

## PRACTICAL PSYCHOLOGY.

### THOUGHT VIBRATION.

The Self, sometimes referred to as the Consciousness, or the Thinker, is threefold in his capacity as the one who Thinks, Wills and Acts, never dividing the capacity but focussing in now one, now another, of these three modes of manifestation, each having its own special matter in which to vibrate. This difference in matter is only that of the degree of rarity or the extent to which the matter is sub-divided, for all known matter is essentially the same differing only in the extent of its sub-division and the rapidity of its vibration.

Consciousness consists of the alternating assertion and negation, "I am this," "I am not this." Thus its motion in matter is an alternate attracting and repelling, rhythmic movements, oscillations, which are called vibrations. A passing thought of the Self causes a quiver of consciousness, and, according to the nature of the thought, it draws fresh particles of mind-stuff into the mental body and shakes out other particles. If the thought be a strong one all the surrounding matter is thrown into waves, carrying the thought outwards so that it affects other mental bodies, and through them the thought reaches other consciousnesses.

Perhaps the vibrations in mind-stuff may be more easily understood if we consider some other modes of vibration in ether. One of the simplest instances of vibration known to us is that set up in solid matter by heavy road traffic, which, passing at a distance of a hundred yards or more, will set the contents of our houses jarring.

I remember as a child noticing a responding note which always sounded out clearly from the lustres of a chandelier when a certain key was struck on the piano. Drawing the attention of my wise old music-master to this, I received from him my first lesson in etheric vibrations, those concerning sound being known as acoustics. By touching other keys he demonstrated how certain objects in the room, *being in sympathy* with the vibration, responded audibly. By this illustration any intelligent child could be enabled to comprehend something of the action of any set of vibrations or modes of motion in ether—light, heat, electricity, and so on. Incidentally, the prism of a lustre serves as a good illustration of the white light which contains all colours in itself, and which forms an analogy for a well-developed mental body.

The fall of the walls of Jericho when a special

note was shouted by the Israelites in unison—the angel having revealed to Joshua the note which would shatter the walls—illustrates the power of sound vibrations scientifically applied. We most of us know of the necessity for breaking step by soldiers when crossing a bridge, as otherwise the regular vibrations set up in the metal would cause it to fly into pieces. The process of vibratory activity may often be seen in nature. A flame is a centre of activity in ether which we call heat. These heat waves travel outwards, stirring the surrounding ether into similar activity, passing it on into the ether in adjacent iron or brick, which then becomes hot.

Wireless telegraphy and the wireless telephone will serve to explain the mystery of thought transmission over great distances.

Fifty years ago an atom of matter was believed to be the last sub-division of that matter. But we know now that the atom is composed of electrons or negatively electrified particles attached to central charges of positive electricity. A great scientist has likened the construction of the atom to a building the size of a church in which a thousand full stops—electrons—are in perpetual motion. All life and health is rhythmic motion of atoms of matter; irregular motion, without rhythm, is disease and death. There is a teaching that mental tasks which are rhythmic—such as the learning of nursery rhymes—are particularly beneficial to the physical health and the health of the mental body of a child. Probably it is the rhythm of dancing that constitutes its health-giving properties.

Some psychologists state that all thought rests on sensation. Others take the opposite extreme and regard thought as inherent in the Self. Both views are partly true, and meet at a point which contains the whole truth, namely, that, receiving sensation by means of impact from without, the Self is awakened, and without such impact he would remain asleep. By experiencing sensation perception is aroused and the outcome of the two is the beginning of thought; to put it into the ordinary metaphysical terms—the perception of a Not-Self as the cause of certain sensations in the Self is the beginning of cognition. This process of the development of thought can easily be observed in the infant.

The mind has been compared to a mirror in which are reflected the images of all objects placed before it. But the analogy is not perfect, as the Self knows the outer world through the reproduction, not reflection, of the object in his mind, actually shaped in mind-stuff.

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