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IN
YOGI PHILOSOPHY
AND
ORIENTAL OCCULTISM

THE EIGHTH LESSON

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THE EIGHTH LESSON.

OCCULT THERAPEUTICS.

The student of the history of Man will find in the legends, folk-lore, and history of all peoples evidences of the fact that healing by some form of Occult practice has been followed by all races—all peoples—at all times. These various forms of occult therapeutics have varied from the revolting practices accompanying the grossest form of barbaric superstition, to the most refined form of procedure accompanying some of the fashionable metaphysical cults of to-day. These various forms of occult healing of disease have been attached to all forms of religion, from the degraded voodooism of Africa, to the highest forms of religion known to the world. All sorts of theories have been advanced to account for the cures which have resulted from all these forms of healing—all manner of creeds built around the fact that cures have been made. Priests, teachers and healers have claimed Divine powers, and insisted that they were the representatives of the particular deity which was worshipped in their respective countries, simply because they were able to perform cures of bodily ills. And, in nearly every case, these priests and healers have claimed the cures as proof positive of the truth of the respective religion or school of religious thought which they favored; and at the same time

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insisted that all other forms of religions or occult healing were bogus and counterfeit, and that they, the said priests making the claim, had the only “real thing”; dire penalties being often threatened to those who dared to patronize any of the opposition healers or priests.

Human nature is much the same all over the world, and in all times. We find the same rivalry and claim of “the only real thing” existing to-day, both in the case of the rival Voodoo doctors of Africa and the polished leaders of the fashionable metaphysical cults of America—and among all who come in between these two poles. Alas for these claimers of a monopoly of one of Nature’s great forces—these people who make cures in spite of their theories, rather than because of them! Nature’s great recuperative force is as free as air and sunshine, and may be used by anyone who cares to do so. It is not owned or controlled by any person, cult or school—and no particular form of religious belief is necessary to one in order that he may obtain benefit from it—God’s children amuse themselves with many forms, sects, and creeds, but He knows them all as his children and smiles at their childish desires to form themselves into cliques of “chosen people,” attempting to shut out their brethren from the common heritage.

It must have become evident to the student that there must be some great principle underlying all these varying forms of occult healing, because they *all* make cures in spite of the fact that each claims to have the only correct theory and denounces the theories of the others. There must be some great force which they are all using, blindly in many cases, and their differing theories and creeds which they have built up around their cures must be merely regarded as incidents of the use of the great healing force, and in no way the real explanation of the phenomena of occult healing. Any explanation to be worth a moment’s attention must explain, or attempt to explain, *all* the various forms of occult healing—for all the various cults

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and schools make cures, and have done so in all ages—in spite of their creeds and theories.

The Yogi philosophers have for centuries past known and practiced various forms of occult therapeutics, and have studied deeply and thoroughly into the principles underlying the cures. But they have never deceived themselves into imagining that they had any monopoly of the matter—in fact their researches and experiments have convinced them that *all* healers are using a great natural force—the same in all cases, although applied and called into operation in various ways—and that the metaphysical theories, religious beliefs, claims of divine favoritism, etc., that have been built around this occult healing, have no more to do with it than they would have to do with electricity or magnetism, had they been built around these great forces instead of around the great healing force.

The Yogis realize that all forms of healing are but different means of calling into operation this great force of Nature—some forms being fitted for one case, and some for others—combinations being often used to suit some particular case.

The Yogis realize that Prana is the direct force used in all of these cures, although the Prana is called into operation in several different ways, as we shall see as we proceed. They teach that all forms of occult healing can be explained in this way—in fact they perform cures in nearly all the ways used by the great schools of occult therapeutics—and have for centuries—believing that the one theory underlies them all.

They divide the forms of healing into three general classes, viz:

(I) Pranic Healing, including what is known to the Western world as “magnetic healing,” etc.; (II) Mental Healing, including the several forms of mental and psychic healing, including “absent treatments,” as well as cures made under what is known as “the law of suggestion”, etc.; (III) Spiritual Healing, which is a very rare form of healing, and is possessed by those of advanced spiritual attainment, and is a very different thing from that

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which is called by the same name by some of the “healers” of to-day. But under even the last advanced form of healing lies the same force, “Prana.” Prana is the instrument by which the cure is effected, no matter what method is used, or who uses it.

In considering the subject of Occult Therapeutics, we must go back to the beginning. Before considering the question of cure we must look at the healthy body.

The Yogi Philosophy teaches that God gives to each individual a physical machine adapted to his needs, and also supplies him with the means of keeping it in order, and of repairing it if his negligence allows it to become inefficient. The Yogis recognize the human body as the handiwork of a great Intelligence. They regard its organism as a working machine, the conception and operation of which indicates the greatest wisdom and care. They know that the body is because of a great Intelligence, and they know that the same Intelligence is still operating through the physical body, and that as the individual falls in with the working of the Divine Law, so will he continue in health and strength. They also know that when Man runs contrary to that law, inharmony and disease result. They believe that it is ridiculous to suppose that this great Intelligence caused the beautiful human body to exist, and then ran away and left it to its fate, for they know that the Intelligence still presides over each and every function of the body, and may be safely trusted and not feared.

That Intelligence, the manifestation of which we call “Nature” or “The Life Principle”, and similar names, is constantly on the alert to repair damage, heal wounds, knit together broken bones; to throw off harmful materials which have accumulated in the system; and in thousands of ways to keep the machine in good running order. Much that we call disease is really a beneficent action of Nature designed to get rid of poisonous substances which we have allowed to enter and remain in our system.

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Let us see just what this body means. Let us suppose a soul seeking a tenement in which to work out this phase of its existence. Occultists know that in order to manifest in certain ways, the soul has need of a fleshly habitation. Let us see what the soul requires in the way of a body, and then let us see whether Nature has given it what it needs.

In the first place, the soul needs a highly organized physical instrument of thought, and a central station from which it may direct the workings of the body. Nature provides that wonderful instrument, the human brain, the possibilities of which we, at this time, but faintly recognize. The portion of the brain which Man uses in this stage of his development is but a tiny part of the entire brain-area. The unused portion is awaiting the evolution of the race.

Secondly, the soul needs organs designed to receive and record the various forms of impressions from without. Nature steps in and provides the eye, the ear, the nose, the organs of taste and the nerves whereby we feel. Nature is keeping other senses in reserve, until the need of them is felt by the race.

Then, means of communication between the brain and the different parts of the body are needed. Nature has "wired" the body with nerves in a wonderful manner. The brain telegraphs over these wires instructions to all parts of the body, sending its orders to cell and organ, and insisting upon immediate obedience. The brain receives telegrams from all parts of the body, warning it of danger; calling for help; making complaints, etc.

Then the body must have means of moving around in the world. It has outgrown the plant-like inherited tendencies, and wants to "move on." Besides this it wants to reach out after things and turn them to its own use. Nature has provided limbs, and muscles, and tendons, with which to work the limbs.

Then the body needs a frame work to keep it in shape, to protect it from shock; to give it strength and firmness; to prop it up, as it were. Nature gives it the bony frame known as the

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skeleton, a marvelous piece of machinery, which is well worthy of your study.

The soul needs a physical means of communication with other embodied souls. Nature supplies the means of communication in the organs of speech and hearing.

The body needs a system of carrying repair materials to all of its system, to build up; replenish; repair; and strengthen all the several parts. It also needs a similar system whereby the waste, refuse matter may be carried to the crematory, burned up and sent out of the system. Nature gives us the life-carrying blood—the arteries and veins through which it flows to and fro performing its work—the lungs to oxygenize the blood and to burn up the waste matter. (See “Science of Breath.” Chapter III.)

The body needs material from the outside, with which to build up and repair its parts. Nature provides means of eating the food; of digesting it; of extracting the nutritious elements; of converting it into shape for absorption by the system; of excreting the waste portions.

And, finally, the body is provided with means of reproducing its kind, and providing other souls with fleshly tenements.

It is well worth the time of anyone to study something of the wonderful mechanism and workings of the human body. One gets from this study a most convincing realization of the reality of that great Intelligence in nature—he sees the great Life Principle in operation—he sees that it is not blind chance, or haphazard happening, but that it is the work of a mighty INTELLIGENCE.

Then he learns to trust that Intelligence, and to know that that which brought him into physical being will carry him through life—that the power which took charge of him *then*, has charge of him *now*, and will have charge of him *always*.

As we open ourselves to the inflow of the great Life Principle, so will we be benefited. If we fear it, or trust it not, we shut the door upon it and must necessarily suffer.

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The student may well ask what has all this to do with Occult Therapeutics, and may complain that we are giving him a lesson in Hatha Yoga, in which latter statement he would be near the truth. But we cannot get away from the idea that there is that in Nature which tends towards keeping a man in perfect health, and we cannot help feeling that the true teaching is rather to instruct people how to keep well in the first place rather than to point out how they may get well after they have violated Nature's laws. The Yogis think that it is illogical to build up a cult around methods of healing—they feel that *if* cults must be built up let them rally around the centre of Health, allowing the curing of disease to be merely incidental.

In "Hatha Yoga", Our forthcoming book, we will give the principles of the Yogi Philosophy of perfect health, in which is taught the doctrine that Health is the normal condition of man, and that disease is largely a matter of ignorance and the disobeying of natural laws of living and thinking. We will teach there that the healing power exists in every man, and may be called into operation consciously or unconsciously. Occult healing is merely the calling into play of this inner force within the individual (sometimes with the assistance of other individuals) , and the opening up of the system to the recuperative energies already within itself.

All healing is occasioned by what we have called the "Vital Force" in the individual. The active principle of this Vital Force is, as we have explained, that manifestation of universal force—Prana. In order to avoid repetition we would refer you to "Science of Breath" and to "Lesson Seventh" of this course, for an explanation of the Nervous System and how Prana operates over it. Read over what we have said on this subject, and you will be able to more clearly understand what we are about to say regarding the different forms of occult healing.

Let us suppose that a person has neglected the rules of right living and thinking, as set forth in "Hatha Yoga" and other works on the subject, and has "run down" in health. He has

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tried different forms of material treatment, and wishes to avail himself of what may be found in the several forms of Occult Therapeutics. He finds himself offered several forms of occult healing. We will try to make plain to you how these different forms of healing operate, and the explanation behind each. We cannot give you detailed information and methods in a lesson of this size, for each system would require a volume to do that, but we hope to give you a general idea of the several forms of treatment.

MAGNETIC HEALING.

This is a form of Pranic Healing in which either the sick person or some "healer" sends an increased supply of Prana to the affected parts. Pranic healing really accompanies nearly every other form of healing, although its use is not suspected by those administering it. In what is known as "Magnetic Healing" the operator passes his hand over the body of the sick person, and by an effort of will, or strong desire, generates within himself a strong supply of Prana which he passes out to the patient. This Prana acts as would a supply sent from the system of the patient himself, and tends to strengthen and invigorate the afflicted part of the body and to cause it to function normally. In Magnetic Healing the hands are usually passed over the body, the actual touch usually being employed. We have given general directions regarding this form of healing in "Science of Breath," and may, some day, issue a little manual on the subject, giving specific directions. We will give some general directions at the close of this lesson, if space permits. We have said so much about Prana in previous lessons, and in "Science of Breath" that the student should be able to understand the principle behind this form of healing, without much more explanation.

MENTAL HEALING.

Mental Healing covers a great deal of ground, and has a number of apparently differing forms. There is a form of

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Self-Healing which consists of the repetitions of affirmations, or auto-suggestions, by the patient, which tends to create a more cheerful and uplifting mental attitude, which reacts upon the body and enables it to function properly. We would say right here that the principal benefit derived from this and kindred forms of healing lies in the fact that it compels the patient to “let go” of adverse thoughts which have prevented Nature from doing its work, rather than in any special virtue of the affirmations. We have been refusing to let the Divine Life Principle work freely through us, and have hampered it with adverse auto-suggestion. When we change our mental attitude we cease to interpose this obstacle, and Nature soon reasserts herself. Vigorous auto-suggestion, of course, stimulates the system and spurs up the Instinctive Mind to its work.

In the form of mental treatment known as “Suggestion” the same principle operates. The mind of the patient is relieved of adverse auto-suggestions by the positive suggestions of the healer, and the brake is taken off of the Instinctive Mind and Nature soon re-asserts herself, and a sufficient supply of Prana is sent to the parts and soon a normal condition of affairs is re-established. In Suggestive Treatment the healer usually, although often unconsciously, sends forth to the patient a supply of his own Prana which stimulates the parts to action and which renders easier the efforts of the patient’s mind to re-establish normal Pranic conditions.

In what is ordinarily known as “Mental Healing” there is generally a considerable amount of suggestion used, although the healer may not be aware of it. The mental attitude of the healer is impressed upon the patient by the attitude, words, tone, and demeanor of the healer, and the mind taking upon the suggestion is benefited thereby. But, besides this, the healer is pouring into the minds of the patient a strong current of uplifting, strengthening, and invigorating thought, which the patient receives telepathically, particularly as a receptive mental attitude is manifested. The joining together of the two minds

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in a common purpose produces a greatly increased directive force, and besides the mind of the patient being turned away from negative thoughts, a greater supply of Prana is absorbed and distributed through the body. The best form of Mental Treatment benefits both the mind and the body of the patient.

What is known as “Absent Mental Treatment” acts along precisely the same lines as the above mentioned form of Mental Treatment—the distance between patient and healer proving no obstacle to a strong healing thought. In both cases the healer often creates a powerful thought form, fully charged with Prana, which often produces an almost immediate effect upon the patient, the parts being greatly stimulated and strengthened. Instantaneous cures have often been made in this way, although comparatively few healers are sufficiently advanced to send thought-forms of this kind. A very powerful mental healer may be able to send a thought so highly charged with Prana, and so full of vital force and life, that a diseased organ may be filled with such recuperative force that it will begin instantly to cast off the waste and diseased matter and draw from the blood the elements necessary to rebuild and repair itself in a comparatively short space of time, in which case when the organism of the individual once re-establishes normal functioning the system is able to carry on the work without further help from outside.

All forms of Mental Healing come under one or more of the above heads. Remember, now, the important point is to get the mind of the patient into the proper mental attitude, casting out all forms of adverse auto-suggestion, so that it will allow Nature to do its work properly without interference. In the process of accomplishing this result, the patient may be aided (as above explained) by strong thought directed to the afflicted part, and also by sending a supply of Prana from the healer to stimulate the part and thus render easier the healing work of the mind.

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SPIRITUAL HEALING.

There is another form of healing, very rarely observed, in which a highly developed spiritual person is able to let his spiritual aura and essence so descend upon an afflicted person that the entire system becomes filled with it temporarily, and all abnormality disappears, as Spirit being perfect transforms all that with which it comes in contact. This true Spiritual Healing is, however, so rare that very few persons have had the good fortune to witness it. It is claimed by many who are doing good work healing on other lines, but many of these persons are self-deceived, and have not the faintest conception of what true Spiritual Healing is. Spiritual Healing is marked by the *immediate* and *perfect* healing of the patient, and the restoration of absolutely normal physical conditions, the patient being transformed, physically, into a condition resembling that of a robust, perfectly healthy, strong, vigorous child, without a blemish, pain, particle of inharmony, or symptom of any kind. A few gifted individuals in the world in each age possess this power, but it is rarely manifested, for good occult reasons. And (draw a pencil line under these words) *true Spiritual Healing is never performed as a means of obtaining financial gain*—it is given “without money and without price.” True Spiritual Healing is never tarnished by the slime of materiality—never! It is right and proper for “healers” to charge for Mental Healing and Pranic Healing in all forms, as they devote their time to the work, and “the laborer is worthy of his hire,” and no desire is entertained to criticize such charges—they sell their services just as we sell these lessons, and are entitled to their just remuneration just as we are. But the individual who is able to give the real gift of Spiritual Healing is never placed in a position in which he finds it necessary to charge for his services—he is fed by the ravens, and has no need of bartering his spiritual gifts, and would die before he would so prostitute his divine privilege. We do not wish to be misunderstood in this matter—when we speak of Spiritual Healing we mean the true gifts of the Spirit, not some

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of the forms of Psychic or Mental healing miscalled "spiritual." If you would have an example of *true* Spiritual Healing, turn to the New Testament and read of the work of the Spirit as manifested through the Son of Mary. Let that be the standard—as in fact it is.

EXPERIMENTAL HEALING.

We find, to our satisfaction, that we will have sufficient space in which to give our students a few brief experiments in actual Occult Healing which they may practice. These experiments are given merely as examples, of course, and are not to be taken as being full instructions in the various forms of Occult Healing.

We will first take up a few experiments in Pranic Healing (or "Magnetic Healing," if you prefer the term):

(1) Let the patient sit in a chair, you standing before him. Let your hands hang loosely by your sides, and then swing them loosely to and fro for a few seconds, until you feel a tingling sensation at the tips of your fingers. Then raise them to the level of the patient's head, and sweep them slowly toward his feet, with your palms toward him with fingers outstretched, as if you were pouring force from your finger tips upon him. Then step back a foot and bring up your hands to the level of his head, being sure that your palms face each other in the upward movement, as, if you bring them up in the same position as you swept them down, you would draw back the magnetism you send toward him. Then repeat several times. In sweeping downward, do not stiffen the muscles, but allow the arms and hands to be loose and relaxed. You may treat the affected parts of the body in a similar way, finishing the treatment by saturating the entire body with magnetism. After treating the affected parts, it will be better for you to flick the fingers away from your sides, as if you were throwing off drops of water which had adhered to your fingers. Otherwise you might absorb some of the patient's conditions. This treatment is very

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strengthening to the patient, and if frequently practiced will greatly benefit him.

In case of chronic or long seated troubles, the trouble may often be "loosened up" by making "sideways" passes before the afflicted part, that is by standing before the patient with your hands together, palms touching, and then swinging the arms out sideways several times. This treatment should always be followed by the downward passes to equalize the circulation.

(II) In Chapter XIV, "Science of Breath," we have given a number of valuable experiments in this form of healing, which we advise the student to study and practice, if he is interested in this phase of the subject.

(III) Headaches may be relieved by having the patient sit down in front of you, you standing back of his chair, and passing your hands, fingers down and spread open, in double circles over the top of his head, not touching his head, however. After a few seconds you will actually feel the passage of the magnetism from your fingers, and the patient's pain will be soothed.

(IV) Another good method of removing pain in the body is to stand before the patient, and present your palm to the affected part, at a distance of several inches from the body. Hold the palm steady for a few seconds and then begin a slow rotary motion, round and round, over the seat of the pain. This is quite stimulating and tends to restore normal conditions.

(V) Point your forefinger toward the affected part a few inches away from the body, and keeping the finger steadily pointed move the hand around just as if you were boring a hole with the point of the finger. This will often start the circulation at the point affected, and bring about improved conditions.

(VI) Placing the hands on the head of the patient, over the temples and holding them for a time, has a good effect, and is a favorite form of treatment of this kind.

(VII) Stroking the patient's body (over the clothing) has a tendency to stimulate and equalize the circulation, and to relieve congestion.

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(VIII) Much of the value of Massage and similar forms of manipulative treatment, comes from the Prana which is projected from the healer into the patient, during the process of rubbing and manipulating. If the rubbing and manipulating is accompanied by the conscious desire of the healer to direct the flow of Prana into the patient a greatly increased flow is obtained. If the practice is accompanied with Rhythmic Breathing, as explained in "Science of Breath," the effect is much better.

(IX) Breathing upon the affected part, is practiced by many races of people, and is often a potent means of conveying Prana to the affected part. This is often performed by placing a bit of cotton cloth between the flesh of the person and the healer, the breath heating up the cloth and adding the stimulation of warmth in addition to the other effects.

(X) Magnetized water is often employed by "magnetic healers", and many good results are reported to have been obtained in this way. The simplest form of magnetizing water is to hold the glass by the bottom, in the left hand, and then, gathering together the fingers of the right hand, shake them gently over the glass of water just as if you were shaking drops of water into the glass from your finger tips. You may add to the effect by afterwards making downward passes over the glass with the right hand, passing the Prana into the water. Rhythmic breathing will assist in the transferring of the Prana into the water. Water thus charged with Prana is stimulating to sick people, or those suffering from weakness, particularly if they sip it slowly holding their mind in a receptive attitude, and if possible forming a mental picture of the Prana from the water being taken up by the system and invigorating them.

We will now take up a few experiments in the several forms of Mental Healing, or Psychic Healing as some prefer to term it:

(1) Auto-suggestion consists in suggesting to oneself the physical conditions one wishes to bring about. The auto-suggestions should be spoken (audibly or silently) just as

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one would speak to another, earnestly and seriously, letting the mind form a mental picture of the conditions referred to in the words. For instance: *"My stomach is strong, strong, strong—able to digest the food given it—able to assimilate the nourishment from the food—able to give me the nourishment which means health and strength to me. My digestion is good, good, good, and I am enjoying and digesting and assimilating my food, converting it into rich red blood, which is carrying health and strength to all parts of my body, building it up and making me a strong man (or woman)."* Similar auto-suggestions, or affirmations, applied to other parts of the body, will work equally good results, the attention and mind being directed to the parts mentioned causing an increased supply of Prana to be sent there, and the pictured condition to be brought about. Enter into the spirit of the auto-suggestions, and get thoroughly in earnest over them, and so far as possible form the mental image of the healthy condition desired. See yourself as you wish yourself to be. You may help the cure along by treating yourself by the methods described in the experiments on Pranic Healing.

(II) Suggestions of healing, given to others, operate on the same principle as do the auto-suggestions just described, except that the healer must impress upon the mind of the patient the desired conditions instead of the patient's doing it for himself. Much better results may be obtained where the healer and patient both co-operate in the mental image and when the patient follows the healer's suggestions in his mind, and forms the mental picture implied by the healer's words. The healer suggests that which he wishes to bring about and the patient allows the suggestions to sink into his Instinctive Mind, where they are taken up and afterwards manifested in physical results. The best suggestionists are men of vitality, who send forceful thoughts charged with Prana into the organism of the patient, at the same time that the suggestions are given. In nearly all forms of mental healing, several methods are intermingled, as the student will discover for himself, if he takes the trouble to

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analyze the treatments. The Instinctive Mind often falls into bad habits of attending to the body, by reason of the person having departed from the natural way of living and having caused the Instinctive Mind to take up these incorrect habits. Suggestion, and auto-suggestion bring back the Instinctive Mind to normal functioning, and the body speedily recovers its former harmony. In many cases all that is needed in suggestive treatment, is to relieve the patient's mind of Fear and Worry and depressing thoughts, which have interfered with the proper harmony of the body, and which have prevented the proper amount of Prana from being distributed to the parts. Removing these harmful thoughts is like removing the speck of dust which has caused our watch to run improperly, having disarranged the harmony of the delicate mechanism. Fear, Worry and Hate, with their accompanying emotions, are the cause of more physical inharmony than nearly all the other causes combined.

(III) In what is called strictly Mental Healing, the patient sits in a relaxed attitude of body, and allows the mind to become receptive. The healer then projects to the patient thoughts of a strengthening and uplifting character which, reacting upon the mind of the patient, causes it to cast off its negative conditions and to assume its normal poise and power, the result being that as soon as the patient's mind recovers its equilibrium it asserts itself and starts into operation the recuperative power within the organism of the person, sending an increased supply of Prana to all parts of the body and taking the first step toward regaining health and strength. The prime principle of Mental Healing is to get the *mind* of the patient into the proper condition, it naturally following that beneficial and normal physical conditions must follow. But the best Mental Healers do more than this—they (often unconsciously) send a positive thought strongly charged with Prana right to the affected spot, and actually work a physical change in the organism of the patient, independent of what is accomplished by his own thought-force. In treating a patient in this way, keep

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firmly in your mind the thought that physical harmony is being re-established in the patient, and that health is his normal condition and that all the negative thoughts are being expelled from his mind. Picture him as strong and healthy in mind and in body. Picture as existing all the conditions you wish to establish within him. Then concentrate the mind and fairly *dart* into his body, or into the affected part, a strong penetrating thought, the purpose of which is to work the desired physical change, casting out the abnormal conditions and re-establishing normal conditions and functioning. Form the mental image that the thought is fully and heavily charged with Prana, and fairly drive it into the affected part by an effort of the will. Considerable practice is usually needed to accomplish this last result, but to some it appears to come without much effort.

(IV) Distant healing, or "absent treatment," is performed in precisely the same way as is the treatment when the patient is present. We have given some directions regarding this form of treatment in Chapter xiv, "Science of Breath," which, coupled with what we have just said in the last paragraph, should give an elementary working knowledge of the subject. Some healers form the picture of the patient sitting in front of them, and then proceed to give the treatment, just as if the patient were really present. Others form the mental image of projecting the thought, picturing it as leaving their mind, and then traversing space entering the mind of the patient. Others merely sit in a passive, contemplative attitude and intently *think* of the patient, without regard to intervening space. Others prefer to have a handkerchief, or some other article belonging to the patient, in order to render more perfect the *rapport* conditions. Any, or all, of these methods are good, the temperament and inclinations of the person causing him to prefer some particular method. But the same principle underlies them all.

A little practice along the lines of the several forms of healing just mentioned, will give the student confidence, and ease in operating the healing power, until he will often radiate healing

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power without being fully conscious of it. If much healing work is done, and the heart of the healer is in his work, he soon gets so that he heals almost automatically and involuntarily when he comes into the presence of one who is suffering. The healer must, however, guard against depleting himself of Prana, and thus injuring his own health. He should study up the methods given by us, of recharging himself, and protecting himself against undue drains upon his vitality. And he should make haste slowly in these matters, remembering that forced growth is not desirable.

This lesson has not been written for the purpose of advising our students to become healers. They must use their own judgment and intuitions regarding that question. We have devoted the lesson to the subject, as it formed a part of the general subject which we are treating in this course, and it is important that they should know something of the principles underlying these several forms of healing. Let them analyze any form of treatment which they may witness or hear of, stripping it of all the fantastic theories which have been built around it, and they will be able to classify and study it without accepting the theory of the person making the cure. Remember that *all* the cults and schools make cures, using the same principle, but attributing the result to widely differing theories and beliefs.

For ourselves, we cling to the principles of "Hatha Yoga," which teaches the doctrine of preserving health by right living and right thinking, and we regard all forms of healing as things made necessary only by Man's ignorance and disobedience to Natural laws. But so long as man will not live and think properly, some forms of healing are necessary, and therefore the importance of their study. The advanced occultist regards the preservation of health as a more important thing for the race than the cure of disease, believing with the old adage, that "an ounce of prevention is worth a pound of cure." But so long as we may benefit our fellow men, it is well that we know

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something of the subject of Occult Therapeutics. It is one of Nature's forces, and we should know how to use it.

MANTRAM AND MEDITATION.

The Mantram for the month is: *"I am passing through this stage of existence making the best use of Head, Heart and Hand."*

Each one of us here has his own work to do. We are here for a purpose, and until we fall in with the law and work out the tasks set before us, we will have these tasks constantly and repeatedly put before us until they are accomplished. The purpose of the accomplishment of these tasks is experience and growth, and, unpleasant as our tasks may seem, they have a most direct bearing upon our future growth and life. When we fall in with the workings of the law, and see and feel what is behind it, we cease to rebel and beat our heads against the wall. In opening up ourselves to the workings of the Spirit and being willing to work out our own salvation and accomplish our world's tasks, we really take the first step toward emancipation from the unpleasant tasks. When we cease to allow our work to be pleasant to us, we find ourselves working into better things, as the lesson has been learned. Each person has placed before him just the work in the world best suited to his growth at that particular time—his wants have been consulted, and just the right thing allotted to him. There is no chance about this—it is the inexorable workings of the great law. And the only true philosophy consists in making up one's mind to do the work set before him to the best of his ability. As long as he shirks it, he will be kept to the task—when he begins to take a pleasure in doing it right, other things open up before him. To hate and fear a thing is to tie that thing to you. When you see it in its right relation—after your spiritual eyes are opened—then you begin to be freed from it.

And in going through Life—in doing our work in the world—we must make the best possible use of the three great gifts of the Spirit—the Head; the Heart; and the Hand. The Head

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(representing the intellectual part of our nature) must be given the opportunity to grow—it must be furnished the food upon which it thrives—it must not be cramped and starved—it must be used, as exercise strengthens and develops it. We must develop our minds, and not be afraid of thinking thoughts. The Mind must be kept free. The Heart (representing the love nature in its best sense) must be employed and must not be starved, chained or chided. We are not speaking of the lower forms of animal passion mis-called Love, but of that higher thing belonging to the human race, which is a promise of greater things to come in the evolution of the race. It is that which begets sympathy, compassion, tenderness and kindness. It must not be allowed to sink to maudlin sentiment, but must be used in connection with the Head. It must reach out to embrace all Life in its enfolding embrace, and to feel that sense of kinship with all living things, which marks the man or woman of spiritual development. The Hand (representing the manifestation of physical creation and work) must be trained to do the work set before it the best it knows how. It must learn to do things well, and to feel that all work is noble and not degrading. It is the symbol of physical creation, and must be respected and honored. The man or woman of spiritual development goes through the world making the best use of Head, Heart and Hand.

CLASS NOTES.

We have had a very fair response to our request for new members of the Class, and a number of students are taking advantage of our Agency Offer, and are sending in the subscriptions of friends and others at the Agents' rate, i. e, 50 per cent of regular price. We have still room for several hundred more students in order to have the number upon which we figured when we made the special agent's half-rate price. If you have any friends whom you think would be interested in our work, here is a good chance to do them a favor—do us

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a favor—and do yourself a favor to the extent of the 50 per cent commission which we allow agents. Remember, also, please, that as Class members *you are entitled to the 50 per cent discount on any of our books you may sell to others, or may wish to give away.* “Science of Breath” costs Class Members but 25 cents net; “Light on the Path” but 5 cents, net; “Illumined Way” but 10 cents each or three for 25 cents, net. Can you not dispose of some of these books at these liberal prices? Remember that we pay all postage, and that the net price received by us for the books leaves but a little profit, and that you are really making much more on each book sold than are we. If you know anyone who wishes to join the Class, but who cannot spare the money at this time, send in their application, anyway—we will wait until they are ready to pay. When they are ready to pay, let them pay *you*, and you may then deduct the 50 per cent commission, sending us the balance. Is not this fair enough?



“Hatha Yoga” is nearing completion, and will probably be announced in our next Lesson. It has taken much time and care in its preparation, but the student will pardon the delay in publication when it is finally issued, as it will be a most unique and valuable work. Please do *not* send in orders for it until it is announced in our “Lesson,” as we do not care to handle other people’s money until we are ready to fill orders.



We are still receiving requests from our students asking our opinion of certain “courses” advertised extensively by certain publishers, teachers, “professors,” etc. In our Fifth Lesson (March, 1904), we told why we preferred not to answer questions of this kind—and the answer still holds good. We repeat, however, that we consider that any publisher selling books or “courses” by mail, should give the purchaser the same opportunity to judge of the merits of his work that he would have were the book or “course” for sale at the local book-store. That is, the purchaser should have the right to examine it before he finally purchases

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it. The mail-order man should give the purchaser the right to return the book, if it is not found satisfactory after twenty-four hours' examination. This is a fair proposition, and it seems to us that any publisher having a work of value would be willing to make this arrangement.

TITLES OF LESSONS IN THE YOGI CLASS COURSE OF 1904

- LESSON I..... (NOVEMBER, 1903).
ON THE THRESHOLD—THE CONSTITUTION OF MAN—THE SEVEN PRINCIPLES OF MAN—THE PHYSICAL BODY—THE ASTRAL BODY—PRANA OR VITAL FORCE.
- LESSON II. (DECEMBER, 1903).
THE FOURTH AND FIFTH PRINCIPLES—THE INSTINCTIVE MIND—THE INTELLECT.
- LESSON III. (JANUARY, 1904).
THE SIXTH AND SEVENTH PRINCIPLES—THE SPIRITUAL MIND—SPIRIT—ILLUMINATION, OR SPIRITUAL CONSCIOUSNESS.
- LESSON IV. (FEBRUARY, 1904).
THE HUMAN AURA—HEALTH AURA—PRANIC AURA—AURA OF THE THREE MENTAL PRINCIPLES—SPIRIT AURA—AURIC COLORS, PHENOMENA, ETC..
- LESSON V. (MARCH, 1904).
THOUGHT DYNAMICS—THE NATURE, QUALITY AND POWER OF THOUGHT—THOUGHT FORMS—THOUGHT INFLUENCES—THE OCCULT TEACHINGS ON THIS GREAT SUBJECT.
- LESSON VI. (APRIL, 1904).
CLAIRVOYANCE, CLAIRAUDIENCE, PSYCHOMETRY, TELEPATHY, ETC.—HOW TO DEVELOP PSYCHIC POWERS.
- LESSON VII..... (MAY, 1904).
HUMAN MAGNETISM—PRANIC ENERGY—USES AND PROPERTIES—DIRECTIONS FOR DEVELOPMENT AND USE.

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- **LESSON VIII.** (JUNE, 1904).
OCCULT THERAPEUTICS—SPIRITUAL HEALING—MENTAL HEALING—PRANIC HEALING—THEORY AND PRACTICE.
- **LESSON IX.** (JULY, 1904).
PSYCHIC INFLUENCE—PERSONAL MAGNETISM—MESMERISM, ETC., EXPLAINED, WITH INSTRUCTIONS REGARDING SELF-PROTECTION AND WARNINGS AGAINST MISUSE OF THE POWER—A TIMELY LESSON UPON AN IMPORTANT SUBJECT.
- **LESSON X.** (AUGUST, 1904).
THE ASTRAL WORLD; ITS PHENOMENA—THE ASTRAL BODY—ASTRAL HELPERS, ETC.
- **LESSON XI.** (SEPTEMBER, 1904).
BEYOND THE BORDER—THE SURVIVAL OF THE EGO AFTER PASSING OUT OF THE PHYSICAL BODY—WHERE IT GOES AND WHAT IT DOES AFTER THE CHANGE CALLED DEATH.
- **LESSON XII.** (OCTOBER, 1904).
SPIRITUAL EVOLUTION—THE GROWTH OF THE SOUL—ITS TRAVELS—ITS PURPOSE—ITS GOAL.
- **LESSON XIII.** (NOVEMBER, 1904).
SPIRITUAL CAUSE AND EFFECT—THE YOGI TEACHINGS REGARDING THE PUZZLING QUESTIONS OF HUMAN LIFE, CONDUCT—THE SOWING AND THE REAPING EXPLAINED.
- **LESSON XIV.** (DECEMBER, 1904).
THE YOGI'S PATH OF ATTAINMENT—THE THREEFOLD PATH—METHODS—DIRECTIONS—PLANS—EXERCISES, ETC.—ADVICE AND WORDS OF ENCOURAGEMENT TO THE NEOPHYTE.