

THE WORD

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MOMENTS WITH FRIENDS.

Can one look inside his body and see the workings of the different organs, and if so how can this be done?

One may look inside his body and see there the different organs in operation. This is done by the faculty of sight, but not sight which is limited to physical things. The eye is trained to see physical objects. The eye will not register vibrations below or above the physical octave, and the mind therefore cannot translate intelligently what the eye cannot transmit to it. There are vibrations which are below the physical octave, and also others above it. To record these vibrations the eye must be trained. It is possible to train the eye so that it may record objects which are invisible to ordinary sight. But a different method is necessary in order that one may see an organ as a physical object inside his own body. The faculty of inner instead of outer vision has to be developed. For one not gifted with such a faculty it is necessary to begin by developing the faculty of introspection, which is a mental process. With the development of introspection would also be developed the power of analysis. By this training the mind distinguishes itself from the organs which it has under consideration. Later, the mind will be able to locate an organ mentally and, by centering the thought on it, feel its pulsations. The addition of the sense of feeling to the mental perception enables the mind to perceive more keenly and then to develop the mental vision concerning the organ. At first the organ is not seen, as are physical objects, but is rather a mental conception. Later, however, the organ may be as clearly perceived as any physical object. The light in which it is seen is not physical light vibration, but rather a light which is furnished by the mind itself and thrown on the organ under examination. Though the organ is seen and its function understood by the mind, this is not physical sight. By this inner sight the organ is perceived more clearly and understood more thoroughly than physical objects usually are.

There is another means of seeing the organs in one's body, which is not, however, arrived at by a course of mental training. This other means is a course of psychic development. It is brought about

by changing one's conscious condition from his physical to his psychic body. When this is done, the astral or clairvoyant sight becomes operative, and in this case the astral body usually leaves the physical temporarily or is but loosely connected with it. In this condition the physical organ is seen in its astral counterpart in the astral body as one looking into a mirror does not see his face but the reflection or counterpart of his face. This is to be taken by way of illustration, because one's astral body is the design of the physical body, and each organ in the body has its particular model in detail in the astral body. Every movement of the physical body is an action or reaction or physical expression of the astral body; the condition of the physical body is indicated truly in the astral body. Therefore, one may in a clairvoyant state see his own astral body, as in the physical state he may see his physical body and in that state he will be able to see all parts within and without his body, because the faculty of astral or true clairvoyant vision is not limited to the outside of things as is the physical.

There are many ways of developing the clairvoyant faculty, but only one is recommended to the readers of Moments with Friends. This method is that the mind should be first developed. After the mind becomes mature, the clairvoyant faculty will, if desired, come as naturally as the blossoms of a tree in spring. If the blossoms are forced before their proper season, the frost will kill them, no fruit will follow, and oftentimes the tree itself dies. The clairvoyant or other psychic faculties may be acquired before the mind has reached its maturity and is master of the body, but they will be of as little use as are the senses to an idiot. A half developed clairvoyant will not know how to use them intelligently, and they may be the means of causing misery of the mind.

One of many means for the development of the mind is to do one's duty cheerfully and ungrudgingly. This is a beginning and it is all that can be done at first. It will be found if tried, that the path of duty is the path to knowledge. As one does his duty he gets knowledge, and will become freed from the necessity of that duty. Each duty leads to a higher duty and all duties well done end in knowledge.

A FRIEND [H. W. Percival]



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