



THE ARCANE FORMULAS: OR MENTAL ALCHEMY

WILLIAM WALKER ATKINSON

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**THE ARCANE FORMULAS
OR
MENTAL ALCHEMY**

**BY
WILLIAM WALKER ATKINSON**

A SUPPLEMENTARY TEACHING TO THE ARCANE TEACHING

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The Arcane Formulas: Or Mental Alchemy by William Walker Atkinson.

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which results in peace of mind—which quiets the stormy sea of passion, emotion or feeling. This condition of Poise and Balance is the true state of the advanced occultist. Equally balanced between the Pairs of Opposites one finds a peace unknown to those who polarize in either extreme. When one fully realizes that he is Master of the Opposites, and may shift the polarity of emotion and feeling at Will, then he himself is able to establish the condition most conducive to his satisfaction and happiness. Such a one is well on the road to Mastership.

LESSON 8. NEUTRALIZING RHYTHM.

IN the Arcane Teaching we have seen the evidence of the universality of the Laws of Rhythm, Cyclicity and Balance. In the realm of the emotion and feelings these laws are as fully manifest as in the physical world. The Arcane Teachers instruct their Neophytes in the art of mastering, controlling and applying these laws, instead of assuming a negative attitude toward them. Instead of meekly bowing and yielding to these laws, the advanced individual either neutralizes such activities as he deems to his disadvantage, or else transmutes or applies the laws to his own advantage and progress. Instead of allowing himself to be overwhelmed by the laws, as by a great ocean-wave, he rises on the crest of the wave and rides to safety on it. The laws may be harnessed and made to work for the individual, instead of being allowed to overwhelm and master him.

The general principles stated in the preceding chapter on Mastering the Opposites are equally applicable to the Mastery of Rhythm, Cyclicity and Balance. When the Ego realizes that its real nature is centred and focalized in Will, then it is able to neutralize the opposites. And, in the phenomena of rhythm, cyclicity and balance the underlying principle is that of the Opposites. For, in rhythm we find a movement to-and-fro between the two poles of the opposites. In cyclicity there is a circular movement imparted by reason of the poles, or opposites, of centre and circumference, in fact many cyclic movements are merely forms of rhythm, as we have seen in the Arcane Teachings. And, in Balance there is evidenced the presence of the two poles or opposites, the weights of each tending to maintain the balance or compensation. And, Poise, that great attainment, is accomplished by preserving the right relation between the poles or opposites. So, you may see, that in the Mastery of the Opposites the Neophyte really acquires the mastery of Rhythm, Cyclicity and Balance. The principle of Polarity underlies everything.

The Law of Rhythm is best described in the words of the Aphorism, which informs us that: "Everything moves to-and-fro in Rhythm, between its two

poles. Everything rises and falls in Rhythm, within the limits of its nature. Everything advances and retreats in Rhythm, within the limits of its power."

On the plane of emotion and feeling the Law of Rhythm is constantly in evidence. We find that we swing like a pendulum between the extremes or poles of our feelings or emotions. To-day we are sad—tomorrow we are joyful; today we are gloomy—tomorrow we are bright and hopeful; today we are slothful—tomorrow we are active and energetic. A study of our emotions and feelings will reveal to us the fact that these mental states are like the ocean and have their tides, in and out, high and low, flood and ebb. We find action and reaction ever evident in our emotional life.

Moreover we find that when we indulge in an extreme degree of any emotion or feeling we have a tendency to fly to the opposite pole of that feeling or emotion. The law of reaction follows the action. The reaction may arise either from a revulsion occasioned by a sense of impotency or powerlessness to attain the object desired or hoped for; or else from a satiety resulting from the attainment of the object of the desire and the discovery that it was not what we had expected of it. We need not point to special examples of this, for the experience of every one who reads these words will supply the necessary examples.

Love, hate, or anger, if carried to an extreme point, have a tendency to fly back to the opposite pole with a startling rapidity. And, likewise, extreme elation is very apt to bound back to its extreme opposite and cause us to experience extreme depression. This is so common that the mere mention of the fact is sufficient to prove it to anyone. In the same way many know that fear and courage have a tendency to react into each other, if either be carried to an extreme. Many a man manifesting extreme courage will find himself swung suddenly back to a state of dire fear. In the same way, and from the same law, many have found themselves in a state of extreme fear, and then suddenly when they could proceed no further they would experience a sudden bound of desperation carrying them to a state of extreme recklessness and daring. The experience of soldiers have shown the bravest men suddenly possessed of a pitiful fear—the reaction from the courage; and, likewise, we see the manifestation of occasional bursts and spurts of reckless daring and startling foolhardiness from notorious

cowards. We, personally, know of a case in which a man who was a self-confessed coward, was suddenly overcome with such a revulsion at his own lack of courage that he sprung to the fore and performed a deed so startling, daring, and reckless that he won a special mention in the report of the battle and was ever afterward regarded as a man of the highest courage.

Persons who dwell principally on the plane of the emotions live in a state of alternate heaven and hell. Now enjoying to the fullest the upward swing they revel in the ecstasies of emotional feeling until they feel as if they were indeed gods. Then comes the backward swing which plunges them into the hell of depression, melancholy, remorse, regret or feeling of impotence and uselessness. The more emotional the person, the higher and lower in the scale of feeling does he travel. Those who are willing to pay the price of these extremes—the toll of feeling—are of course free to do so. But the individual who finds himself resting on Will, his real nature, grows impatient and restless under the force of the play of his emotive nature, and is forced to take steps to master and rule that part of his being. Instead of swinging backward and forward between the poles of emotion and feeling, he seeks and acquires the balance and poise of the focalized will.

The first step in the direction of neutralizing rhythm lies in the realization of the existence of rhythm itself. When one comes to realize that the hot fit is certain to be followed by the cold—the high by the low—the exaltation by the depression—the courage by the fear—the activity by the slothfulness—and *vice versa*, then does he cease to identify himself so closely with either of the poles, and, on the contrary, grows to regard them as mere natural incidents of his mental nature. He values them at their true worth, and *refuses to allow his Will to become involved* in his emotion and feeling. He knows that his depression will be followed by a stage of reaction, and so he refuses to take his depression seriously. Likewise, knowing the truth, he refuses to allow his exaltation to excite him unduly. In short, he centres more and more upon his Will nature, and from that position he stands aside, as it were, and watches calmly the swing of his feelings and emotions between their two poles. In a way, *he detaches himself* from the swing of the rhythmic emotions, and lives on the plane of Will. This mental state may be

figuratively pictured as the individual resting on the plane of Will, and watching the swing of the emotional pendulum beneath him, on a lower plane, without allowing his Will to become involved.

The Neophyte may acquire this immunity from the effect of emotional rhythm by *focalizing on his Will* when he is threatened adversely by the emotional feeling. He will acquire a mental "knack" of rising above the plane of emotional feeling, or to the plane of Will, and there calmly watching and observing the storm of emotion, without being influenced by it. It is like one sailing in a balloon above the storm clouds which are thundering, and flashing lightning, beneath him. On the plane of Will there is Peace and Power undreamt of by those still on the emotional plane.

But this immunity to rhythmic emotion does not come to the Neophyte all at once. It is a matter of time, practice and growth. It is aided by the steady practice of *refusing to take the emotional swing too seriously*. Refuse to admit it as being *yourself*—deny away its reality. See, and think of it, always, as something connected with your mental being but *not in any real way You, yourself*. Stand aside and watch the play of your emotional nature, and before long you will be able to laugh at its antics. You will see how essentially unreal it is when compared with the mental life on the plane of Will. Once even partially freed from the bondage of emotion and feeling, you will never willingly return to the old thralldom.

This does not mean that you should never use your emotional nature. On the contrary, you will find it advantageous to *play out the part* often, for the energy aroused by the emotions are strongly motive, and will enable you to accomplish much if it is properly applied. But, remember always, never allow yourself to become enmeshed and involved in the emotional storms or activities. Handle the emotions as a Master does an instrument—but never yield yourself up to your emotions as a passive slave or instrument, any more than you would yield yourself up to the power and influence of some entity outside of yourself.

You have a part to play in the world—a part which is as much of a "character" as that assumed by the actor. And, in order to play it *well* you will find it necessary to throw into it feeling and emotion, just as the actor

throws these into his part. But the best actor always maintains a basic knowledge that he is merely *acting*, and his emotional activity is merely the result of previous thought and trained art. *Art in the management of the emotion consists in selecting the emotional activity adapted to the accomplishment of the task or work on hand, and the restricting of all other emotions.* Instead of being a blind tool and instrument of the emotional nature, you should use the latter rationally—selecting that which is desirable and helpful, and restraining the rest. Beware always of the reaction and return swing of the emotional pendulum of rhythm. When it swings back from a desirable emotion, do you then mount to the plane of Will, and from there view it smilingly and with equanimity. Take what you want, and neutralize the rest.

LESSON 9. CYCLICITY AND BALANCE.

The SWING of the rhythmic pendulum is always at right angles to its central line of suspension—always to-and-fro, backward and forward, from a fixed center of gravity which is directly under its point of suspension. A similar law is evident in the movements of a body revolving in a circle, in which is manifest the power of the central point which holds the body from flying off into space, and also the power which causes the body to continue in cyclic revolution instead of falling toward the centre. In fact, the cyclic motion is merely another form of rhythm and is dependent on the latter, just as rhythm, itself, is dependent on the existence of the Law of Opposites, or Polarity. Polarity, or The Opposites, is the fundamental cause of both Rhythm and Cyclicity.

All active movement expresses itself in rhythmic motion, between its two poles or opposites. But this rhythmic motion is not necessarily always in a straight line, as in the case of the pendulum. In fact, the motion of large bodies, and also of races, history, events, etc., is generally in a circle. This results from the attraction and repulsion of objects and forces outside of the swinging thing, which tends to draw it out of its backward and forward swing, and which gradually converts the straight line of the swing into a circle.

Consequently, on all sides, and in all things we find the Law of Cyclicity in full operation.

As the Aphorism states: "Cyclicity is akin to Rhythm, and arises by reason of it. All events tend to move in Cyclic Trend—in constant circular movement of continuous recurrence. The only escape from Cyclicity is found in the process of transmutation into Spirality. This is accomplished by *advancing the Central Point of Motion*. The conversion of the Circle into the Spiral is one of the highest forms of mental Alchemy."

It is evident to all who will examine the subject that the mental life of the average person is merely the constant traveling 'round and 'round in a

recurring circle—the circle gradually widening from childhood to the prime of life, and then narrowing from that time to old age and death. The average person is held firmly bound by this Law of Cyclicity, and while he finds the circle widening or narrowing as the case may be, he never makes any real progress. It is always a constant swing around the same old central point—a process similar to the travel of the squirrel in the treadmill of his cage—a constant traveling which results in his getting nowhere.

It is only when the individual is able to convert the circle into the spiral, that he is able to advance. All real advance is accomplished in this way. Many acquire Spirality "by accident," as it were. They find that by the assertion of the Ego—by the use of the inner Will, they are able to advance the Central Point of Motion. Advanced Occultists are able to *consciously* advance their Central Point of Life Motion, and thus to do intelligently that which the average person does to a lesser degree under the unconscious influence of circumstances.

It is most difficult to render simple and plain the Arcane Formula regarding this form of Mental Transmutation, for it is so bound up with the conscious use of the Will that it cannot be understood except by those who have felt the realization of the Will, Consciousness. It may be described in this way, however; The average person merely *desires* to advance. This desire exerts more or less influence on the Will. When, however, a person has learned to Will, he is able to accomplish far more than he could by the mere power of plain desire. By his conscious Will he is able to project his Ego a step or more in advance in the Cosmic scale, and thus establish a new Centre of Cyclic Motion. By the increasing power which comes to him gradually by this conscious use of the Will, the individual establishes a habit of Spiralic Progression which replaces the old simple Cyclic movement.

The Neophyte by cultivating the habit of constantly *willing an advance at each circle*, will find that though his life still maintains its circular movement, yet at each return to a given point will he advance a little higher in scale and plane. Just as a traveler ascending a mountain must needs go 'round and 'round it, each time a little nearer the peak, so will the traveler along The Path of Attainment find that at each circling the old paths will be below him.

The study of the succeeding chapters of this book will give the Neophyte additional instruction and suggestions in the direction of the use of the visualizing power of the mind to bring about desired conditions.

Visualization may be employed in this matter of converting the Circle into the Spiral, as well as in the minor matters of life.

The distinguishing mark of the advanced Occultist, or individual who has found the Real Self, is Poise or Balance. This is always a mark of power, just as its opposite is always a mark of weakness. As the Aphorism says: "Poise is Power. Poise results from Balance. Balance is secured by adjusting and maintaining the Centre between the Pairs of Opposites. By Balanced Poise the Master neutralizes Polarity and Rhythm, by resolving them into Unity. In the Heart of the Storm is Peace. In the Centre of Life there is Poise and Power. Seek it ever, O Neophyte—for in it thou shalt find thy Self"

The old Occult Masters were wont to illustrate the Balanced Life of the Advanced Ego by the figure of the acrobat walking the tight-rope, a feat which has descended to us from antiquity. They would picture the Initiate traversing the Razor-edge Wire of Life, balancing himself by the Balancing Pole of the Opposites. Now shifting the weight on one side, and now on the other, he is able to walk the Path in safety. Having the confidence of the Awakened Ego he trusts to his own power and the use of the Balancing Pole. The untrained person attempting the feat would be home over by the pull of one emotion or feeling, or another, and would be dashed to ruin. But the Balanced Ego walks in confidence and safety, because of his mastery of the art of Balance. Pitting one emotion against another he neutralizes the one which threatens to pull him down. By Mental Alchemy or Transmutation, he is able to transmit a dangerous pull into a part of his balancing process. His axiom is "Action and Re-Action are equal," and this principle he applies in all the emergencies and crises of life. He always manages to have a push or a pull to counteract a push or a pull in a different direction, and thus balance and poise is maintained.

Balance and Poise may be attained by entering into a realization of the real nature of the Ego—that the Ego is based and focalized in Will—that the Ego can, and should, always act from the plane and position of Will rather than from the plane and position of Emotion and Feeling. In fact, the entire

instruction of this book, up to this point, has been in the direction of leading the individual to a consciousness of his real nature, which, if once acquired, must inevitably result in perfect Balance and Poise. The facts stated, the instruction, the exercises, all will aid in the acquirement of Balance and Poise. Toward this goal, all of our efforts have been directed.

Balance results from Mastery. Mastery results from Knowledge and Practice. You have been told the truth. Make it your own. Realize what you are. Practice the methods of the Formulas. Then, and then only, will you enter into that consciousness of Peace, Poise and Power, which comes to him who hath acquired Balance. As we have said in the Arcane Teaching: Oh, Neophyte, in the Centre of Life shalt thou indeed find Poise and Power. In the Heart of the Storm shalt thou find Peace. In the Centre of the Cosmos shalt thou find thyself. He who finds the Centre of Himself, finds the Centre of the Cosmos. For, at the last, they are one!

LESSON 10. MENTALISM IN A NUTSHELL.

IN THE Arcane Teaching we have shown that the fundamental principle of Mentalism, in all of its forms, is the fact that the Cosmos itself is One Universal Mind, and that the Manifested Cosmos may be likened to a great Universal Brain, in which the forms of things and life are but as thought-forms in the human brain. There is Mind in everything, and everything is in Mind. Consequently, just as Thoughts become Things in the Cosmic Brain, so is it possible for a strongly concentrated and focalized Mind (Will) to materialize into objective form things and conditions on the material plane.

Just as the Cosmic Will manifests the Cosmic activities and forms, so may the Individual Will materialize activities and forms on its own plane. There is but one difference between the Cosmic will and the Individual Will—the difference in degree. All Will, from the Cosmic Will to the feeblest Individual Will is identical in nature, although widely differing in degrees of power. In fact, the Individual Wills are but *focalized centres* in the great Cosmic Will, varying greatly in power and manifestation. This being so, it follows that the same laws, and principles are applicable in all manifestations of Will, from the highest to the lowest.

In the Arcane Teaching we have described the principles and laws underlying the manifestation of Mentalism, and there is no occasion for entering into this phase of the subject in this little book. Instead, we shall proceed at once to give you the Formulas for the actual demonstration and manifestation of these principles. We refer you to the Arcane Teaching for the explanation and the theory. In this chapter we shall give you "Mentalism in a Nutshell," condensing into its limited space the essence and substance of what could be expanded into several books.

Formula for Positivity.

In the laws of Mentalism there is a fundamental principle that the positive always dominates the negative—the negative is always subordinate to the positive. Everything has its keynote of positivity. And that keynote depends

upon the degree of Will-Consciousness. When one becomes well polarized in Will-Consciousness he is intensely positive to those around him—not only to persons but also to environment and conditions.

This positivity is, of course, dependent upon the degree of Will manifested by the individual. Remember, we say the *degree* of Will, not the amount or quantity of Will. The average person, when he thinks of Will Power is apt to think of a large amount of quantity of Will which must be manifested by the individual in order to produce its effect. This is erroneous. There can be no such thing as *quantity or amount* of Will. This is a fact known to all advanced occultists. Will is not a material substance occupying space in the way that matter or force occupies space. It cannot be measured by spatial dimensions. One cannot think of a yard or pound of Will. Nor can he conceive of Will being measured by the units used in the measurement of electricity or other forms of force. There is a standard of measurement of Will, but not a measurement of quantity or amount—it is altogether a matter of *degree*.

The degree of Will manifested by the individual depends upon his degree of focalization or polarity in the Cosmic Will itself. The greater the realization of one's relation to the Cosmic Will the greater is his capacity for manifesting Will Power. Consequently all efforts toward developing positivity in Will Power must be based upon the fundamental realization. The Formulas given in the earlier chapters of this book will give to the Neophyte the key to the Secret of Mentalism.

The Arcane Formula for the manifestation of Will Power consists simply in the development of the realization of Egohood—of the fact that the individual is a *focalized centre of force and Will in the great Cosmic Will*. The higher the degree of this realization the higher degree of positivity will the individual possess. Fasten this truth in your minds: *The Will Power of the individual is not something created by him, but is, in reality, the power of the Cosmic Will in which he lives and moves and has his being. The individual has no Will Power in himself, but all the will he manifests must flow through his organism from the Cosmic Will. The individual is merely the focal point of Will—a channel through which the Cosmic Will may act.* Ponder well these words, O Neophyte, for in them is contained the whole Secret of Mentalism.

Will Atmosphere.

The Neophyte should create for himself a Positive Will Atmosphere, or Aura, which will tend to serve as a protective armor shielding him from adverse influences from outside, and also tending to render his positive power felt by those with whom he comes in contact. The Positive Atmosphere is occasioned by the vibrations in the Mind Stuff with which all space is filled just as the brain is filled with mind-stuff of its own particular quality. The Cosmos is a World Brain, remember, and the Cosmic Mind Stuff is everywhere. Vibration in the Mind Stuff is just as real as vibration in the ether, or in the air, or in matter of any and every kind.

The Positive Atmosphere is created by a pure act of Will, aided by Visualization. The Neophyte should first realize that he IS Will itself. Then he should Visualize (mentally imagine or see) the Mind Stuff in his immediate vicinity becoming charged with the positive power of Will. It will aid him to think of himself as surrounded for a distance of about three feet with an egg-shaped aura or atmosphere of highly charged Will, radiating from him and vibrating with an intense energy. As a matter of occult truth, this phenomena is really existent, although the ordinary senses cannot perceive the vibrations or aura. Treat yourself every day, or oftener, with the intent to increase the degree of your Positive Atmosphere. The more clearly you can *visualize*, or imagine, the existence of this aura or atmosphere, the greater will be your degree of positive personal atmosphere. The Neophyte must not allow himself to be deceived in regarding the Imagination as an unreal, fanciful thing—it is a mental activity of wonderful occult power.

The Neophyte will soon discover that he has acquired a new positive personal atmosphere, and that those with whom he comes in contact will *feel* a something peculiar about him, and will tend to become negative to him, unless they, too, understand the principles involved. As time passes, and practice renders him more perfect the Neophyte will move about among ordinary people just as a highly charged magnet or electric wire. It is difficult to describe this, but those who will practice to acquire it will soon become conscious of their newly found strength.

In order to focalize more fully, the Neophyte may hold in his mind the mental image, or statement of

"I am a Centre of Positive Will"

Personal Positivity.

The Neophyte may occasionally find that he is in the presence of persons more positive than himself, owing to their past training or experience. In such cases he should at once determine that they shall not "overlap" him (the occult term used in such cases). He should determine at least to meet the positive persons "*edge to edge*" if not indeed to "overlap" *them*. This is accomplished by at once *denying* the positivity of the other person (silently and mentally, of course) by the assertion "I deny your Positivity over me" At the same time the Neophyte should focalize on his own Will-Consciousness, seeing himself as a focal centre of Will, and having the Cosmic Will back of him. He will soon find that he will rise in the scale of positivity, and the other will sink a degree below him.

If he finds himself oppressed by a sense of negativity while mingling with a crowd, he should assert his Egohood in the same way. The greater the realization of one's self as a Focal Centre of Will, the greater the degree of Personal Positive Atmosphere will be manifested.

Visualization.

In this chapter we shall speak of Visualization, in a number of places. Visualization is the creative process employed by occultists desiring to manifest Mental Images on the Mental and Material Planes. Visualization consists in *forming and holding a Mental Image of things and conditions as you wish them to be in actuality*. The Mental Image tends to create for itself a material and objective form and existence—it is the mental pattern around which the material conditions tend to group themselves. It is, in fact, the seed-form of the thing itself. The prime factor in Visualization is to endeavor to create as clear as possible a Mental Image of the thing or condition desired, *as if it were actually existent at that moment*. These three rules of Visualization should be observed: (1) *See yourself as you wish to be*. (2) *See others as you wish them to be*. (3) *See conditions as you wish them to*

be. Around these visualized ideals, do the material realities form and crystallize.

Statements.

All occultists have recognized the value of Statements, or "affirmations" as some call them. These Occult Statements are positive assertions of the existence of the conditions which you wish to bring about. They tend to aid the Visualization to a great degree, and besides have a power of their own. There is an occult power in the Spoken Word which is not necessary to explain here—the assertion that the power exists is sufficient for the particular purpose before us. Always use Statements as in the present tense. Do not say to yourself, "Such and such a thing *will be bye and bye*, but boldly assert "Such and such a thing *is existent and in actual being, now, this moment*. There is also a good occult reason behind this, which it is not necessary to discuss in detail. The power of the Positive Occult Statement must be experienced in order to be appreciated. Make your statements *earnestly and positively*—avoid all half-hearted statements, for they result in half-hearted results. In making your statements, do not use a tone of entreaty, or of asking a favor—speak in a tone of COMMAND. Of course, these statements should not be made aloud to other people. They have the best effect when made in a state of meditation and concentration. Use them in connection with visualization, and you will find that they will tend to energize and vitalize your Mental Images.

Denials.

Occult Denials are a form of Occult Statements. They have a most positive effect when rightly used. With the individual focalized in Will, he is able to exert much occult power by boldly *denying out of existence* the obstacles and difficulties which beset his path. It is marvelous, at times, to see how the obstructing things evince a tendency to disintegrate and disappear from one's mental world, which is followed later by a response of like kind and degree in the material world. Do not be afraid to say: "I deny this or that obstacle. It has no power over me. I deny it out of my world. For me it does not exist" Make your denials as positive as your statements. COMMAND, not beg or entreat.

Mental Alchemy.

Mental Alchemy or Mental Transmutation bears a striking analogy to Material Alchemy or Transmutation, in the sense that in both there is a marked CHANGE in form and nature of the substances or things operated upon. Conditions and things, like material objects, may be transformed and transmuted at the Will of the Alchemist. Mentalism, in its most striking forms, is Mental Alchemy. In the crucible of the Cosmic Mind or Brain things may be, and are transmuted and changed in their outward form and character. Nothing in the Cosmos can be destroyed—but everything is capable of *change*. Remember, first and always, that Mental Alchemy means CHANGE. You do not destroy things—you merely *change* them.

Mental Vibration.

In all forms of Mentalism there is in evidence the phenomena of Mental Vibration. Vibration is not confined to the gross material substance of the universe, but is equally in evidence in the Mind Stuff with which all space is filled. Mind Stuff is the elementary material of which the great Cosmic World Brain is composed. When one thinks, feels, or wills, there is manifest vibration just as truly as in the vibration of the atom or the tuning-fork. Each kind of thought, feeling or emotion has its own rate of vibration, or keynote.

When a certain rate of mental vibration is manifested it tends to reproduce similar vibrations, and consequent similar mental states in the minds of those coming within its field of induction. Just as a tuning-fork will cause similar vibrations in the objects in the room, so will a mind sending forth vibrations tend to reproduce those vibrations in other minds in its vicinity, or under certain, circumstances, at long distances.

This being so, it follows that if an individual will carry, in his mind a positive, persistent idea, backed up with an application of his Will, he will be able to impress that idea upon others, with more or less effect. He will be aided in this by the practice of Statements and by Visualization, for both of these practices tend to send, forth mental vibrations of a high degree of strength and power.

Thought Waves and Currents.

There are waves and currents in the great ocean of Mind Stuff, just as there are waves and currents in the ocean or in the air. Thoughts, feelings and emotion manifested by an individual will tend to create waves or currents in the Mind Stuff, which will flow out in all directions influencing and affecting others in their field of force, particularly if those others happen to maintain a degree of mental vibration corresponding to that of the traveling wave or current. Every one sends forth these thought waves or currents, usually unconsciously and without direct intention, and consequently with comparatively slight effect. Those who understand the laws of Mentalism are able to consciously direct, concentrate and focus the Will upon those whom they wish to influence, and consequently their thought waves and currents travel direct to their mark, and create a much greater effect.

Thought Forms.

Thought-forms are concentrated thought waves or thought-bodies usually projected from the mind by, concentrated thought and Will, and which, when coming in contact with others, have almost as great an effect upon them as if the sender were present in person exerting his Will and mind upon the person or persons. Occultists who have acquired concentration and focalization are often able to send forth thought-forms of so high a degree of power and strength that they produce upon others the mental impression that the sender, himself, is actually present in person, so strong is the impression created. In some of the methods which we shall now describe, the production of these thought-forms will be described.

Practical Methods.

We have said but a few words in describing the above mentioned various phases of Mentalism. We have not thought it necessary to go into detail regarding the theory of the phenomena. Those who read this book will have read elsewhere much of theoretical detail, and besides will have grasped the fundamental and underlying principles of Mentalism from what we have said in The Arcane Teaching. We think it preferable to pass on directly to the practical methods contained in the Formulas, rather than to dwell upon the theoretical side of the subject.

Re-read your books on this subject; listen to the teachings of the cults and the schools. Then when you have finished with them, ask yourself calmly if the Mental Magic Lantern does not give you the best symbol of the best methods of each and all of them, reduced to the ultimate analysis and divested of useless fringe, trimming, theory and detail.

Then, practice Mentalism along these lines. The rest is a matter of patience, practice and persistency. We have given you the first and the last word in the practice of Mentalism.

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