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## ATMOSPHERES.

**B**EFORE, during, and after every concrete physical manifestation there is an atmosphere. From a grain of sand to the earth, from a lichen to a giant oak, from animalculae to man, every physical body comes into existence within its particular atmosphere, maintains its structure within and is finally dissolved into its atmosphere.

The word is derived from the Greek, *atmos*, meaning vapor, and *sphaira*, sphere. It is the term used to designate the air that surrounds the earth and secondarily the surrounding element or influence, social or moral, for which environment is another term. These meanings are included in the word as here used, but in addition it has here a deeper significance and a wider range of application. In addition to its limited physical import, atmosphere should be known to have a greater physical influence and use, and it should be understood that there is also a psychic atmosphere, a mental atmosphere and a spiritual atmosphere.

The germs of all living things are held in suspension in the atmosphere before they come into existence in the water or on the earth. The life necessary to all physical things comes from and circulates through the air. The atmosphere gives life to the forms of the earth and the earth itself. The atmosphere gives life to the seas, lakes, rivers and rills. From the atmosphere comes the life which supports the forests, vegetation, and animals, and men derive their life from the atmosphere. The atmosphere conveys and transmits light and sound, heat and cold, and the perfumes of the earth. Within it the winds blow, the rains fall, clouds are formed, lightning flashes, storms are precipitated, colors appear, and within it all the phenomena of nature take place. Within the atmosphere there is life and death.

Every object has its being within its atmosphere. Within its atmosphere the phenomena characteristic of each object take place. Disconnect or shut off the object from its atmosphere and its life will leave it, its form will disintegrate, its particles will separate and its existence will cease. If the atmosphere of the earth could be shut off from the earth, the trees and plants would die and could not produce food, water would be unfit to drink, animals and men would be unable to breathe and they would die.

As there is an atmosphere of the earth, in which the earth breathes and lives, maintains its form and has its being, so is there the atmosphere into which, as an infant, man is born, and in which he grows and maintains his being. His atmosphere is the first thing man takes and it is the last thing that, as a physical being, he gives up. The atmosphere of man is not an indefinite and uncertain quantity, it has definite outline and qualities. It may be perceptible to the senses and is known to the mind. The atmosphere of man is not necessarily like a chaotic mass of fog or vapor. The atmospheres of the beings which go to make man, have their particular bounds and are related to each other by definite bonds, by particular design and according to law.

Physical man in his atmosphere is like a foetus enveloped in its amnion and chorion in process of development within its larger atmosphere, the womb. About three quarters of the nourishment by which his body is maintained is taken through his breath. His breath is not merely a quantity of gas which flows into his lungs. The breath is a definite channel by means of which the physical body is nourished from its physical and psychic atmospheres, as a foetus is nourished from the blood stream through the womb and placenta by means of its umbilical cord.

The physical atmosphere of man is composed of infinitesimal and invisible physical particles which are taken into and thrown off from the physical body by means of the breath and through the pores of the skin. The physical particles taken in through the breath enter into combination with those of the body and maintain its structure. These physical particles are kept in circulation by the breath. They surround the physical man and so make up his physical atmosphere. A physical atmosphere is susceptible to odors and incense and produces an odor, which is of the nature and quality of the physical body.

If one could see the physical atmosphere of a man it would appear as innumerable particles in a room made visible by a ray of sunlight. These would be seen to be circling or whirling about the body, all being kept in movement by his breath. They would be seen to rush out, circle about and return into his body, following it wherever it goes and affecting the particles of other physical atmospheres with whom it comes into contact, according to its strength and the susceptibility of the physical atmosphere which it contacts. It is by the contact or merging of physical atmospheres that contagious diseases are spread and physical infections imparted. But one's physical body may be made almost immune from physical contagion by keeping it clean within and without, by refusing to harbor fear, and by confidence in one's health and power of resistance.

The psychic atmosphere of man permeates and surrounds his physical atmosphere. The psychic atmosphere is stronger and more powerful in its influence and effects than the physical. The psychic man is not yet formed, but is represented in form by the astral form body of the physical man. With the astral form body as the center, the psychic atmosphere surrounds it and the physical for a distance proportionate to its strength. Were it to be seen it would appear as transparent vapor or water. The physical atmosphere would appear within it as particles or sediment in water. The psychic atmosphere of a man may be likened to a

spherical ocean, with its hot and cold currents, its waves and undulatory movements, its whirlpools and eddies, its drift and undertow, and the rise and fall of its tides. The psychic atmosphere of man is ever beating against the physical body with its astral form body, as the ocean beats the shore. The psychic atmosphere surges over and around the physical body and its body of sensation, the astral form body. The emotions, desires and passions act through the psychic atmosphere like the rising and falling of the tides, or like the foaming and dashing and wasting of the waters against the bare sands, or like an undertow or whirlpool trying to draw all objects within its influence, into itself. Like the ocean, the psychic atmosphere is restless and never satisfied. The psychic atmosphere preys upon itself and affects others. As it bears in upon or through or floods the astral form body, all manner of emotions or sensations are produced and these act particularly on the sense of touch, the inner touch. This impels to go outward in action and feels like a rising wave that bears one on to its object, or it causes a yearning for some object and produces a sensation as of a strong undertow.

Circulating through the astral form body and surrounding the physical, the psychic atmosphere has as one of its features that subtle influence spoken of as personal magnetism. It is magnetic in its nature and may have a powerful attraction for others. The psychic atmosphere of man affects others with whom he comes in contact, in proportion to its strength or personal magnetism and according to the susceptibility of other men, through their psychic atmospheres. This psychic atmosphere of one person stirs up and agitates the psychic atmosphere of another person or of many and thence acts on the physical body or bodies; and the organs of the body are agitated according to the nature of the desire or emotion or passion which is dominant. This may be done by the mere presence of one, without the use of words or action of any kind. So that some feel impelled to do or say things or give expression to certain emotions, which they would not if not influenced by the psychic atmosphere or personal magnetism of the one which impels or draws them. One who sees that his psychic atmosphere is influencing another against what he knows to be best, or if he feels that he is unduly influenced, may check the action or change the influence by not sanctioning the emotion or desire felt, and by changing his thought to a subject of a different nature and by holding his thought steadily to that subject. All feeling and sensation of whatever kind is produced by means of one's own psychic atmosphere and the psychic atmosphere of others. The psychic atmosphere of some persons has the effect of stimulating, exciting, and interesting those with whom they come into contact. This may be of a pleasurable nature. Others have the opposite effect of enervating or deadening those whom they meet, or causing them to lose interest in affairs.

The psychic atmosphere is the medium by which the mind acts on the physical body through its astral form body, and it is the medium by which all sense impressions and sensations are communicated to the mind. Without the psychic atmosphere, the mind of man in its present state of development would be unable to be aware of or communicate with and act on his physical body or the physical world.

In the present state of the development of humanity man has no definite and well defined mental body during his physical life. But there is a definite mental atmosphere which surrounds and acts on and through his psychic atmosphere, and thence on the physical body through the breath and by means of the nerve centers of the physical. The mental atmosphere is like a sphere of electricity or electrical energy, as distinguished from the magnetic quality of the psychic atmosphere. It is related to the psychic atmosphere as electricity is to a magnetic field. The psychic atmosphere attracts the mental atmosphere and by means of the action of the mental atmosphere on and through the psychic atmosphere all psychic and physical phenomena and manifestations are produced or brought about.

The mind moving in its mental atmosphere does not sense, and is not subject to sensation of any kind. Only when it acts through and in connection with the psychic atmosphere and the physical body is it susceptible to and experiences sensation. The mind in its mental atmosphere is active by means of thought. The mind acting in its mental atmosphere and when engaged in abstract thinking is devoid of sensation.

Only when the thought is immersed in the psychic atmosphere and connected with the senses does the mind experience sensation.

The mental atmosphere is as necessary to human life as the air is necessary to the earth and water and the life of plants and animals. Without the mental atmosphere the human being might still live, but he would be an animal only, a maniac, or an idiot. It is because of the mental atmosphere that the physical man appears to be and is more than an animal. The psychic atmosphere alone has no conscience nor moral apprehensions. It is actuated and dominated by desire, and is not disturbed by any notions of morality or right and wrong. When the mental atmosphere contacts and acts in connection with the psychic atmosphere, the moral sense is awakened; the idea of right and wrong is considered, and, when the action considered is contrary to the awakened moral sense, then conscience whispers, No. If the thoughts in the mental atmosphere respond to this No, the mental atmosphere subdues, calms and controls the tempestuous psychic atmosphere, and the contemplated immoral act is not allowed. But when the desire is stronger than the thought of right, the psychic atmosphere shuts out for the time the mental atmosphere and the desire is put into action as circumstances and conditions will allow.

The mental atmosphere of a man affects others in a manner different from that of his psychic atmosphere. His psychic atmosphere affects other's emotions, and desire is the active factor and a sensation is the result; whereas, the mental atmosphere affects others by mental processes. Thoughts are the factors by which the mental processes are carried on. The operations of the psychic atmosphere are sensational and result in sensation. Those of the mental atmosphere are intellectual, and result in thought. The action of the mental on the psychic atmosphere is moral, and when the psychic is dominated by the mental the result is morality.

Independently of the physical body and its atmosphere and the psychic atmosphere of a man or of others, his mental atmosphere

awakens, stimulates and encourages others to think and suggests to them subjects of thought, or else has the effect of putting a damper upon, oppressing, clouding and snuffing out their mental activities. This is not always done with intention. One so affecting others may be quite unaware of the effects; these effects are produced with or without his intention according to the power of his thoughts and the susceptibility of others' mental atmosphere to them. Those of equally, or nearly equal, positive mental atmospheres are likely to antagonize and oppose each other if their ideals differ. Such opposition may awaken and bring out or develop the power to think, and it may strengthen the mental atmosphere of either or both, if it does not produce the opposite effect of overpowering and subduing.

The mental atmosphere is the mediator between the physical animal man with his psychic nature, and the individuality or the spiritual man. By means of the mental atmosphere and the thoughts operating through it, the forceful desire in its turbulent psychic atmosphere may be controlled and regulated and the physical man made a perfect instrument by which the desires are intelligently operated, the mind trained and made fully conscious of itself and its work in the world and continuously conscious immortality attained.

Unlike the psychic and physical men in their psychic and physical atmospheres, the spiritual man in his spiritual atmosphere has permanence. It is due to this definiteness and permanence of the spiritual atmosphere of spiritual man that the mental atmosphere is emanated, the psychic atmosphere put forth and the physical being called into existence, each within and through the other, and that the physical and psychic and mental atmospheres are patterned after though differing somewhat from the spiritual atmosphere.

That the mind may contemplate it as a subject of thought, the spiritual atmosphere of man may be compared to a colorless sphere of shadowless light and the spiritual man to that which is conscious of and in the light. By way of relationship and proportion, one may consider the mental atmosphere as within the lower portion of the spiritual, the psychic within the mental, the physical within the psychic atmospheres, and physical man as the sediment of all.

Neither the spiritual nor the mental atmospheres can be seen by clairvoyants. The spiritual atmosphere may be, but it usually is not apprehended by the mind, nor sensed by a person, because the mind is most frequently concerned about things of the senses. Even when the spiritual is considered it is spoken of in terms of sense, but the spiritual man and the spiritual atmosphere are not of the senses nor of the activities of the mind. The spiritual atmosphere is not usually sensed by man because the psychic atmosphere is so turbulent and restless that men cannot understand the spiritual power nor interpret its presence. One may sense his spiritual atmosphere by a feeling or a prescience that he, the "I," will continue as a conscious being notwithstanding death. The conscious continuity of "I" will feel more real than death. On account of the psychic atmosphere, the mind misunderstands and misinterprets the feeling of the continuity of "I," and gives value to the personality (that is,

the sense of I and not the faculty of I am), which has a fervent desire to be continued. When the mind contemplates the spiritual atmosphere, the spiritual atmosphere is apprehended as peace and silent power and invulnerability. The spiritual atmosphere gives to the mind a faith, more deep-seated and lasting than any impressions which may be produced by evidence of the senses or by logic. Owing to the presence of the spiritual atmosphere, the incarnate mind has faith in and assurance of its immortality.

The incarnated portion of the mind does not long contemplate the spiritual man when the spiritual atmosphere makes its presence known, because the spiritual atmosphere is so unattached to and different from the psychic atmosphere that it produces an awe, a calm, a power and a presence, too strange to be contemplated by the human mind without dread or trepidation. So that when the spiritual atmosphere makes itself known by its presence the mind is too fearful to be still and to know it.

Few people have given thought to the subject of atmosphere as applied to man individually. Perhaps the differences and relationships existing between physical, psychical, mental and spiritual man and their respective atmospheres have not been considered. Nevertheless, if the mind concerns itself with the subject of atmospheres and investigates intelligently, new fields will be opened up and new light will be thrown on the way by which influences are brought to bear by a man on others. The student will find why he and others have each such contrary and many-sided natures, and how each nature of every man gets a temporary control of his actions and then give place to the next. Without a clear understanding of the atmospheres of man, one will not well understand the inside of physical nature and the underlying laws governing physical phenomena, nor will he be able to find, intelligently, entrance into and act in any of the worlds by which he is surrounded. Little is known of the subject of atmospheres, but no one is unfamiliar with the effects which a man's atmospheres produce on him and on others.

If a person is sitting alone and the name of another is announced, the name will at once have its effect. When the other enters, a different effect is produced because the physical atmosphere of the visitor affects the physical atmosphere of the one who receives him. Each is inevitably affected by the physical atmosphere of the other, which may be pleasant or not, according to the sameness or contrariness of the nature of the physical particles of which each physical atmosphere is composed. The physical body of each will attract or repel the other; or they may be so nearly alike in quality that they will neither repel nor attract but be "at home" in each other's company.

Other factors, however, impose themselves. They are the psychic atmosphere of each. The physical atmospheres of the two may agree with or be opposed to each other. This agreement or opposition will be strengthened or lessened by the manner in which the psychic atmospheres affect each other. Aside from the desire which is temporarily active in each of the psychic atmospheres and aside from the intention of the visit, there is the underlying nature and magnetic quality of the psychic atmosphere of each, which will affect the underlying nature and

psychic atmosphere of the other. So will be stirred up antagonism, anger, envy, bitterness, hatred, jealousy or any of the passions, or a cordial, genial, kindly feeling of warmth, exhilaration or enthusiasm may be caused. These effects are produced by the activity of the principle of desire in the magnetic battery, the astral form body. The astral form body generates a magnetic current which issues from all parts through the physical body, but particularly from the hands and the torso. This current acts as a gentle or vigorous flame which causes the psychic atmosphere of one to move in gentle or strong waves which enter and attack or blend with the psychic atmosphere of the other. If this is agreeable to the other his atmosphere accepts, yields and responds to the influence and acts in accord with the other; if the nature is opposed to the psychic atmosphere in its kind and quality, the atmospheres will then clash and act in a similar manner as when two highly charged currents of air meet; a storm is the result.

At the instant, or after the meeting of the physical and psychic atmospheres the mental atmosphere of each asserts itself, and according to their relative strength and power one of the mental atmospheres will influence and control the physical and psychic atmospheres and affect the mental atmosphere of the other. If the physical and psychic atmospheres are agreeable to each other, and if the mental atmosphere coincides with them, good nature prevails and harmony is established between the two. But friction, ill-feeling or open warfare will exist according to the disagreements between the physical and psychic and mental atmospheres of the two men.

If the mind of one is well trained and has his psychic nature well under control, it will be able to influence the mind and control the psychic atmosphere of the other. But if neither mind dominates its own psychic atmosphere, the strongest of the two psychic atmospheres will influence and dominate the psychic and mental atmospheres of the other.

If business standing and social position and things of the physical senses are the things most cared for, then they will most influence the other person. If he is impressionable, sympathetic and easily moved by emotions and sensations, he will be most affected by the psychic atmosphere of the newcomer. If he considers a thing well before acting, if he is given to analytical investigations and research, if he weighs man by his mental power and not by the thrills which he can produce, nor by physical attributes, then he will be more susceptible to and influenced by the mental atmosphere of the other. According to the sameness of kind the mental atmosphere of one will meet and agree with that of the other and according to its power it will be influenced or guided by the other. But if one mental atmosphere should not be akin to the other, then there will be an opposition and a contention, until one of the two will concur with or yield to and be directed by the other, unless the two mental atmospheres which are different in kind should be almost evenly matched in quality, or if the psychic atmospheres are strong enough to prevent agreement and cause them to remain at odds and opposed to each other.

An ordinary mind is unable to act directly through its mental atmosphere on the mental atmosphere of another, so it acts through or is

induced by its psychic atmosphere to act through it on the mental atmosphere of the other. The mind reaches into the brain and moves the sense body of form, and desire. By action of the mind with desire and form, a tongue of invisible light is sent out from between the eyebrows and forehead. So acting, one mind salutes, challenges or greets, the mind of the other through his mental atmosphere; his mind acts in a similar manner and establishes a station at his forehead; the two stations thus established flash out and receive messages through each mental atmosphere. Words may be used to connect or to bring the stations into rapport, but according to its power each mental atmosphere has its effect on the other independently of words.

For the physical atmosphere of one to affect the physical atmosphere of another, the physical body must be near by. If the psychic atmosphere of one is to influence that of another, it is usually necessary for each physical body to be within sight or hearing of the other. The physical body is usually needed because the psychic atmosphere acts through and around it. Except in special instances, one's psychic atmosphere is not strong enough to act at long distance on the psychic atmosphere of another. If one's mental atmosphere has been connected with that of another, physical nearness is not necessary for him to affect that other's mental atmosphere. By his thought, one connects his mental atmosphere with the mental atmosphere of another. Through the mental atmosphere thought may be induced in or suggested to another.

The spiritual atmosphere of the person coming into the room may be, but seldom is, at once, perceived by the mind. It is unusual that the spiritual atmosphere of a man is sufficiently in touch with his mind and his psychic nature to be sensed or perceived by another. Yet it is possible that his spiritual atmosphere, even though out of touch with his psychic atmosphere, may be strong enough to cause its presence to be apprehended and sensed by the mental and psychic atmospheres of another, and that that other's spiritual atmosphere may be brought into relation with his other atmospheres. When one's spiritual atmosphere is pronounced it acts on another independently of his reasoning power and his psychic nature, and produces a calm and restfulness, and during that time his spiritual atmosphere is related to and influences and may dominate his mental and psychic atmospheres.

All this may be done either with or without the use of words, and though the spiritual nature of the two men is not mentioned. In that case the latent strength and faith and purpose would remain with and affect the one so influenced after the other had departed. If, however, the subject of spiritual man should be talked of and the one whose spiritual atmosphere is strong should arouse and stimulate the atmospheres of the other by the subject of religion or of the individual spiritual man, then the one so aroused would have similar aspirations as the one by whom he was influenced. But after that influence had been removed, and according to the strength of his spiritual or mental or psychic atmosphere and to the adaptation of each of these to the other, he will act by that atmosphere of his which is strongest. If his spiritual dominates his other atmospheres, the ideas imparted and accepted will prevail; his mind will accord and his

psychic atmosphere may be brought into line with them. But if his mind dominates the other atmospheres, even though the ideas are accepted, they will be weighed and measured and mechanically dealt with by his mind. This mechanical interpretation of the spiritual power imparted will shut out from his mind the light of his spiritual atmosphere. But if his mind is not strong enough and cannot by arguments and logic shut out his spiritual from his psychic atmosphere, then his psychic atmosphere will be aroused into a religious fervor; emotion will control his mind. The spiritual light imparted to him will be interpreted in terms of his senses and he will influence others and be himself dominated by religious sensations and emotional sentimentality.

Owing to the differences between each of the atmospheres of a man it is difficult for two men and their respective atmospheres to blend, agree, or become suited to each other, unless each of the atmospheres of one of the men is the same in kind as that of the other, and unless the quality and power of each atmosphere is adjusted to the corresponding atmosphere of the other. So a compromise is usually made between men and their atmospheres.

When two are together in a room and a compromise is effected, a combination is made between their atmospheres. The entrance of a third person will inevitably alter the combination. The new factor will destroy the compromise and either throw into disharmony the atmospheres of the two, or he will introduce an element which will more equally balance, pacify, relate and bring about agreements between the men and atmospheres. After a while a new combination is made between the three men and their atmospheres. The entrance thereafter of a fourth and fifth man will produce changes and differences and new combinations between the atmospheres as each new factor is introduced. In the same way, the combination of the atmospheres which is made by a given number of men will be altered and a new one made as each one leaves the room. The character of this general atmosphere is decided by the quality and power of each of the atmospheres of each of the men.

By the presence of one or many men a room and a house has given to it an atmosphere which is characteristic of the thoughts and desires of those who live or have lived in or frequented it. This atmosphere pervades the room or house as long after the departure of its occupants as the strength of their thoughts and desires determine; it may be sensed or perceived by one who enters that room or house.

Every place where people congregate has its particular atmosphere, the nature or character of which is determined by the thoughts, desires and actions of the people. Theatres, liquor shops and hospitals, prisons, churches, courtrooms and all public or private institutions, all have their characteristic atmospheres, which everyone may feel. The most insensible and dense persons are not immune from the effect of these atmospheres, but they will be sensed or perceived more keenly by those whose senses are most susceptible and awake.

A village, a town, a large city, has its peculiar atmosphere. People perceiving or sensing its character are kept away from or go to that place according as the atmospheres of that place produce their effect on the

people's atmospheres. One will be impressed by the difference between a battlefield, a ball-ground, a race-track, a camp-meeting ground, or a graveyard. His impressions are produced by the impressions of their different atmospheres on his own.

Places which are frequented by people are not the only places which have characteristic atmospheres. Localities where the foot of man has seldom trod have each their own peculiar atmosphere. One who has traveled through large forests, over broad plains, across arid deserts, up cloud piercing mountains, or who has descended into mines, entered caves, or searched into the recesses of the earth, will know that each such locality is pervaded by and has around it an influence the nature of which is unmistakable. This influence is communicated to the man's atmosphere from the atmosphere of the locality.

Each nation or country has its own atmosphere, which is different from that of other nations and countries. A German, a Frenchman, an Englishman, Hindoo, Chinaman, or Arab, is different from the other. When a man of one nationality goes into another country he carries with him an atmosphere peculiar to the country in which he was born and bred. His atmosphere will be sensed by the people of the nation as being different from their own. This marked difference is due to the atmosphere of his country, which characterises him as his individuality is affected by his national atmosphere.

The spirit of a nation manifests itself through the atmosphere. This national spirit or atmosphere impresses the unborn child, and after birth the atmosphere of his country impresses and works itself into the child and youth and is manifested in him as habits and customs and prejudices, according to his station in life and manner of breeding. The infant takes on and has grafted into its own individual atmospheres the national atmosphere. This engraving or grafting or coloring of the national into each individual atmosphere is manifested by him as "patriotism," and may be seen also in what is called national habits and tendencies which may even, and often do, affect his manner of thinking.

The atmosphere of a country affects those born in it and those who live in it. According to the strength and power of his spiritual and mental and psychic and physical atmospheres man will affect the atmospheres of the country in which he lives. He will be attracted or repelled by the atmospheres of a country, according to the relationship existing between his own atmospheres and by the nature or motive which dominates them.

The mind usually incarnates in a nation whose atmosphere is most agreeable to its own. But it frequently occurs that a mind incarnates where the national atmosphere is quite different from its own. This is due to karmic causes, which may be of a complicated nature. But the one who so incarnates will very likely leave the country and select another which will be more agreeable to his dominating atmosphere.

One may learn much of the nature of each of his atmospheres by noticing how and in what part of his make up he is affected by certain of the people he meets, and how his actions and words and presence affect others. He should not do this out of idle curiosity nor from the love of experiment, but in order that he may learn how to be of best use in the

world in his work in the world. He should not put others to any "tests," nor try to discover that which they would hide from his notice. If he attempts to affect others through his and their atmospheres by any such motives he will not progress far in his studies, but will cloud and confuse his own mental atmosphere and what he may have attempted on them will react and stir up and affect him through his own psychic atmosphere.

One who is susceptible to influences and is not able to control them should keep away from large crowds where excitement prevails and should avoid mobs, because the mob atmosphere is pervaded by passion and desire, which will stir up these forces in his own psychic atmosphere and may lead him to commit actions which he would regret in sober moments, or the mob atmosphere may cause him to be injured because he does not yield and act according to the impulses by which the mob is controlled.

The object of the study of atmospheres should be for a man to come into a knowledge of his own, and that he may bring his atmospheres into their proper relationships with each other; that he may know the difference between the lower and the higher; that he may improve the lower by the higher; and that each shall be made perfect in its own world.

For man to have an even and all round development and to progress evenly each of his atmospheres must act and all work together for mutual good. The incarnated mind should be conscious of each of the atmospheres and work in and through them intelligently. To do this, action is necessary. The physical atmosphere is affected by physical action, the psychic atmosphere by desire, the mental atmosphere by thought, and the spiritual atmosphere by the faith in what one knows.

For one's atmospheres to be all brought into relation to each other, there should be consecutive or simultaneous action in each. There should be such action as will arouse each of the atmospheres and as will invoke the knowledge or light concerning all. Physical speech or words spoken will act on the physical atmosphere, desire will act through the words and set into action the psychic atmosphere, thought will give direction to the desire and call into action the mental atmosphere, and faith in the knowledge of all will relate the spiritual to the other atmospheres.

An appeal to and invocation of one's highest self may be thus made by his spoken word, by earnestly desiring to know it, by thinking of the meaning and by a deep faith in the presence of the spiritual self who is invoked.

Like a thread passing through each of the atmospheres and connecting with physical man, there is that which relates each to the other and by means of which the mind in its physical body may become aware of each and of all its atmospheres and adjust itself in its proper relationship to each atmosphere. This is no uncertain thing; it is a verity. The mind in the physical body is at one end of the thread; the underlying individual "I am" is at the other end. To the incarnate mind there seems to be no other end than that at which it is; or else, if it thinks there is a spiritual end, it does not consider how that end is to be reached. The end which is in the physical can reach the spiritual end. The way to reach it and unite the ends is by means of thought. Thought is not the way, but thought makes or prepares the way. The way is the thread. Thought travels along this

thread and discovers it and inspirits it. The thread itself is that which is conscious through all atmospheres. Thinking about it is the beginning; being conscious is the opening of the way. By continuing to think about it and by extending the conscious principle, the incarnate mind becomes conscious of itself and conscious of its higher self at the other end of the conscious principle, and in course of continued effort the ends will become one.



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