, in his fury, he set out with a drawn sword in his hand. When he approached the Prophet, Mohamed received his arch enemy with a smile. The story goes that the revengeful Ommar, seeing his enemy smiling benevolently,

dropped his sword and embraced the Prophet in sheer abandon.

While a great Darvesh was sitting in a deep trance, he was being disturbed by a host of birds of the forest. He, inadvertently, uttered some words, and the birds began to fall dead. He was naturally alarmed at the fate of the birds, and hence, wishing them back to life, life was restored to them.

In our own living memory, Gandhiji's fasts show the existence of the spirit as distinct from the Body.

What is the re-birth of the Hindus, or the Day of Judgment of the Christians, or the Promised Heaven of the Muslims? It is a solid proof of the existence of the disembodied spirit, and these spirits at large, can be friendly with our spirits, and can help us in many ways if we succeed in establishing intimate relations or control over them. The spirit of the higher order can only be friendly with us. While the spirit of the lower order can be controlled by us.

## CHAPTER IV.

### HOW TO DEVELOP SPIRITUAL POWERS AND MENTAL FACULTIES

How to develop spiritual Powers and mental faculties to communicate with the spirit-world. The following methods will make you a medium and a spiritualist.

The time suitable for the practice is any time after midnight when there is complete silence and no disturbance of any kind. The place which you choose to sit and to begin the practice must be an open one, perfectly clean, without any trees or wall nearby. Walls and trees or any other obstruction is to be avoided, to rule out accidents. Because during the time of the practice you may get frightened, and leaving the place, run away, while in a trance, and strike against a wall or tree.

During the practice you must be alone and nobody must know about your practice. The whole process of this practice extends unbroken, over a period of forty nights. It is called the "Chilla".

The performance of the "Chilla" is to be undertaken in complete darkness.

The person desirous of practising the "Chilla", apart from clean clothing, slightly perfumed, must ensure physical cleanliness by a daily bath. Another rule to which strict adherence is enjoined, is abstinence from flesh, alco-

## HOW TO DEVELOP SPIRITUAL POWERS AND MENTAL FACULTIES

hol and sexual intercourse, during the period of forty nights only. After fulfilling the above conditions the practice of the "Chilla" may be started.

To begin: you have to draw a circle with chalk or charcoal, on the chosen ground, with a radius of one yard, that is, with a diameter of two yards. In front of you in this circle you have to draw this chart of figures viz:

8	11	14	1
13	2	7	12
3	16	9	6
10	5	4	15

In this Circle you have to assume a sitting posture facing the sunset.

Having taken the prescribed sitting position in the Circle, you now start reciting a thousand and one times, every night in the Circle, for forty nights, the following mantras :— Inna, Attena, Kal Kosar, Fasalle, Le-Rab-buka, Wonhar, Inna, Shane-Akka, Howal-Abtar.

To recite the mantras correctly one thousand and one times, without any interruption, you may keep with you for the purpose a *Tasbi* or thread with a thousand and one beads. You cannot leave or stand up in the

Circle unless you finish reciting the mantras a thousand and one times as prescribed. Otherwise the process will fail. Or, you have to start it again from the beginning.

This practice of the "Chilla," with strict adherence to the prescribed rules, will result, after fifteen or sixteen days, in the first appearance of the spirit in different shapes. But these spirits will not enter the Circle. They will only assume forms calculated to frighten and drive away from the Circle, the person who is endeavouring to bring them under his power.

It is at this moment that you need the greatest mastery over your will to resist and overcome the onslaught of the fear-inspiring spirits, and to continue uninterrupted, without leaving the Circle, the performance of the "Chilla". Inability to resist, with fortitude, the attack of the spirits, will end in failure; under which eventuality, it would be inadvisable to continue the performance of the "Chilla" the following night. Having survived the initial stage, you have now to continue the process every night, when, after twenty days you will be confronted with spirits, much more powerful and much more horrible in aspect. A spirited persistence, night by night, in the continued performance of the "Chilla", will crown your labours with the desired success. Under no circumstances will the spirit enter the Circle for thirty-nine days. They will only frighten you from outside of the Circle in different shapes, in order to drive you out of the Circle, so that you may never be able to complete the one thousand and one mantras, in the original position in the Circle.

At last, on the fortieth day, the spirits will make a final attempt to frighten you away from the Circle and thereby, destroy your chance of controlling them. Only on the fortieth night the spirit may assume the shape of a snake, a tiger, an elephant or a woman and enter into the Circle. It is at this moment you must remain firm and determined in your resolve not to leave the Circle, and to complete the Incantation a thousand and one times.

The completion of the fortieth day in the Circle with the prescribed incantation of the mantras, a thousand and one times, signifies the control and subordination of the spirit. Henceforward, you may invoke the spirit and order it to do your bidding. Time and practice will increase your knowledge and mastery over the spirits. Having thus achieved control over the spirits you may summon them by chanting the incantations three times, whereupon the spirit or spirits are at your service, to help you to do whatever you desire.

It must be remembered that the spirit may only be called up to undertake work that will be beneficial to others and not to one's self.

### HOW TO BECOME A HYPNOTIST.

The Western practice of Hypnotism is similar to the Indian practice in its emphasis on concentration. But no verses are to be chanted during this practice. It is primarily concerned with vision and deep concentration that is, it is founded on the unconscious self.

The process is undertaken in a well-lighted but not too bright a room. The person should be alone in the room and there should be no interference of any kind whatever from outside. The silent hour of midnight is, hence, preferable for the practice.

The student has to sit upright in a chair, facing a wall, and about one yard away from it.

On the wall, on a level with his eyes, he has to fix a card, white in colour, round in shape and with a diameter of five inches.

The centre of the Card is to be marked with a black Dot, half an inch in diameter. Sitting upright in the chair the student should start the practice of gazing at the Black Dot for about one and a half hours daily, that is, every night.

In this practice of gazing at the Dot, he must not, under any circumstances, strain his eyes. But the whole process of gazing must be done in a normal way, as for instance, in the same way as one would read a book. The only point to be kept in view is that the gaze must all the time be focussed on the centre of the black Dot.

As the student continues the practice, after the fifteenth or sixteenth day, he will be conscious of a feeling that the black Dot has undergone expansion to a considerable extent.

Continuing the practice every night, one night, at last, he will feel that the whole white Card has turned black. Now from the following night he should change the card

to a black one, of the same size as the previous card, with a white Dot in the Centre and having a diameter of half an inch.

He should now continue the practice of gazing on the white Dot.

After a few nights he will feel that the white Dot is expanding, until the whole black Card is turned to white.

In this process he will have spent forty nights. When the above-mentioned phenomena of the Cards take place he has reached the stage of being a hypnotist, that is, he has now mastered the method of deep and undisturbed concentration.

The road is now open to him to become a psychist. This is fully explained in chapter three.

More practice with various subjects for hypnotism will equip him with the necessary experience of progressing with the development of his psychic powers.

## HOW TO LEARN CRYSTAL-GAZING

The student interested in learning the science of Crystal-Gazing, has, first of all, to provide himself with a glass Crystal that is perfectly transparent, and which must be without any specks, flaws or bubbles of any kind. In size it may be as large as an orange.

When not in use the Crystal must be kept securely locked away in a dark receptacle, after having been



wrapped in a black silk handkerchief or a piece of black velvet kept specially for the purpose.

The student should conduct his practice in a room that is as quiet as possible and that can be securely shut off from all disturbing influences.

The room should be comfortably warmed and ventilated, and the student must be perfectly at ease throughout the whole of his practice, his thoughts and his concentration immune, throughout the process, from external influences.

No bright colours, glittering ornaments or distracting objects of any kind must be allowed to remain within the range of his vision.

The light in the room must, at all times, be subdued by drawing the blinds or curtains; or if an artificial light is used its rays must be effectively shaded from the Crystal.

The light of a fire or a stove must also be properly screened off.

Direct sunshine must never be allowed to enter the room while the Crystal is being used.

If the practice is held in the day time, the student should sit with his back to the light. One of the best times of the day in which to practice Crystal-gazing is just before the oncoming of twilight—an hour particularly favourable to occult manifestations of all kind.

An attempt to read the Crystal should never be made shortly after a meal.

To begin the practice the Crystal must be placed in front of the observer on a stand or a table covered with a dull, black cloth; or it may be placed on a cushion of similar material, or on the folds of a black silk or velvet handkerchief.

Lastly, it must be secured from the reflections of extraneous objects by means of a dark handkerchief wrapped partly around it.

The gazer should first close his eyes gently and keep them shut for two or three minutes so as to exclude all disturbing, visual images from the retina.

The student may now begin to look into the Crystal calmly, steadily and with interest.

Any kind of tenseness or exertion must be carefully avoided, and the eyes should be blinked at normal intervals, as frequently as is done when they are normally in use. If any feeling of strain is experienced in the eyes, they must be rested by the student's gaze being drawn away from the Crystal for some moments.

It is of the utmost importance that the student should not overtax his powers, and for this reason he should begin his practice with a short sitting, gradually increasing the time until the space of an hour or more may be spent in gazing into the Crystal without fatigue.

It is suggested that the beginner should allow himself ten minutes on the first occasion and no more. This may be increased progressively by four or five minutes at a time. This is important until the sensitivity of the Gazer has become well developed.

The sittings should be held in the same place, under the same conditions and should be begun at exactly the same time each day.

Probably many attempts will be undertaken before anything at all is seen. This is due to the fact that the Gazer is not yet able to concentrate into the depths of the Crystal well. He will see a double image which, however, will coalesce into a single image—a performance that will repeat itself as long as the student continues to gaze.

A day will come—perhaps the fifteenth or sixteenth occasion of gazing, perhaps at the end of a month of patient effort—when, after the usual double image, a faint, white cloud will appear to drift slowly across the face of the Crystal. After passing repeatedly through the Crystal for a while, this white cloud may give place to a greenish or reddish mist which again will turn to a screen of black or dark grey upon which little pin points of light keep up an endless, whirling dance.

Then the entire Crystal, together with its specks of light, will appear to approach close to the eye of the gazer, moving repeatedly to and fro, while the gazer will experience a peculiar tenseness of the nerves all over his body.

At this point he should preserve his calm, maintain a cool head, and continue to gaze calmly with confidence, for he is now upon the very threshold of Crystal Vision. If the gazing is continued, very shortly, the Crystal will seem to disappear entirely, only to reappear after a second.

A supreme moment now comes during which the entire crystal is blotted out by a sea of celestial blue light. Upon this, vision will be seen. Although the Gazer is regarding it with his eyes, the vision has actually entered his brain and is being portrayed or enacted there.

The Gazer should try to overcome any fear or surprise occasioned by the contemplation of his first vision. He should continue to watch it calmly and courageously, as he will be, in fact, in a sort of trance-like state.

But if this trance-like state is broken, then the Gazer should put the crystal away, and take rest, if possible go to sleep for a time. He should make no attempt that time to return to his new-found visionary world.

The same experiment should then be renewed on the next day.

With practice and experience a time will come when the Gazer will develop the ability of inducing a vision shortly after he has begun to gaze into the Crystal, retaining, at the same time, a part of his conscious mind in an almost fully waking state.

He will be able to describe to another person what he observes in the Crystal, and the answers to questions that may be put to him.

It may happen, sometimes, that fate refuses an answer, and whether this refusal is absolute or temporary, it has to be respected.

Each of the different colours that appears in the Crystal has its own significance. In general, light colour:

are of good omen, while the darker shades are inauspicious. Clouds of white, violet, green or blue are good signs. Green, particularly, is a sign of hope. Black has a negative and an inauspicious meaning while red, orange and yellow signify hatred, passion, danger, jealousy or death. Ascending clouds indicate a response in the affirmative to a question which may have been propounded. Descending clouds imply a negative response.

Now the Gazer has become the highest type of Crystal clairvoyant. He can turn the white clouds into white wordings at once to get replies to questions.

## CHAPTER V.

### WHAT THE CRYSTAL REVEALS TO THE PALMIST

The Crystal-Gazer who happens to have also mastered the Science of Palmistry will achieve the most desirable results with the help of the Crystal.

The Palmist who is also a Crystal Gazer when making forecasts or when occupied with the preparation of a Horoscope, will obviate error by consulting the Crystal at every stage of his work.

Now, the astronomical signs or the signs of the zodiac, as they are commonly called, and which govern human life are Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio and Sagittarius.

The other feature upon which the Palmist bases his reading are the manifestations of the mounts of stars.

Since Palmistry is intrinsically the scientific study of the human hand, with a view to pronouncing correct or minutely accurate forecasts of a particular life in all its important aspects, it is fundamentally essential that the Palmist should acquire a consummate knowledge of the human palm in its various types, namely, the Elementary Hand, the Square Hand, the Spatulate Hand, the

Philosophic Hand, the Conic Hand, the Psychic Hand and the Mixed Hand.

Closely associated with this sub-division of the Palm are the mounts of the human Palm and which are further manifestations of characteristics which come directly under the study of the Palmist.

These Mounts are the Mount of Venus, the Mount of Jupiter, the Mount of Saturn, the Mount of Sun, the Mount of Mercury, the Mount of Mars and the Mount of Luna. To complete the Scientific division of the Palm for purposes of Palmistry, mention has to be made of the Seven important Lines on the Palm namely, the Line of Life, the Line of Head, the Line of Heart, the Girdle of Venus, the Line of Health, the Line of the Sun and the Line of Fate. The other lesser Lines are the Line of Mars, the Via Lasciva, the Line of Intuition, the Line of Marriage and the three Bracelets found on the wrist.

The following signs may here be enumerated, namely, the Star ★, the Island ○, the Spot ●, the Cross + X, the Triangle △, the Grille #, the Square □, the Circle ○ and the Trident and Spearhead ▲.

There are also what are known as Forked Lines, Sister Lines, Spots on Line, Islands, Tasselled Lines, Ascending Branches and Descending Branches, Wavy Lines, Broken Lines, Capillaried Lines, the Square on Line and Chained Lines.

Being aware of the highly complicated process of arriving at a true and accurate interpretation of Life as revealed by the human Palm, it is a common-place to envisage errors and irregularities in forecasts and horoscopes.

These pitfalls may, however, be most effectively avoided by the Palmist who has mastered the Science of Crystal Gazing. For the Crystal-Gazer when reading the Palm of a subject, can probe into the depths of the Crystal for illumination.

As the Gazer concentrates into the Crystal, with the Palm of his subject before him, the white cloud that comes before his vision, will gradually change into the shape of his Subject's Palm, with clear indications of writing on it.

According as the Subject's Hand falls into the particular classification of Hands already mentioned, the Gazer will be able to read the answers that he is seeking to reveal to his Subject.

When the Palmist who is also a Crystal-Gazer probes into the Crystal and sees the white cloud turning into the Palm of his Subject, he will be able to read the following :

Whether he is a doctor, an engineer, an architect a lawyer, a politician, a scientist or following any other profession.

Whether he will improve in his profession in quick strides or not, and from what time he will begin to im

prove, and whether he will reach the top of his profession, and whether he will change his profession in any way. Or whether he has any chances of being transferred or of being promoted or of giving up the present profession or occupation and enter some business, either alone or in partnership. How far he will succeed in that. And in such business or occupation how much money he will make.

If the Subject is also interested in speculation of any kind whereby he is seeking to increase his wealth or income, whether he has any chances to gain in such speculations, or also whether he will win any lottery or be lucky in any other windfall.

Is the subject, male or female, of an artistic temperament? If so, whether he or she has any tendency of distinguishing himself or herself as a painter, or a musician, or an actor, a singer, a writer or a dancer. Or whether he or she has a tendency to be a teacher, a preacher, a philosopher. Or what chances does he or she possess of becoming a religious person, a good medium, a spiritualist or a Clairvoyant.

The Subject's Mounts will say that his or her ideas are profitable or beneficial to others but not to himself or herself, because one of his or her Mounts may not be good.

The Subject has no power or that he or she has power of developing associations and friendships, or the Palm will say that he or she must learn to be firm and resolute in mind and endeavour to improve the knowledge of

his or her mental, moral, social and material environment, and make a firm resolution to overcome all difficulties with courage, patience, forethought and determination.

Whether the subject's old age will be happier than his or her youth and if, after retirement from active life, he or she will be settled near the sea or in any town or village. Whether he or she will remain in good health till death or whether he or she will suffer from any disease such as Heart disease, Paralysis, Menstrual disorders, Hysteria, Internal disorders, Cancerous afflictions which may necessitate operational or surgical treatment which may prove ineffectual.

Whether he or she will die at his or her native place or elsewhere.

Whether he or she will suffer from any serious defective eyesight or from any other physical or mental ailments in old age.

Whether he or she will take any active and important part in the advancement of his or her country.

Whether he or she will, at any time in life, enjoy the friendship of great and influential personalities as Kings and Queens; Ministers, Judges, Governors, Presidents or any other such worldly figures.

Whether he or she will inherit any wealth or buy any property or inherit it. Whether he or she will retain such property or inheritance for himself or for herself or for his or her own children or whether he or she will bequeath any part or the whole of such property

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or inheritance to any Institutions, such as Schools, Hospitals, Public Works or any other Charitable Institutions.

The Marriage Line will tell when the subject will get married. Whether it will be a love marriage or a marriage by arrangement. Whether he will marry a widow or a virgin. Whether it will be a happy and successful marriage or whether it will be a marriage of trials and tribulations. How many sons and daughters he will have or whether there will be no issue at all.

Whether he will be changeable in his affection towards his wife or not.

Whether the bride will be young or not, and whether she will be changeable in her affection or will remain constant and faithful to the marriage bond.

Whether the bride possesses a lovable disposition, any musical accomplishment or a gift of eloquence or any other intellectual attribute.

Whether she will be sympathetic, obedient, cheerful, polite and cultured in address and behaviour or not. Whether she will be exceptionally beautiful, just pretty or of a mediocre appearance.

Whether she is a religious-minded girl or of the modern type. Whether she possesses prudence, courage, patience, resolution, foresight, tact, a spirit of independence, temperance, womanly dignity and physical and intellectual elegance.

Whether she will be gentle in her daily manners, reasonable in her temper or rough and quarrelsome on occasions.

Whether she knows to make any useful and profitable things, be these domestic or otherwise. Whether she is the daughter of a rich man or of rich parents, and how many brothers and sisters she has got. Whether her father and mother are living and whether her parents will give her any property or dowry in marriage.

Whether the young man will derive any benefit from her parents. Whether she will like her husband's house more than she likes that of her parents. Whether the man will die before his wife.

The Marriage Line for a lady can say: whether her future husband is a widower or a bachelor, or one who has had any engagements broken. Whether she will get married at an early age or at a later or advanced age and on what day of what year.

Whether she will marry an elderly person or a young man. Whether he is a business man or a professional man. Whether he is healthy or sickly. Whether he is wealthy or not. Whether he will always have love and affection for her or whether he will change in his affection and become intimate with other women.

Whether marriage will be lucky or not. Whether the man is tall, handsome, strong, energetic, painstaking, adventurous, loyal, honest, reliable, popular, domestic-minded and of a lovable and cheerful disposition, or whether he is selfish, cruel, intolerant, short-tempered, irreligious, unsociable and unscrupulous. Whether she will be divorced and marry again or not. •

From the very outset of his life the subject may be or will be a fortunate man. For this he has had the necessary training that will benefit him during his whole life. But it is unfortunate that he was unable to receive a wider university education whereby he would have become the member of any eminent profession, and would have been able to display his talents to a greater degree and become famous and prosperous than as an ordinary employee in a private firm or in public service. But bad company or his own bad habits or practices have destroyed his chances of a career.

He has also strived to be independent, but with all his experience and effort he has not made his life a success, either financially or socially.

His present period is undergoing a change which is for his good. But for the coming four and half years he will not secure any promotion or a happy sense of performance in his position.

He will lose several opportunities that will come his way during these four and a half years. And, at the same time, he will not be free from mental worries and unnecessary expenses.

Migrating to another environment will not bring him any benefit. He must stick to one place. After two years there are some chances for betterment; but these also he will lose, unless he acts with timely decision and resolution.

Up to the age of thirty-nine his experiences will improve, and he will set out or try to set out on a high

road of success. After this he will improve more and more and will then enter into a period of progressive success.

After seven years his Destiny changes. From this point till death his luck will be, unprecedentedly, good and he will soon be holding a very high position in his profession. He will acquire land and property and other stock including gold and silver. He will possess his own car, servants and other appendages,—in short, he will become a successful and wealthy man.

The Life Line will tell in the Crystal how long the Subject will live, whether till seventy, eighty or ninety or otherwise.

He will not meet with any bad or serious accident in his life. He will either make or not make oversea voyages. In India he will have many journeys for sight seeing, visiting holy and historical places or he may not have such journeys.

The present time is bad for the Subject. Two or three stars are bad. The name of the good or bad stars can be seen in the Crystal. How long their influence will last. From what time his auspicious stars will be in the ascendant. After that there may be a downfall or there may not be any such misfortune. His plans and negotiations will fail or they may not. But his personal life will now be happy. Things to be avoided in his life will be the signing of any legal documents without the proper advice and guidance as he will be likely to be deceived and cheated.

Whether his investments may be in any danger or not. Whether he will raise any heavy loan or give such a loan to another and whether he will succeed in repaying the said loan or recover the one he may have given. Whether there will be any enhancement in his income or not.

Whether the Subject has any chances in life to be loved by anyone or to love any one, or whether the present love, if any, will be preserved or lost.

Whether he will discover or come across any hidden treasure in his home or on his land.

Whether he will receive any injury in his life or become involved in any criminal case or any law-suit.

Whether his life will pass smoothly and comfortably without any difficulties or not.

Whether there will be any trouble in his family, either with wife, landlord or with anyone else, and whether there will be any early deaths, and how he will be affected by any such death or deaths.

Whether there will be any theft or any ruin of reputation, or death of any child or children, and whether any new-born child will bring him any luck or otherwise.

Whether there will be any bad feelings between him and his family members or his wife's family. If so, will there be any repercussions. Whether he will achieve the lightest success in life as compared with the

success of the other members of his family. Whether he will benefit or suffer in any way on account of any member or members of his family. And if so, for how long.

Whether he is lucky from birth or unlucky. The Palmist will tell his Subject whether he has robust health and the requisite energy or not. Whether he is enterprising, industrious, enthusiastic or not.

Whether he has an intense love of action, intense zeal and a strong will to always expend his energies in a profitable manner. Whether he is easily offended or provoked by trifles or by serious matters. Whether he is influenced by people with whom he comes into daily contact and what are his reactions to such influences.

Whether he has any tendency for administrative responsibilities, together with the allied characteristics of judgment, resourcefulness, discretion, discrimination and determination. Whether he possesses originality in design and ability to execute plans with skill, independence and practical wisdom.

Whether he has the qualities to control and master those who may work under him. Whether he has any gifts of Invention. Whether he is a sportsman, and if so, what fame he will achieve in the world of sports.

Whether he is one to carry his likes and his dislikes to the extreme or otherwise. Whether he is generous, sympathetic, persevering, humane, patient, prudent, patriotic, faithful, courageous, trustworthy, noble-hearted



or whether he is cruel, crude, unscrupulous, revengeful, extravagant, miserly, mean and avaricious.

Whether he is subtle, malicious, cunning, treacherous, shrewd, cold-blooded and capricious.

Whether he is scientific, logical and rational in his thoughts and judgments or otherwise.

Whether he has respect for Law and Order and Justice and for the Rights of Individuals or otherwise. Whether there is in him the spirit of altruism and "noblesse oblige" or otherwise.

Whether he is practical or poetic by nature. Whether he is an Idealist, a Visionary, a Mystic, a Realist, a Romantic, a Sensualist, an Ascetic, an Epicure, a Sadist, a Misogynist, a Misanthrope, an Economist, a Philanthropist, a Religionist, an Atheist, Nihilist, a Free-thinker, a Patriot, a Revolutionary.

Whether he is influenced by Love, Logic, Will, Philosophy, Truth, Beauty or whether he is influenced by Nature, Habit, Custom, Superstition and Prejudice.

Whether he is a blackmailer, a lover of money, an extortionist, an iconoclast, a satirist and a cynic.

Whether he has any tendency for emotions of the heart and whether, in such condition he is lovable, affectionate, broad-minded and understanding or whether he has tendencies for violence, hatred, jealousy, narrow-

mindedness, pride and perversion, whether he is inspirational, artistically creative, romantically emotional and intellectually dignified and sensitive. Whether he possesses any special tendencies to produce artistic work worthy of admiration.

Whether he is imaginative, artistic, sensitive, philosophically profound or shallow, unscientific, illogical, irrational, intolerant, subversive and uncouth.

Whether he has ambition, self-confidence, a spirit of enterprise and independence, and the ability to be cool and level-headed in any contingency.

Whether he is secretive, unresponsive, unsocial, mistrustful, inaccessible, timid, worrying, nervous, irresolute, weak-minded, despondent and slothful.

Whether he has any love of change, travel, excitement and sensation, with a quickness of thought and expression.

Whether he is domestic-minded and whether he has practical business acumen, the art of making money and friends, the art of persuasion and the qualities of being a social leader.

Whether he has any tendency towards arson, larceny, manslaughter, murder, suicide and insanity.

Whether he is moved by colour, design, music, eloquence, literature, tears, joy and sorrow, or whether he is practically uninfluenced by all these factors of life

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Sometimes the Palmist tells his Subject his lucky number, his lucky day, his lucky colour and his lucky stone from the Mounts and the Life Line. In this there is a fifty percent chance for error. This error the Palmist can rectify by consulting his Crystal where he will find, legibly written, the lucky number, or colour, or day or stone of the subject, as is required. The lucky colours can be: Grey, Dark Green, Azure, Light Green, Green, Silver Grey, Red, Crimson, Pale Blue, Dark Blue, Violet, Yellow, Gold, Orange, Black, Dark Yellow, White, Dark Red, Purple.

The lucky stones can be: Garnet, Turquoise, Amethyst, Emerald, Blood Stone, Moon Stone, Diamond, Sapphire, Agate, Ruby, Cornelian, Opal, Topaz.

The END.