

Magnetism

MAGNETISM.....	1
PHYSICAL MAGNETISM	8
THE MAGNETISM OF THE MIND	11
THE MAGNETISM OF THE HEART	14
THE MAGNETISM OF THE SOUL	19
SPIRITUAL MAGNETISM	23
PERSONAL MAGNETISM	25
MAGNETISM.....	32
BREATH AND MAGNETISM	34
THE SUBTLE WAVES OF BREATH.....	35
THE MYSTERY OF BREATH.....	36
FASTING.....	37
DEVELOPMENT OF POWER THROUGH THE BREATH.....	38
THE DEVELOPMENT AND PURIFICATION OF THE BREATH.....	39
DHYANA NUMBER 2.....	40
DHYANA NUMBER 2A	41

Chapter XIII

Magnetism

There is no great difference between magnetism and an electrical current. Scientists have never been able to give an answer to the question of what electricity really is; but one can say that to a certain extent electricity is magnetism and magnetism is electricity. Power of attraction is magnetism, power that gives force and energy is electricity; it is essentially the same power. But interesting as the subject of magnetism is from a scientific point of view, as interesting, or even more so, is it from a mystical point of view.

A magnet and something which is attracted to the magnet have a relationship. The magnet represents the essence, part of which is held by the object which is attracted. Very often one does not find a trace of that essence in the object that the magnet attracts, but at the same time the essence is there, and that is the logical reason why it is attracted.

The ancients used to recognize that the relationship between two persons of the same blood was influenced by that magnetism, and a deep study of this fact will certainly prove that there is an unknown attraction between two people who are blood relations. An incident that occurred lately is an example of this. A man from Stockholm was visiting London, where he thought he had no relations or, if any, they dated from perhaps a century ago. In the street one day someone called him by name. When he turned round, the man who had called him excused himself, saying, "I am sorry, I have made a mistake." But he asked, "How did you know my name? The name you said is mine!" And when they spoke together they found that they were cousins, although very distant ones.

The more attention we give to this subject, the more proof we can find of one element being drawn to its similar element. Sa'adi says, "Element attracts element, as a dove is attracted to a dove and an eagle is attracted to an eagle." But do we not find the same thing in life every day? A gambler when he goes to another country, one does not know how, attracts another gambler very soon. And it is not only that when two persons of a similar element meet they are attracted to one another, but even conditions, life itself, brings about their meeting; life itself draws them together. And therefore it is natural that a person who is very sad attracts a miserable one to join him; the one with joy, with happiness, naturally attracts happiness. And in

this way magnetism is working through the whole of creation; and in all aspects you will see the phenomena of magnetism, in the physical world as well as in the mental spheres. Of course, one cannot say that an element always attracts the same element, for the element also attracts what it lacks, what is opposite to it. When we think of friendship, we see that with some we feel inclined to be friends and from others we feel inclined to keep away. And the most interesting part is that those whom we feel disinclined to be friends with, have also some who are drawn towards them in friendship. This leads us to the truth which lies in musical harmony: how two notes have a relation to one another and their combination brings about a harmony.

Now coming to the question of the practical use of magnetism, whether you are in business or in industry, whether you are in domestic or in political work, in whatever situation, you will always find that magnetism is the secret of your progress in life; and as to qualifications, to which we give such great importance, you will find that numberless people who are most highly qualified do not make their way through life because of lack of magnetism. Very often there may be a highly qualified man, but before he speaks of his qualification the person to whom he has gone has had enough of him. Personality takes such an important place in life that even the absence of qualifications is tolerated when the personality has magnetism. In these times, when materialism is so much on the increase that personality is given much less importance in society, and when heroism has no place in life, magnetism works automatically and proves to be the most essential thing even now, and it will always prove so. But people generally do not go deeply into the subject of magnetism and only recognize personal

magnetism by the attraction that they feel. When we consider personal magnetism, we may divide it into four different classes.

One kind, the ordinary kind of magnetism, is concerned with the physical plane; and this magnetism has to do with nourishment, with hygiene, with regular living, with right breathing and the regulation of activity and repose. This magnetism also depends on the age, like the ascending and descending notes in an octave. It may be likened to the season of spring, which comes and goes; and at the same time this magnetism is dependent upon everything belonging to the physical world, since it is a physical magnetism.

Then there is the magnetism which may be called mental. A person with a sparkling intelligence naturally becomes the center of his society. The person who has wit and a keen perception, who can express himself well, who understands quickly, that is the person who always attracts others around him and is liked by everyone. The person who has knowledge of human nature, who knows about things and conditions, naturally draws people towards him. If there is any qualification it is this; and without this qualification no other qualification can be of very great use. But a man is born with this sparkling kind of intelligence. It is he who becomes a genius, it is he who accomplishes things, and it is he who helps others to accomplish something, for on his mind others depend. It is this person who can guide himself and direct others. And with all our thought of equality in which we are so much absorbed, we shall find that it is this person who will win the battle in life, and it is this person who stands above the masses, who leads, and without whom many are lost.

The question is, how can this magnetism be developed? This magnetism is developed by study, by concentration, by a keen observation of life, and by the knowledge of repose. Very many

intelligent persons, because they do not know how to concentrate and how to take repose in their lives, in time blunt their intelligence; because there is a certain fund of energy which is preserved and which is limited, and when there is too much pressure put upon that limited energy in the end what happens? A person becomes less and less intelligent, and his power of mind diminishes every day.

Whenever you find a very intelligent man becoming duller every day, it always proves that the amount of energy that was there has been spent. It is, therefore, by knowing how to preserve one's energies by repose, and how to concentrate and sharpen one's intellect, that this magnetism remains in a right condition. What generally happens is that great responsibility falls on the intelligent person. Much more is asked of him than of others who lack intelligence. If he does not give his mind a rest by knowing how to repose, and if he does not concentrate and thus sharpen his intellect, naturally, just like a knife which is continually used, it will become blunted; naturally the continual use of intellect will make him short of words.

The third aspect of magnetism is perhaps a higher kind than the two which have been described above, for this magnetism is more profound and it affects another person more deeply. This is the magnetism of love, of sympathy, of friendliness. A person who by nature is sympathetic; a person who tolerates, who forgets, who forgives; a person who does not keep bitterness nor malice in his mind against anyone; a person who admires and appreciates beauty, who loves it in art, in nature, in all its forms, and who goes out to friend and foe, to the acquaintance, the stranger, to all; the person who can endure and who can suffer, and who has the power to have patience through all conditions of life, who feels the pain of another in his heart and who is always willing to become a friend, it is that

person whose magnetism is greater than all the other magnetisms that we know of. We do not need to go far to see this. If only we look for good things in people we shall find this. Among our surroundings we can find many in whom we can appreciate this quality.

One day a man who had travelled very much saw an Indian mystic, and he said, "We have heard so much and we have read so much about the saints and sages and Mahatmas and masters who live in India, but when I went there I found no one." And the mystic told him, "You need not have gone so far. The souls who are worth while, the souls who love one another, the saints and sages, are to be found everywhere."

If we can appreciate them, we can find them; but if we cannot appreciate them, even if an angel came we would not be able to find these qualities in him. Nevertheless, call him a saint or a sage, call him a prophet or a Mahatma, if there is anything that draws man towards man, it is the love element that he pours out.

Now the question is, how can one develop this quality? And the answer will be: by one thing only. By studying, by knowing, by practicing, and by living the life of a friend. By contemplation on this thought from morning till evening: 'Towards everyone I meet, towards those who love me and those who hate me, will I practice in my life that thought of friendliness, that outgoing, that pouring out of sympathy and love.' Apart from the magnetism that one acquires from this, when we consider life as it is, with all its limitations, with all the pain and troubles and responsibilities that it gives us, if there seems to be anything worth while it is one thing only, and that is the thought and impression that we have done our best to be gentle, to be tender to those whom we meet in our everyday life. If there is any

prayer, if there is any worship, if there is any religion, it is this. For in the life hereafter there is no one to please; if there is anyone to be pleased and whose pleasure it is worth while to earn, it is here, it is man; and it is in the pleasure of man, if one understands it, that the pleasure of God resides.

The fourth aspect of magnetism is magnetism itself. Lack of magnetism means that this aspect is hidden; this magnetism is the soul of man. To define what the soul is, it may be said that the soul is the self of man. But which self? That self of which he does not know. There is a humorous Indian story about some peasants who were travelling, but it was the first time in their life that they had done so. Therefore, being worried about each other, they decided the next morning to count if all the peasants were still there. They were very upset after having counted, for they counted nineteen, and it was understood that twenty peasants had left home. And so each peasant counted and each said, "There are nineteen"; and they could not find who was missing, for everyone was there. In the end they found that all those who had counted had forgotten to count themselves.

That is the condition of the soul. It sees all selves, but it does not see itself. And the day when the soul realizes itself, that day a new life begins, a new birth. It is the self-realized soul which grows, which expands. So long as the soul has not realized itself, it does not develop, it does not grow. Therefore it is at the moment when the soul begins to realize itself that a man really begins to live in the world. But it must be understood that the magnetism of the self-realized soul is greater than any magnetism one could ever imagine. It is power, it is wisdom, it is peace, it is intelligence, it is all. It is this magnetism that heals, heals bodies and heals minds; and it is this magnetism that raises those fallen into difficulties, in pain and

sorrows. It is this magnetism that brings others out of their confusion, their darkness. It is by this magnetism that the illuminated souls spread out their love, thereby attracting all beings. It is of this magnetism that Christ said to the fishermen, "Follow me, and I will make you fishers of men." It is with this magnetism that the great ones, such as Buddha, such as Moses, Christ, Mohammed, came and attracted humanity. And humanity during the ages has not forgotten. It is their magnetism which, after their having left this earth, has held millions and millions of people in one bond of brotherhood, of sympathy, of friendship. The immense power that the soul-magnetism gives shows that it is divine magnetism. It is a proof of something behind the seen world.

Chapter X

Physical Magnetism

There is not much difference between magnetism and vibration, but at the same time we use the word vibration for that which we can feel in some form or other, which we can perceive, which is more intelligible; whereas we are not always conscious of magnetism and it is not always intelligible although it has an effect on us. Sometimes magnetism may work for a long, long time before we are even conscious of it. Nevertheless, these are one and the same thing; in the aspect where it is intelligible we call it vibration because we feel the movement, whereas in the aspect of magnetism we may not feel it until its effect manifests to our view.

It is not always that one is attracted or feels repulsion on meeting a person, though it may happen that one is attracted or repulsed by merely seeing a person. Attraction or repulsion is something which takes place in less than a moment. The finer a man is the more he is awakened to this sense of attraction or repulsion, and as soon as he

casts his glance over a person he either feels attracted or repelled. The only difference is that the wise see all and rise above it, whereas people of little sense react instantly. Nevertheless, every person gives an impression in an instant which calls out either attraction or repulsion.

Treating this subject from a physical point of view only, the first important thing which works automatically on another person is form and feature. The reason is that every individual is partly, even if not wholly, responsible for his form and features. Form and features do not represent only a family resemblance, but they tell us something about the person's mentality, his attitude of mind, his outlook on life, his condition. The first principle in regard to feature and form, besides the right formation, is the right proportion. Upon this depend attraction and repulsion. No doubt everyone sees it differently, because the sense of proportion is different in everyone, and therefore the impression is also different. And when we look at it from the artistic point of view, we find that there is a sense which is more developed in some and less in others, a sense which is awakened and which is touched by line and color.

The next aspect of physical magnetism can be seen in the regularity of the working of the physical body, in the rhythm of the heart and the pulse and in the circulation of the blood; also in the purity of the body, within and without. This magnetism is sustained by a regular life, by taking care of one's health and vigor, and by maintaining a regular rhythm of life. A man, absorbed as he is in his daily affairs, often neglects his body which is a vehicle to express the spiritual ideal. His neglect is sometimes due to his absorption in his daily work, sometimes to thoughtlessness, and sometimes because he does not trouble to think about it.

Another aspect of physical magnetism can be observed in the movements. By this is not meant dancing movements, but movements in ordinary life: walking, sitting, eating, drinking. Every moment one shows the bent of one's mind with every turn one takes. We can see from a man's movements what his weakness is and what his strength; his movements can tell us of his wretchedness and of his joy. A person with awkward movements will always have an awkward mentality, a person with crude movements will naturally be coarse. This does not mean that one should develop artificial movements in one's everyday life in order to make one's movements more beautiful and appealing; that would be still worse.

Nothing that is artificial has any power; that which attracts is an innocent movement. It manifests naturally; one cannot help moving in a certain way. Control over one's actions, over one's movements, gives a person magnetism; and the one who moves automatically loses that magnetism, whereas the one who gains control over his movements develops a power of magnetism which manifests in different forms. Is it not clear that a person who walks stamping on the floor with his feet has something hard in his mentality? A person may show his animal tendencies in the way he eats; also the way he sits, the way he looks, the way he speaks, and the way he acts in every capacity of life, are expressive of the condition of his mind.

Many do not observe all this, and yet they are affected by it just the same. Either they are attracted to someone or they are repulsed by him without his having said one word. Very often a person goes to look for work in an office, in a shop or elsewhere, and the man who appoints him, before he asks him any question has gained a first impression of him without even knowing it himself; and it is this impression which directs the whole conversation that he has with

that person. He may ask him a hundred questions or only two questions, but they are dictated by the first impression he received in one instant. Naturally an ordinary person is not awakened to the higher aspects of magnetism, but everyone in a greater or lesser degree possesses a sense to feel and to be affected by physical magnetism.

Chapter XI

The Magnetism of the Mind

In many cases the magnetism of the mind proves to be more powerful than physical magnetism. It can be divided into five aspects.

The man who has a keen perception can win the hearts of both the foolish and the wise, because he understands them both. The wise man looks for someone who will understand his wisdom, but the foolish man is also longing to meet someone who will listen to his story and who will understand him. For the foolish person is always rejected; everybody gets tired of listening to his stories and tries to avoid him. The wise man, with his rare thoughts of wisdom, is always disappointed in people, and when he meets someone who can perceive his ideas this gives him a joy beyond words. It is because of this that a perceptive faculty in a person makes him loved by all.

The next aspect of mind is creative. It may manifest in the form of an invention or in a work of art; it may manifest in the form of composing music, writing poetry, and in many other forms. This aspect shows a most wonderful quality of God, namely creation. The creative genius has always the sword of victory in his hand, and all he does will bring him success and give his personality that magnetism which attracts everyone who understands his merit.

The third aspect of the mind is reasoning, judging. The man who has the faculty of reasoning and of justice is sought by everyone. He is the one to depend upon and to accept advice from. This faculty will show in all he says and does, and it will win for him many who are attracted by it.

The fourth aspect of the mind is memory. A man who can remember verses, songs, words, or ideas collects knowledge within himself. It is he who may be called learned, who has within him a storehouse of all he has studied, experienced, and seen, and this gives him a magnetic influence which attracts those who value learning.

Sometimes people, wishing to improve a weak memory, attempt to memorize more and more, but it is not always by trying to use a particular faculty that the faculty develops. Very often we remember things which are useless. There are many things which it is not necessary to remember, and in trying to do so we make our memory tired with those thoughts; consequently, it is not free to remember other, more important things. It is no longer open; it becomes limited; it closes itself with the thoughts it has in it, and this may even develop insanity. The best advice in regard to memory is to forget all the disagreeable things of the past, and only to remember the most beautiful ones.

The fifth aspect of the mind is feeling. The mind that has a touch of feeling is brilliant like a diamond. It has a liquid quality, for the warmth of feeling liquefies the crystal-like mind. A man with such a mind shows this quality in what we call wit, and also in tact. Wit is a play of delicate feelings, of humor or joy, and the thought which it forms manifests in speech or action. It has a cunning way of winning those who have subtle perception. When three or four people are sitting together, and a serious person comes and sits down among

them like a rock, hard and stiff and devoid of any sense of humor, he kills even the atmosphere of the place; but when someone, even if he is a stranger, joins them and shows that he possesses the quality of wit, he wins them all in a few moments. The mentality of the witty person can be called a dancing mind, and to have a witty mind is a wonderful manifestation of nature; it is a great quality. A witty person can make words dance; his phrases can give us the joy of a symphony.

The serious manifestation of this quality is tact. It is essentially the same as wit; when wit is developed and centralized it becomes tact. Everyone can feel, think, speak, and act, but not everyone is always tactful. It takes lifelong study and practice to be tactful, and even if a person becomes tactful at the last moment of his life it is worth while. The magnetism of a tactful person is beyond words. Every word and movement, every action of his, will have an influence on those whom he meets, for he is not only a considerate person; he is consideration itself. It is not that all sympathetic people are always tactful. There are people who are most loving and yet tactless; the more they want to please their friends, the more they displease them. Their loving words can become stones instead of flowers. This does not mean that they have no love, that they have no sympathy; it only means that they do not possess this great wealth of mind which is tact.

There are three degrees of the rhythm of mind. There is a mind which creates slowly and perceives slowly, there is a mind which creates gently and perceives gently, and the third degree is the mind which perceives quickly and creates thoughts quickly. There is a particular phenomenon that manifests from these three rhythms of the mind, which each has its particular influence. The three qualities of the mind — slow, gentle, and quick — are the outcome of the three

Gunās, as they are called in Sanskrit: Satva, Rajas, and Tamas. There is one person to whom we may say something and he answers, 'Will you give me time to think it over? May I tell you about it tomorrow?' The answer that he will give us will surely be of some worth. There is another person who has heard us say something and he says, 'And then, what then?' and then we go on speaking, and while we are saying something else he is thinking about what has struck his mind. By the time we have finished our conversation he has found a proper answer to what we said first. And there is a third man who answers us even before we have finished our sentence; far from thinking about what we have said, he has not even heard it. He has at once formed an opinion on it and promptly gives an answer. Such a man may easily make a mistake.

In conclusion we might say that there are two principal mentalities, of which one may be called a living mind and the other a dead mind. A living mind will show its life by its creative and perceptive quality, whereas a dead mind is recognized by the absence of this quality. The pleasure that a man derives from a clear mind and a living mentality is a pleasure that cannot be compared with the pleasures that belong to this earth. A brilliant intellectuality imparts the pleasure of flying in the air, it lifts one above the earth. The thinker is like a bird that flies in the air compared with the man who is like an animal that stands on its four legs; and the joy of the bird that flies in the air is beyond comparison with the pleasure of the animal that walks on the earth.

Chapter XII

The Magnetism of the Heart

The living heart has the same quality as the primal being of God, and it is because of this that the heart of man is the greatest magnet there

is. The primal aspect of the divine Being, as it is said in the Bible, is love; the manifestation of the same principle in its fullness is to be found in the heart of man, and thus the awakening of the heart is in fact the awakening of God. In the person whose heart is not awakened, God is not yet awakened.

There is nothing in the world that draws people closer together than sympathy. A simple answer to the question as to what attracts and what repulses, will be that sympathy attracts and that antipathy gives a feeling of repulsion. Some people have sympathy for one person and antipathy for another, but when they feel antipathy for somebody this eats up the magnetism which is created in their hearts by sympathy, and therefore they will always lack magnetism. What is created on one side is used up on the other side.

Heart quality is that which attracts not only mankind but even animals and birds. When travelling abroad we very often meet a person who does not know one word of our language, and yet we feel a silent friendship with him. He may not speak, but his heart speaks and our heart hears it. The living heart is such a phenomenon that it needs no pleading. A sympathetic person need not say, 'I like you very much.' Sympathy speaks for itself. The voice of the heart reaches us before a word is uttered. The voice of the heart is louder, the words that the heart speaks are clearer than the words of any language. No barrier remains when the heart draws a person, neither land nor water, for the heart is a phenomenon in itself. If there is anything in man that can be called living it is the heart, not heart in the physical sense but in the mystical sense.

There are three reasons why a person may be attracted to another: in one case the heart quality of the one is the same as that of the other with only very little difference; then they are attracted. The second

reason is that the heart quality of the one is quite opposite to that of the other. And the third reason is that in the one there is a heart and in the other there is a stone.

The explanation of the first of these three rules is that like attracts like; a sympathetic person is naturally drawn towards a loving person. The explanation of the second rule is that the one has certain heart qualities and the other has other heart qualities; the qualities of the one supplement those of the other; together, therefore, they make a complete heart; that is why they are drawn together. One will often see two people of quite different qualities who are yet great friends. And the explanation of the third rule is that what is most fine seeks for what is most dense in order to express itself. Are not souls attracted to the dense earth in order to be born as mortal beings, are not souls living in the angelic world attracted to a human body, donning it in order to be walking under the sun? If heaven can be attracted to the earth, then a most spiritual person can be attracted to a most material one. What is free cannot exist without what is dense, and what is dense cannot exist without what is free; therefore two opposite poles, meeting together, form a perfect whole.

The other law is the law of repulsion. It is possible for a sympathetic person to become friends with a quite unsympathetic one, but there is often repulsion between a sympathetic person and one who is half-sympathetic, as there is between the wise and the half-wise. They cannot get along together. The wise can get along better with the foolish than with someone who is half-wise. The latter makes life very difficult for the wise man.

Another reason for repulsion is the inharmonious grouping of the qualities of two people; in other words the qualities of the one do not blend with those of the other. Both may have lovable qualities, but

they may be so different that they cannot blend, and then there comes repulsion.

The third reason for repulsion is that there is no echo of sympathy to be found in the other. Even in what we call a heartless person one expects to find an echo of one's own sympathy, but when one does not find that echo, then it is like standing before an iron wall; it is then that repulsion comes. We read in ancient legends that the saints, the illuminated souls, spoke with birds and animals. What language did they speak? It was the language of the heart. We read in the Bible of the Twelve Apostles understanding all languages. What was it? It was the awakening of the heart. Once the heart is awakened we begin to understand another's language before a word is spoken. Birds and beasts apart, sympathy has an influence even on trees and plants. A sympathetic person creates an atmosphere which naturally attracts another; worthy or unworthy, both are drawn by sympathy.

There are some who are capable of sympathy, and there are others who are not capable of it; nevertheless everyone possesses a heart. Either it is living or it is dead, and if it is living it has magnetism. The more living it is, the more magnetism it has; without magnetism the heart is dead, or one should rather say that it is not yet awakened, that it is asleep.

It is the greatest pity when the heart awakens and then goes to sleep again; this is worse than not awakening. If it is awakened and keeps awake its magnetism becomes stronger and stronger because the power of the heart becomes greater and greater, and what it can attract is beyond words to explain. Souls who have the power of wonder-working, of performing miracles, do this through the power of the heart. And the power of the heart is the power of God. In Sufi terms an awakened heart is called *Sahīb-i Dīl*, which means master-

mind. If anyone has ever heard the word within, it is he whose heart is awakened; for the Speaker speaks all the time while the heart is mostly asleep. If the heart is awakened it can hear the whisper which comes from within.

When disagreement arises between friends, when sympathy turns into antipathy, when sweet turns into bitter, and when one asks them why it is so, what do they say? 'The other one does not understand.' Probably they will both say the same. Very few will say, 'I did not understand the other,' most people will say, 'The other does not understand me.' But why must there be this lack of understanding? What causes it? It is lack of sympathy. No words can ever make a person understand; it is the heart alone which can convey its full meaning to the other heart, for there are subtle waves of sympathy, there are delicate perceptions of feelings such as gratefulness, admiration, kindness, which cannot be put into words. Words are too inadequate to explain the finer feelings; it is the heart quality which can express itself fully, and again it is the heart quality which can understand fully. Would it therefore be an exaggeration to say that as long as the heart is not awakened a man is as though dead? It is after the awakening of the heart that a man begins to live.

Then there is the question of how to develop this magnetism which is more powerful than all the other influences and qualities of man. The answer is that one should not try to develop the power of this magnetism; this in itself would be an error. To develop a quality in order to draw others? For that reason? It is a selfish reason, and selfishness stands in the way of magnetism. Magnetism comes from having no desire for any such powers, but allowing this quality of the heart to develop naturally; for love is the plant of God, and it needs no water to grow. It is life itself, it has power in itself to grow and to

expand, if only we do not close our heart. What is necessary on the part of man is not to keep it from developing. And in cases where we find lack of sympathy in people, it is not that their heart did not have sympathy, but only that it is closed, either intentionally or unintentionally. To say that someone is loveless is like saying that there is no water beneath a certain piece of land. There is no land which has no water in its depths, and if one has the patience to dig deep enough there is no heart that will seem to be without sympathy.

All the beauty of life manifests to the view of him whose heart is awakened. To the extent to which a heart is opened, to that extent the horizon of beauty manifests to his view. It is not only that the awakened heart draws man nearer, but a living heart also draws God closer. It is as in the story of a Persian king, to whom his Grand Vizir said, "All day long you give your time to the work of the state and at night you are occupied in devotion to God. Why is this?" The king answered, "At night I pursue God, so that during the day God will follow me!" People talk about magic; can there be greater magic than the quality of heart? The most melodious song, the most beautiful poetry, is the fine feeling of a living heart.

Chapter XIII

The Magnetism of the Soul

The soul has the greatest magnetism compared with the power of mind and the physical magnetism. The word "soul" is so little understood that it is difficult for most people to perceive and to distinguish soul qualities. There are, however, soul qualities, distinct and different from the qualities of mind and body. They are greater than what one calls "virtue," and they can attract more than any other quality. One might call them angelic qualities, but since we

have to do with human beings and we have little to do with angels, it is better to call them soul qualities.

The principal soul quality is innocence. There is a great difference between innocence and ignorance. The ignorant one does not know; the innocent one both knows and does not know. It is its innocence that attracts us in a child, and the magnetism that we feel in the expression of an infant has a heavenly character. The child does not know and therefore it is innocent, but when the soul has reached a point where it knows and yet is innocent, then it is divine. Very often people mistake an innocent soul for a simple soul. Indeed, that soul is simple, but not in the way people think.

When one sees generosity in someone who is poor and humility in someone who is honored, when one notices simplicity in a great soul and fineness in a strong personality, when one discerns an unassuming quality in a brave man and a desire to learn in a man who knows and understands, then one may realize that all these are qualities which belong to the soul, and they win the heart of man more than anything in the world. People are unconsciously attracted; souls without realizing it will surrender to the soul that shows its original qualities.

Every infant brings with it to the earth soul qualities, but as it grows it forgets them and learns the qualities of the earth. And when these earth qualities have matured and developed after a person has learnt the practical side of life, after he has learnt to distinguish between good and bad, between right and wrong, then if the soul unfolds itself it will begin to show the soul qualities as a sign of its unfoldment. It is not possible to keep the innocence of childhood for ever; even if one wanted to preserve it one could not do so, for life on earth sweeps it away. And as a child grows up it becomes more and

more clever, and that gives it satisfaction. People will call it common sense, they will call it practicality, or whatever name they may choose; they will even call it wisdom. But the time of the soul's maturity eventually comes; and when once the soul has matured a new outlook on life arises. All the knowledge gained through experiences, through cleverness, practicality, common sense, or wisdom, drops its hard shell and remains only in the form of essence; and innocence manifests as its natural outcome. It is not that innocent people are not wise, though they may not seem wise from our point of view; those who are really innocent know the essence of wisdom while yet perhaps appearing to be simple.

No doubt a person with soul qualities is not always understood. His language is different. But at the same time it is the one with soul qualities who will penetrate and who will have power in the form of influence. When we read in the lives of the saints of the simplicity with which they talked with birds and trees and flowers, then we can understand, if we try, that it was not the condition of a simple mind that they showed; it was a mind full of wisdom only it worked in a different way. It does not take long for someone with soul quality to make friends; he can make friends with the wise, with the foolish, with the virtuous, with the sinner; for nothing can stand as a barrier between two souls. His soul will reach the soul of the other, and the deeper he is, the deeper will he penetrate into the other.

Another soul quality is harmony. It is a natural inclination of an illuminated soul to create harmony, for it is in harmony that an illuminated soul finds peace; the one who is without illumination finds his satisfaction in struggle. Fearlessness is also a soul quality. It is the light of the soul, falling on problems that trouble us, which makes us see life more clearly and which gives us the power to

surmount our difficulties. Soul quality gives bravery, courage, as we see in the image of Shiva, the Lord of the Yogis, who has a snake round his neck, which means that he is not afraid of keeping the enemy he has conquered curled round him. That is bravery.

All the manners one learns in order to become refined are the natural outcome of the soul quality. Once the soul is awakened one need not learn manners; manners come of themselves. For all beautiful manners belong to the soul; they are the qualities of an illuminated soul. One tries to build a personality, but once the soul has awakened the personality is built like a magic palace. It is built without building.

In point of fact all virtues are soul qualities. But virtues are also preached from the pulpit, and a person who has learned to be good and nice and kind because the preacher has told him to may possess virtues, and yet these virtues do not belong to him. They are like something he has borrowed from somewhere, and he will have to give it back some day. But that which comes out of the heart as a natural spring is real virtue, for it will all remain, and that gives one the greatest satisfaction. It is very sad for a person to be good only because goodness has been urged upon him and he cannot escape, and so he has to be good. This kind of goodness is really worse than badness.

Soul quality also expresses itself through art, through music, through poetry. And in whatever way one may wish to give expression to the soul, the soul quality manifests in the form of love, harmony, and beauty.

Chapter XIV

Spiritual Magnetism

Magnetism is something that can be wasted, that can be lost, and that can be made powerless. When a person consciously exerts the magnetism he has it becomes powerless; the very power with which one exerts the magnetism makes it powerless. Magnetism can be wasted if one does not have the strength and control to sustain it. Many possess great magnetism in some form or other, but without knowing it they lose some of it every moment of the day. As one needs a safe for keeping one's treasures, so one must know the key to the control of magnetism of whatever kind.

Magnetism can be lost in two ways. A person who has some magnetism, without his noticing it may be robbed by another who does this either consciously or unconsciously. How can a man know when he robs another unconsciously of his magnetism? It is very easy to know. When he sees that people do not want to listen to him, when he realizes that people do not want to be with him for long but feel like running away from him, then he must know that he robs them unconsciously of their magnetism; that is why they run away. And magnetism may also be lost by lack of regularity in life, by lack of conscientiousness, and by not knowing how to keep magnetism intact. By being conscious of one's magnetism one develops it, but by using magnetism consciously one loses it; and by being unconscious of one's magnetism one retains its charm, but it develops slowly.

Magnetism is a life substance, a living spirit. It has its own particular science. The more one knows of this science, the more one will be able to value it, to maintain it, and to utilize it to the best purpose. Action develops magnetism, but repose controls it; that is why very active people always develop their magnetism, but without being

able to hold it. With one hand they take magnetism, with the other hand they give it out, and there is nothing left. It is like earning money from one side, spending it on the other, and always being without.

A continual effort is necessary to control magnetism, and it can be controlled by a certain amount of reserve. But there are two things to consider. By too much reserve one will also close the doors to the development of magnetism, just as too much work will exhaust a man while working moderately will develop his muscular system. So it is with magnetism: when we use it continually it is soon exhausted, but when it is used no more than is needed in order to cultivate it and control it then it remains in proper proportion.

The magnetism of the word is cultivated by speech, but it is controlled by silence. A talkative person may be interesting for some time, but afterwards he loses his magnetism; he has given it out by talking. Magnetism is also lost by speaking too low, or with too much emphasis, or with too high a pitch of voice. Magnetism is lost by every unnatural expression. When a cowherd calls his cows in a high-pitched voice, as is done in India, this is natural for him. He loses no magnetism, on the contrary he develops magnetism because it is natural for him to do so. But if a lawyer goes into a field and calls a cow in that same pitch he certainly loses magnetism, and the cow will not come either.

A speaker is handicapped when he has to speak very loudly, for a speaker can speak best in his natural tone. It is most unfortunate if he has to speak in a larger hall than he is accustomed to, for if an unnatural tone is produced he will himself be disturbed by it so that he cannot create the effect he desires. No doubt when he has been speaking for many years to large audiences he may develop his voice,

and then it would become natural to him, but if not it takes away all his inspiration and power.

A thoughtful person develops magnetism by thinking, but when he is over-anxious to tell everyone about his thought, he loses it. There are people who before they have even thought of a thing are too eager to speak about it, and thus instead of producing magnetic power they spoil and destroy it. Magnetism of feeling is also very powerful; its power is so great that words cannot express it; but too much expression of sentiment lets it escape. One is attracted to a kind person, but one runs away from a person who is always shedding tears.

Spiritual magnetism is the most valuable magnetism there is, for it is the magnetism of the soul. But as soon as one begins to show one's lantern, however beautifully it burns, the oil will begin to give out and then the lantern will become dim. It is a human tendency that a little spiritual stimulus gives man such an inclination to show it that as soon as he gives an extensive expression to his spiritual awakening in the form of words or acts he loses magnetism, for the magnetism had not yet been prepared; it was not ready. It is as if a piece of coal before turning into a diamond already began to shine out; it would then remain as it was and could never become a diamond. The mystery is that magnetism is developed by use and controlled by reserve; one must know the right balance between how to develop it and how to preserve it.

Personal Magnetism

Everyone sees how great is the influence of personal magnetism upon success in everyday life, profession, business, family, and daily occupations.

Sometimes we notice that we go to a shop to buy a certain thing, and there is something about the manner of the salesman that impels us to decide to visit the same shop the next time we need that kind of article. Even if it is a long way to the shop, we prefer not to go to one which is nearer. Similarly it sometimes happens that a person goes to a hotel or boarding-house or restaurant, and someone treats him in such a way that he decides to return to that place rather than visit another.

So with doctors, solicitors, banisters, scientists, professors, and teachers of all kinds. A doctor may be well versed in his knowledge, he may have a great many degrees, but if he lacks this personal magnetism, instead of curing patients he may make them worse. Sometimes a doctor cures the patient before giving him the prescription. Just by a word of kindness, by a manner, a tenderness, a sympathy he makes the patient feel so much better that the disease which before was too much to bear, appears to be curable after all. Half the pain has gone with just seeing the doctor, such a difference does personality make. It is a great healer.

Then there may be a solicitor or barrister who antagonizes his client as soon as he sees him, and so the latter does not wish to go to him next time. Another person will impart courage and hope; his personality, his speech, everything, will show that he is the man to follow, to go to for help.

In family life, disagreement or agreement often arises for the same reason. The father, mother, husband, or wife may have personal magnetism which can hold the family together. When this magnetism is lacking, a person finds it better to be among friends than to be with a relative; he would rather go out than stay at home. The home becomes a strange place, because there is not that magnetism for

which he lives. It is as if in mid-winter a person comes to his room and finds it cold because there is no fire there; he wishes that he were somewhere else where there is a fire. Personal magnetism can create beauty around one, can attract one, can make a person attractive to his fellow-men, serviceable to them. It is soothing; it is healing.

What is this personal magnetism? Is it a development of psychic power or occult power? Is it an education, or is it refinement? The answer is that education helps personal magnetism, because knowledge is Light, and light is beautiful, and it always helps. But this is not personal magnetism. People may be very well educated and at the same time very disagreeable. Sa'adi says that an educated man who does not put what he has learnt into practice, is like a donkey loaded with books: he is carrying them on his back, but he does not know it or act accordingly. He has a load of knowledge which serves no purpose. If his education has not made a man human, what is the use of education? It is just learning for the purpose of earning money.

One may think, if magnetism is not education, is it then psychic power? Not necessarily, though it is the natural psychic or occult power that we call personal magnetism. It is not necessary to attain this kind of power by a certain practice or study; one should already have it; and when it is used in the right way it is personal magnetism.

Is magnetism then politeness? Is it polish? As polish is the fashion today, every person learns it when he mixes with people; but this is not necessarily personal magnetism, though he may think he has a winning manner. If there can be any real explanation of personal magnetism, it is the making of one's own personality into that which one expects from others. A man usually makes the mistake of expecting things from others and not doing them himself. For

instance a man is very pleased if he is well received in a friend's house, if he is spoken kindly of, and treated well, if his vanity is satisfied by the action of others. He is very glad if others have a good opinion of him and overlook his defects. But seldom does he pause to do the same himself.

If we only tried to give to others all the things we demand from them; if we overlooked their bad points instead of expecting them to overlook ours, if we only thought, "How inconsiderate I was that time when I spoke so rudely to so and so," if we only gave others all that we would like them to give us, that would create a personal magnetism — if we did to them all the things that we expect from them!

The word "gentleman" in the English language is a very good one in this respect. It has come to refer merely to dressing well; but the ideal behind it is good. It is the ideal of gentleness, and gentleness is the essence of personal magnetism. There cannot be a better lesson than that given in the Bible where it is said, "Blessed are the meek, blessed are the poor in spirit." But the difficulty is that man pays little attention to all these things; he thinks they are too simple. And at the same time if you ask him the meaning of "poor in spirit," he will find it very difficult to answer. Not many will know what that means. It may be understood by comparing the spirit of a man with the spirit of an animal. If a tiger is lying in a certain place, and you want the tiger to get up, he will roar. If a man is lying there, and you say, "Will you please let me sit there," he will say, "Certainly," because his spirit is "poorer" than the spirit of the tiger.

And that is also the difference between a man and a gentleman. The gentleman is he who shows that poorness of spirit in himself, a spirit of accommodating another, letting another sit in his place if he wants

to. He feels that it does not matter if another person sits in his place; it is really better. There is a person who, if we talk roughly to him, returns our words four times more rudely and coarsely. There is another person who, if we talk roughly to him, bears it and perhaps does not give an answer at all or perhaps he understands and consequently avoids a fight or quarrel in his search for peace. It is written, "Blessed are the peace-makers." This is not merely the kind of peace which prevents fighting and bloodshed and strife; we may make this kind of peace many times a day from morning to night. There are a thousand matters about which we can quarrel and get annoyed with one another. So throughout our daily life, at all times, there are opportunities of making peace.

We always admire a person who shows gentleness in his movements, in sitting, walking, in his voice or words, in his thought; we admire it consciously or unconsciously. There is always a charm in gentleness, and yet man neglects it when the time comes to practice it. That which should come first comes last. If only man realized how much he likes gentleness on the part of others! If a person has gentleness of voice or expression or word, it is so charming, so winning; we know this so well and yet we always forget it at the critical moment.

Poorness of spirit comes from meekness. Meekness is mildness, which is contrary to what we call roughness. Roughness of action or roughness of speech is contrary to mildness or meekness. Our eyes naturally always enjoy softness of color rather than striking tones, because of the aggressive power in the latter which our eyes cannot bear. We experience the same thing with the sun and moon. We do not like to look at the sun, and in India we enjoy the moonlight nights so much, we wish the moon shone every night. Why? Because it is mild; it shows meekness. Our power is the power of light; our

strength of speech, thought, and action is of the same kind and the same nature as the light of the sun and moon respectively. If the light is too strong, it irritates; if it is mild, it soothes. So if we treat everyone with gentleness, our personality is always welcome wherever we are. The same gentleness in our speech will always give us success, and we will always have friends. If only we had control over our words; if only our words were always of that meek nature!

Among the musicians and poets of the East special attention is given to education in meekness and mildness. There is a Sanskrit saying, "Art becomes twice as graceful when art and mildness go together." How true it is. When we admire the art of the artist and say how beautiful it is, and he answers, "O, it is nothing, it is your kindness that causes you to admire it," his magnetism becomes great.

From a king down to the most ordinary person, it is mildness that wins the whole world. People of all positions in life and all grades of evolution can do such a great work with this one little possession. Sa'adi says, "If your word is sweet, you conquer the world; wherever you go you win men's hearts." Is it not what Christ means when he says to the fishermen, "Follow me, and I will make you fishers of men," that is, "I will teach you those manners of humanity by which you will win everyone you may come in contact with?" Do you think a person can become a fisher of men by his cleverness, by his artificial polish? False is false, gold is gold. The true gold will last; the false gold will lose its brilliance.

It is not true that only a few people have magnetism; in point of fact everyone has some kind of magnetism. It is not true that there are people who do not develop their magnetism; the very fact that one is alive means that one develops it. But it is true that not everyone can control magnetism, and not everyone does control it. The loss of

magnetism is more disadvantageous than the loss of wealth, for there is no earthly treasure to be compared with magnetism.

By *Bayat*, the initiation which a teacher gives to his pupil, a magnetism is given: the soul of the pupil is charged with a new battery. And if the pupil knows how to maintain it, how to keep it without wasting it, it will be like yeast, which never spoils and which lives for thousands of years. All the practices which are given by the teacher to guide his pupil on the spiritual path produce their particular magnetism. There is no occupation, there is no interest in the world which has so much to do with magnetism as treading the spiritual path. The power with which one progresses on the spiritual path is the power of magnetism, and the speed with which one advances depends upon the power of magnetism.

Spiritual magnetism is the best and the most dependable magnetism. Its character is healing and very powerful. This magnetism appears with the unfoldment of the soul; this means that the soul which is covered by many veils is uncovered through the meditative process, and then the soul begins to shine out as a flame does through the lantern, which spreads its light and radiates its heat so that everyone around can feel it.

In the same way a spiritual personality begins to radiate the original light of the soul, thereby giving light and life. When Jesus Christ bade us to drink his blood and eat his flesh, he meant that the spiritual magnetism which is given by spiritual personalities in the form of blessing, in the form of prayer, by their presence, in their atmosphere, should be our sustenance, should be the food for our soul. The spiritual path is a living path, because the magnetism of the spiritual path is living.

Chapter IX

Magnetism

One of the aspects of personal magnetism is physical magnetism, which has three kinds of attraction. One kind comes because the mechanism of the body is working properly, regularly, when the circulation of the blood is right and when proper care is taken of the body; the next depends on the attractiveness of the form and features with which a person is born; and the third is caused by harmonious movement. The person who lacks any of these three things will naturally lack magnetism. As there is the blossoming of the trees, so there is the time in a person's life when he blossoms, a time which is called youth, when this magnetism expresses itself in its fullness. It comes as a season and it goes as a season.

The second aspect of magnetism is the magnetism of mind. A person of thought and wit, one who is quick to grasp something and apt in expressing his ideas to others, naturally has magnetic power. This magnetism of thought can also be divided into three kinds. One is thoughtfulness. A thoughtful person may not perhaps speak one word, nor do anything, but the very fact that he is thoughtful will attract others to him. The next way in which the magnetism of mind manifests is in the form of speech, of wit, of expression. Those who are in the presence of a man who has a living mind are immediately won by his magnetism. And the third kind of magnetism of the mind is the power of perception and conception. There are people to whom we at once feel attracted, to whom we feel close, who understand us and what we say and what we mean. Such a person need not speak or explain anything in order to show his magnetic power. He may sit before us and listen to us, and while we are talking to him we feel at one with him.

The third aspect of magnetism is the magnetism of heart. It is more powerful than the magnetism of mind, for the latter touches the surface whereas the magnetism of heart touches the depths of a person. The heart can be best described as a glowing fire if it is living, but when it is dead it is like frozen snow. Magnetism of heart needs no expression, for a person with a loving heart is indubitably magnetic. Therefore no one should profess to love, for love speaks for itself; it needs no words. The fire does not cry out, "I am burning!" The heat of the glow is felt without words.

The magnetism of the heart can also be divided into three kinds. One is the heart that receives love. It has the magnetism of the moon; the cooling effect of the moon is seen in the beloved soul. Then there is the heart that loves, and this has a more powerful magnetism, a magnetism which can be likened to the sun, which is powerful and which shines. And the third kind of love is greater, finer, and more subtle than the two mentioned above: it is developed when the love becomes a continually springing fountain, which rises as a stream and falls as many drops. It is the love of souls who cannot help but love, the love of souls who only know love, not hate; the love of souls who are no longer the possessors of love but who have become love itself. Their magnetism spreads in a wider horizon and lasts longer than one could ever imagine.

The fourth and highest aspect of magnetism is the magnetism of the soul. The soul that is born again, the soul that has begun to live, the soul that has opened its eyes to the world, that soul not only attracts the wise and the virtuous, but also those who are devoid of wisdom and who lack virtue. The presence of souls who have awakened is itself a magnetism; it draws people walking on the earth and it draws souls that are not seen on the earth. It not only draws the living

beings, the lower creation, but also the trees and plants are drawn to it. The atmosphere that an awakened soul produces lives for centuries in this world, unbroken and unpolluted. The sky takes care of it and preserves it for generations, in order to experience and enjoy this atmosphere produced by the illuminated souls. And the third way in which the illuminated soul shows its magnetism is in words and acts, so that every word becomes dynamic, in Biblical terms a tongue of flame; and everything this soul gives to the world remains, it lives and never dies.

Breath and Magnetism

The mechanism of the human body shows the nervous system as its principal battery, in which magnetism is prepared by the action of breath. It is when the nervous system cannot function that this battery gets out of order and does not work properly. Many in order to make this battery of the nervous system work properly take drugs and other medicines which stimulate the nervous system. But instead of giving power to it they take away power from it, and in the end the nervous system becomes accustomed to all such medicines one takes.

The nourishment of the nervous system is what breath attracts from the space. As far as science goes, it says one gets into one's system oxygen. The mystic goes further in saying, not only oxygen, but that life and intelligence, that power and radiance which makes the nervous system in perfect order, the result of which is not only good health but ever-increasing magnetism, which comes forth from the person in his thought, speech, movement and action, charging his atmosphere with magnetism which surrounds him as a fortification and protection against all

influences, physical and mental; thus making man live a fuller life.

The Subtle Waves of Breath

Inhaling shows the power of absorption which is manifest in all living beings and in all objects. Little germs, worms, trees and plants all absorb, and in that way they breathe. Also, in all living beings and in all things there is a tendency to put out an element which does not belong to them — in other words an element which their system will not assimilate. It is not only the inhaling and exhaling by the nostrils which accomplishes these two functions, absorption and rejection, but there are minute waves of the breath working in different directions of the body which perform the above-said two acts in their own way and in their own rhythm of speed; for instance the tendency of stretching and contracting, the tendency of blinking the eyes, of expelling water and refuse from the body. When any of these subtle waves of the breath working in any direction of the body get out of order, then an illness originates in that particular part of the body, spreading its influence gradually to other parts.

Balance in man's life and being is maintained by the evenness of inhaling and exhaling. The compass of man's being is as large as the reaching point of his breath. One lives a fuller life, another does not live a fuller life, because the former breathes fuller; the latter does not breathe fuller. Very often the reason why a child is a dwarf is that his breathing capacity does not allow him to breathe fully; and often the reason why a youth does not develop fully is that he does not breathe properly. A person ages sooner also because his breathing is not right. Very

often, people who have no particular illness feel tired and lifeless because their breathing is not as it ought to be.

The spirit produces this physical body out of itself; so the body, in spite of all the physical nourishment, entirely depends upon the spirit to live. One can live for some time without food and water, but one cannot live without breathing. The reason is that, as the physical body is made of the spirit, it needs to breathe spirit in, in order to exist. Breath therefore does not only nourish the physical body but it gives subsistence to all planes of man's existence.

The Mystery of Breath

Breath penetrates, breath permeates, breath strikes, breath absorbs, breath invigorates, and breath heals. It is therefore that souls with great powers make their thought and feeling penetrate into the mind and the hearts of others. As breath creates an atmosphere it permeates the bodies of others, also the sphere, charging the whole atmosphere with its particular magnetism.

The hearts of men are likened to gongs in the temple. Every spoken word strikes them, but by the power of breath one strikes them without a word. It is by the breath that one contracts illnesses, but also one absorbs defects and the depression of others, as well as joy and happiness. The breath of personalities healthy in mind and body is vitalizing. The breath of the spiritual beings, whose love and sympathy goes out to others, is naturally healing.

It is no exaggeration that the whole phenomenon of life has breath as its mystery, and once the knowledge of breath is attained and breath is mastered by practice, one beholds a most

wonderful phenomenon within and without. There are many who remain skeptical till they have fathomed the mystery of breath. Once they know it, they call it, as Hindus have called it for ages, Breath-Life.

Fasting

The reason why fasting is practiced by those who live in retirement is to let the breath pass through every vein and tube of the body, which can be made possible only when there is no foreign substance, such as food or even drink, in the body to block the channels. When the breath has touched every particle of the body, the body naturally becomes more sensitive and the pores of the skin open, making the centers transparent, so as to feel, outwardly and inwardly, all that is to be felt. This can be understood by seeing the difference between the intelligence and the intuitive faculty of a fine person and a dense person.

Continence also helps, not only to keep the channels clear, but it conserves all the energy in every particle of the body and especially in the centers where it is most needed. Another thing is that continence keeps every outer element away. By this the adept is better able to keep his body and centers free from every foreign element, becoming at the same time a reservoir of energy, which expresses itself as radiating magnetism.

Professed celibacy is an assumption of chastity which must sooner or later break by nature, together with man's profession of the same. The true celibacy, therefore, can be practiced without profession and without any outward appearance or the attributing to it any religious rank, only for a certain time and for a certain purpose.

Development of Power Through the Breath

The breath is the only power which works directly or indirectly. It works indirectly when it works through channels. It works directly when one is inhaling and exhaling. Its channels are not only the physical organs of the body, but all organs of the body radiate the power of the breath. One who knows how to direct its power can even turn water into tonic and food into medicine; he can send with a flower the healing power; he can charge any object with the electricity of his breath. The finer the substance the more power it absorbs. For instance, bread or wine can be more charged with psychic power than stone or wood, although powerful breath can affect anything, however fine or gross it be. The presence of a spiritual person has a soothing and healing effect, and cures a patient. The secret is that the breath which is purified and developed becomes a stream of nectar. In the first place, breath is life, and when its current is attached to the inner life, the life eternal, it becomes more radiant life and it gives life to all mortals. It cures illness, because illness is caused by lack of life. It takes away depression, for it is light; when it is arisen, it takes away the clouds of depression. In the East, people seek the presence of a spiritual person, and often among them are such who never speak or teach or argue or discuss. There are some who do not even utter a word of blessing, and yet their contact gives life to the lifeless, takes away depression and sorrows, clears away confusion and heals all maladies, for it is life that they radiate, and those in contact with them are benefited. It is an evident phenomenon which needs no proof. The atmosphere that a spiritual person charges with his magnetism is the testimony of his power. People call it psychic power, and yet psychic power without spirituality is a lame

power and a blind power. When the psychic becomes spiritual, or when the spiritual person develops in him psychic power, he becomes the fountain of life, continually flowing in this mortal world.

The Development and Purification of the Breath

Development of the breath means its development in two directions — in volume and in length, the symbol of which one may see in the Cross.

There are some people who have breadth of Breath. Perhaps they have a loud voice, a strong, vigorous voice, but a short compass. In India a singer is considered to be of great quality and gift who has, besides volume of voice, a large compass, who can touch the very high note and can produce the very deep note and at the same time every note may have clearness, strength and vigor. This gives the idea of the Breath, that it is not necessary that the breath should have volume, for even the most material man may have volume of breath. No doubt he will have great magnetism and power over others, but that is not the only sign of spirituality.

If the compass of the breath is lengthy, a man can be conscious of all planes of his existence; he can have clairvoyance, clairaudience, visions, experiences with unseen beings and unseen worlds. But if he has a lengthy compass and no volume, then perhaps he has great experiences and no power. It is just as an intelligent man with a thin, silky voice may be speaking of high ideas before an assembly, and a rough man with a loud strong voice may come and stop him from speaking, where the former has no power over the latter. So it is with half-developed breath. Volume gives power, compass gives vision. Both

together make the development complete, and the balance of both is mastery.

Dhyana Number 2

In meditation the control over mind is exerted through breath and mind. The breath is kept rhythmical and refined and it becomes ever more refined as the consciousness is turned upon it and the light of man's inner being manifests thereon. If the breath is not kept in rhythm, thoughts will enter and this battle against thought, especially against ego-thought, is the battle that every saint and sage has to combat continually. For this also will-power is needed. So in Sufism the *tālib* is given a symbolical concentration in order to strengthen the will-power, so that not only will this power manifest, but that it can be used to control one's lower nature. When the breath is kept in rhythm and is refined, the magnetism which is ordinarily consumed in the activities of mind and body is preserved. In whatever we do and in all our thinking and imagining, we consume energy. This consumption of energy brings on old age and weakness. Contrariwise it may be that meditation of itself may cure man's evils, whatsoever they be. For all arise out of *nafs*, and meditation is the best means to crush *nafs*.

When one does that, the magnetism, which is ordinarily wasted or consumed, is absorbed into one's personal atmosphere. This makes of one a battery of life. It is this battery which is used by teachers and healers and all mystics. It is the same energy which is mentioned in *Nayaz*, that it comes to man through the rays of the sun and the waves of the air and the all-pervading power of space. Through breathing, the energy which is conveyed on the air enters the personality through the breath; by silence and by

stilling the mind, one draws upon the endless resources of space. This absorption is a veritable alchemy and the knowledge of it is the secret of the adept.

There is some benefit when meditation is performed constantly in one place, whether one has devotions in a room alone or in a hall or chamber where many gather together. Such a place offers the right accommodation for the highest and finest vibrations and establishes an atmosphere of stillness. This makes it easier for others who come to such a place. The saints are often called upon to preserve the stillness of holy places. The teacher can, by his presence, make the accommodation for still finer vibrations. So there is at least one advantage to have a teacher who is more than a leader, who can elevate the feeling of a room. Yet the faith of people, their prayers and their attitudes also help to strengthen the atmosphere of a chapel, a hall or a temple. All things that lead away from self, lead to God.

Dhyana Number 2A

Beloved Ones of God:

In meditation the control of the mind and body is exercised through the breath, and not only in meditation but in all acts and aspects of life, the control of the mind and body is through the breath, and this can be discovered when the sight is keen. There are two aspects of this. First is the creation of one's own atmosphere, and this also has two aspects. There is the regulation of one's breath, the adjustment to the proper rhythm, together with the control of the body and mind. One constantly changing breath can neither meditate nor perform any other function. Therefore breathing exercises and practices are given. These affect the aura about one, and develop the personality.

This is the gradual change which takes place during spiritual development — unperceived, perhaps, yet very definite.

Besides building this atmosphere about oneself, one affects one's environment. One is able to radiate a magnetism which may be healing, and not only in the sense of helping sick people, but of helping everybody. For who is not sick? It is not only those who have diseases of the body, but everybody who is in need in some way, and the spiritual person can help.

But the best atmosphere is that created in a place where one stays often. That is why it is so important to have a room, a room in which one meditates. The highest vibrations one is able to build up will always remain there, and when one builds still higher vibrations, they raise the pitch of that room. Therefore, when one meditates in such a room, they can heal themselves and send out healing and helping thoughts to another. This helps us to understand the second aspect of building an atmosphere in meditation, that is the use of a chapel or room or temple where spiritual students can congregate. By combining their efforts, they collectively build such an atmosphere, an area of calm and quiet, the center of fine vibrations, which becomes a healing center. People often imagine about healing pilgrimages and some do not believe in the miraculous cures, but this is a mistake. The faith of the people, their prayers, build up this atmosphere, and the healthy ones who go there actually heal the sick, and the sick, in the area of these purified atoms become well. Therefore the Sufi, who understands, will never speak against this type of cure or healing; it may truly be said to be spiritual.

Finally, as one builds up an atmosphere in one's room, so the spiritual teacher builds up the atmosphere in the meditation hall, bringing in his purified personal atmosphere, and raising the pitch so that all who can attune themselves will rise nearer and nearer to that consciousness which is the goal of all who travel on the Path of God.