

THE KALPAKA.

(Formerly "The Extract.")

A Magazine of Knowledge

DEVOTED TO

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[No. 1.

Kalpaka.

THE word *Kalpaka* is derived from the Sanskrit root 'Klip,' and means 'that which gives at will anything desired.' The history of this word is quite an interesting one, and it gives an insight into the wonderful Hindoo Mythology. The story connected with this word is familiar to every Hindoo. To repeat it again means taxing the precious moments of our Hindoo readers; yet they, as well as our Western friends, will be glad to have an insight into its esoteric meaning.

Especially our modern spiritualists, who are after truth and knowledge, and who are instituting new systems of spiritual orders, would do well, and gain immense constructive thought and spiritual knowledge, if they but go through ancient Hindoo mythological legends; for

instance, the Bhagavatha, the Puranas, the Ethihahasas, the Epic poems of the great sages Vyasa, Valmiki, and other equally celebrated poets and authors.

Now to the mythological legend itself. Naturally there existed a racial animosity or aversion between the *Devas* and the *Asuras*. It is said, the former is a class of demi-gods who possess immense power, both psychic and spiritual, and occupy the *Devakhan* and other super-ethereal planes of the Cosmos. They are usually good spirits—guardian angels—and Aryan seers and sages have often instituted several *Yagams* or sacrifices, which are even today performed; soma juice and such like were offered to please and thereby invoke the spirits in assisting and shaping the destinies and welfare of individuals or societies.

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The momentous problem: 'What is the secret of success of the Aryan sages and their unique civilisation?' has of late been engaging the serious attention of many advanced thinkers along mental and spiritual lines. Though various theories have been put forward, we believe they have sadly ignored the main and essential significance of 'Higher Spiritualism,' which is the source, origin and basis of the Aryan success and civilisation. They did not go deep into their researches; hence failure, loss of energy and vexation of spirit.

To some it seems that Higher Spiritualism is either a hoax or fanaticism. We are sorry the researchers who rightly understood the whole Philosophy of the Aryans even in its crudest forms should sadly neglect the esoteric aspect. It would be a great indebtedness to the modern spiritualistic world if they but begin to study the important significance of the higher spirits in the sure and successful shaping of the higher nature of Man.

Now again to the thread of our narrative—the latter, a set of demons or evil personified—a class of low spirits are said to possess giant strength but sadly lack in their moral and spiritual sides. Both these often waged war with each other, and the former suffered many reverses. Seeing this, it is said, Indra the Lord of the hosts of *Devas* urged his followers to pray to the Supreme Sakti—Vishnu—to grant

them immortality (a charmed life) and enough power to put to rout their opponents. There was a unanimous prayer, and the Supreme Being materialised and presented Himself in human form and granted them their requests. He further suggested that to gain immortality (a charmed life) they should taste the nectar or *amrita* or the divine ambrosia, which could be got from a successful churning of the *Kshrabdi*—the milky ocean—and that He would assist them in their endeavours.

Now where to go for the nectar? It is to be obtained only from the churning of the milky ocean. To churn it is an hopeless task. The *Devas* could not successfully do it. Their next move was to prevail upon the *Asuras* to help them by informing the latter of their meeting the Divine form and of relating the grand effects of the nectar. The simple though vicious *Asuras* consented to take part in the grand churning of the ocean. What the *Devas* lacked in brutal strength was supplied by the *Asuras*. Every arrangement was made. They were at a fix to determine upon a proper instrument to conduct the operation. They put their heads together and decided upon having *Vasuki*—the Divine serpent—in the place of a rope, and the *Mandraghiri* Mount for the churner. Now they went to move the mountain to the ocean. This was a task which they did not count upon. The mighty prowess of the *Devas* and the giant strength of the *Asuras* were of no avail. Again

they had to pray to the Supreme Being. Their prayer was heard and the Divine Being materialised before them once again, seated on the Heavenly Bird—*Garuda*. By the aid of the super-human bird-vehicle the mount was removed to the ocean. The serpent was wound round the mount, and the extremities were caught hold of by the two parties, the *Devas* occupying the tail side and the *Asuras* the head side. The grand churning began. The mount began to move in swift rotation. The coiled serpent was exposed to great friction. It took a long time to do any amount of substantial work. In the meanwhile the mount went into the depths of the ocean. At the right time the work had to be stopped. There was no visible means of raising the mount again from the ocean. Nobody dared to try. A third time prayer was sent forth to the Almighty Being, and He again appeared and transformed Himself into a mighty Tortoise. The tortoise plunged into the ocean and the sunk-mount was suddenly seen to emerge out of the ocean hinged upon the back of the tortoise. A magic power kept the mount from any further accidents.

A new power came into all, and the operation was again begun. This time the serpent, being visibly affected by the heat of friction, began to puff out hot breaths of poison. The *Asuras* who were at the head suffered much; they were emaciated in the body; all *tajas*,

glow or magnetism entirely left them, and their power of strength began to wane, and they looked deformed. And a while after, the snake actually began to emit great quantities of *Hala Hala*—a poison of a highly concentrated nature. Its effects were terrible. Many *Asuras* fell down dead, unable to sustain its deadly effects. Another difficulty again presented itself. The whole atmosphere was surcharged with the poisonous matter. To breathe it would mean instant death. To purify the atmosphere they prayed to Lord Rudra, one of the Triumvirate, and he, sympathising with their dangerous situation, inhaled the poisonous air. By the power of his Divine will He stationed the poison in his throat. Mythology ascribes this as one reason why Lord Rudra was surnamed *Nilakanta* or Blue Neck.

The operation commenced again with increased activity, and, a short time after, the whole ocean was exhausted of its milk, and several new things, possessing divine virtues, were seen to emerge in Divine lustre and power. First came out a divine cow, *Kamadhenu* by name, possessing the power of yielding whatever wanted. Next came a white horse of similar virtues; the next to follow was a white elephant—*Iravata*—which was presented to Lord Indra; then again emerged some curious trees, by name '*Parijata*' and "*KALPAKA*," having powers of yielding everything wanted. Then came out a set of divine

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damsels—*Upsaras*—followed by Goddess Laxmi; and so on, one by one, and lastly, a superhuman being of Divine lustre with a vessel full of the Divine Essence—the *Amrita*—the nectar, which the story goes on to say was distributed to the Devas, who became immortal, being possessed with invincible powers of mind and body.

Now what relates to us is that KALPAKA, the divine tree with its motto: "I give unto you whatever you require;" thus it has a long, mysterious story of its own. One word more before we close. Dear Readers! It has been no mistake of ours in the past to christen this as '*The Extract*' at its birth, meaning thereby the great essence, nectar or *Kalpaka*, a great mass of sweet occult literature. This is the esoteric

meaning of 'The Extract,' and rightly we believe it deserves; but we are a good deal sorry to note that many have neglected to grasp rightly its meaning. To embellish its meaning vividly to the public we have been compelled to surname our magazine as THE KALPAKA which has no other import than what our original name, THE EXTRACT, gives.

THE KALPAKA, our magazine, is designed as a tree of divine virtue, laden with fruits of sweet essence of knowledge, that whosoever tastes of its fruits shall secure revelations of immortality or truths of knowledge, both in practice and theory, regarding Body, Mind, Soul and Spirit, or, in other words, Philosophy, Metaphysics and Occultism, in all their shades and phases.

PERSONAL INFLUENCE.

[S. SUNDAR.]

THE greatest thing that determines the place one has to occupy in the world is Personal Influence. This personal influence is an inscrutable force. It is in the power of man only to observe its action, but not to analyse its springs.

What made Napoleon, Alexander, Cromwell and Garibaldi leaders of men is the same personal influence that is exerted in our smaller sphere of social life by a man who gives a bias to the minds of all those brought in contact with him.

This magnetic power is the birthright of some. They consciously, or unconsciously, use them in their everyday life. They think that everybody would view a thing in their own light. The preponderating force of their thought acts upon their surroundings, and makes people, who come in contact with them, think as they think, do as they do, act as they would like. These do not occur under any conscious influence or power purposely put into action by them.

Now let us pause and consider whether this power is good for

humanity or an undesirable one. Of course, I assert, it is for good. Mere assertion will not do. Now around you everywhere there are thousands of movements afoot. At the head of every movement there is a leader—a personality without whom the movement is nothing. Why go to all these? Take the riots, strikes and anarchist movements of the day, which are but an eyesore to us. This state of lawlessness and irresponsibility grows every day. Why? For want of a sound head to hold them at check.

Though I have said that this is an inscrutable power, and one whose origin cannot be analysed, yet the present day scientific world has brought in certain theories which more or less seem to hit at the right place. What little they have understood is exaggerated. No doubt this power has its origin in Man. What is man? Man is mind, and this depends on the duality of the mental faculties, and is claimed to be manifested through certain laws known as Personal Magnetism, Hypnotism, etc.

Further, a class of people claim that such powers can be attained by understanding those laws. This phase of Personal Magnetism is not complex, nor are its laws difficult of comprehension. No doubt the discovery of such a power brings into the range of realities what have been hitherto considered as possibilities. I may even say that the researches of these along

occult lines are in no way inferior to those of Franklin, Newton and Edison along physical lines as they bear directly on the being of man.

All the power that can be attained through such means are only material. They last long only for a certain limited period, but the power that is attained by the control of the mind is everlasting. It is spiritual. We have heard of so many spiritual leaders, for instance, Lord Jesus, Lord Krishna and Buddha. These also had the same power, but in a spiritual light. They shed no blood. They wanted no power. They wanted no glory. Yet the whole world of today worship them, and there are millions of followers of each. Why? Because they conquered the world. How? By conquering themselves.

Now you may ask me: How is it possible to conquer the world if one happens to conquer himself? Well look here. You just conquer yourself by controlling your mind. The mind in everybody else in the world is one and the same. When you conquer this one mind, you conquer all other minds. What is the world? The world is nothing but mind.

The power of spirit is infinitely greater than matter. Man is neither wholly spirit nor wholly matter. There are many things spiritual in him as well as material. The powers of feeling, tasting and seeing are spiritual, and his being limited and finite and undergoing birth and death make him material.

Now you will have to differentiate between matter and spirit. All that is not matter is spirit. Thus, by knowing matter, you know spirit, though indirectly.

Now analysing man, what do you find? What is this 'I' and what is this body? Our limited brain conceives the 'I' to be the name of this body. Whereas this 'I' is indestructible and the body is subject to death, the 'I' does not like to die. It yearns for more knowledge.

Hence the necessity to know more about this spirit.

Apart from this, our question now is : What is Personal Influence, and whether material or spiritual influence is desirable? All I have to say is, first you will have to attain this Material Influence, and that, in time, will lead to that Spiritual Influence. You have to begin doing so here, and now. Do it. It is a thing that cannot be passed off or neglected. Now it is your turn; tomorrow it will be another's.

WORSHIP.

[R. S. SWARNAVELU.]

FAITH in a religion, belief in a God, the conviction that men are subject to His benign authority, the sense of our powerlessness to stem against the adverse currents of life, and the yearning for a secure support—these account for the association of worship with all forms of religion.

The more personal the conception of God, the more frequent grows the worship of the votary. The Moslem worships five times a day. The Christians, Buddhists have been drawn into an attitude of worship. As for the Hindoo, worship constitutes the essence of his existence.

Worship may be viewed in relation to the person who pours forth his feelings and his wants to his Maker. It may be addressed to the Supreme Ruler for material or spiritual benefits.

Worship has its origin in man's weakness and ignorance. It is the forlorn soul in its helplessness for the support of a competent power that babbles out its fears. There is the conviction that help can proceed for beings like ourselves. We address, therefore, to an All-powerful Deity. It has been said that prosperity makes us forget God, while adversity is the parent of piety. Worship and the tendency to confess one's sins and to repent of them must have had their origin in one and the same prompting of the human heart. It is this same human impulse that has invested the Divine Judge with the attribute of Mercy.

Let us consider whether the desire of the worshipping person can be gratified. Can God be induced by worship to interfere with the ordinary course of events?

Uniformity of law in nature appears to make such an interference impossible even for the Creator. Can there be any justification for the belief in the efficacy of worship? The suppliant calls upon God by offerings and flattery, to help him by changing his surroundings. He may believe that God would listen to him and may mistake the normal

operation of Nature's law for the fruition of his supplications. In daily life nature impresses us more with her freaks than with her settled habits. An imperfect grasp of the facts of the Universe and the emotional promptings in man explain his reliance upon the efficacy of worship.

RAJA YOGA.

[R. S. SWARNAVELU.]

Karma Yoga, Bhakti Yoga, Raja Yoga and Gnana Yoga are the four methods prescribed in the Hindu Religion for the realization of the Infinite. Of these, Raja Yoga is the psychological method of realization, and is, what may be called, the scientific method. It is based on the analysis of the mind. It seems to appeal to many minds more powerfully than the other Yogas.

The human mind is the most wonderful thing we know, and, no matter how much we study it, there seem always to be depths beyond depths which our greatest efforts appear unable to fathom. There is a certain attraction attaching to a new method of investigating this marvellous instrument which we call mind, of detecting and of explaining its subtle workings.

The object of Raja Yoga is twofold—first to understand the mind and its workings, and second to control it—and, succeeding in this, to go beyond the mind itself and reach

the one background of mind and of all things else.

It must be evident to every one who thinks at all, that it is a tremendous task to be undertaken, a task not to be lightly thought of, nor one in which speedy success should be anticipated. To become proficient in any one of the physical sciences is a life work. It is not a matter of a few days, or weeks, to gain even the smallest mastery over so subtle and elusive a thing—the mind.

As already pointed out, the object of this Yoga is to reach that true knowledge of the self, and to enter upon it for ends lower than this is not only a waste of time but is also injurious. Even if it were possible to acquire great powers, these are sources of great temptations to error than any that can now assail us. The greater the height, the greater and more fatal the fall.

The safe course is to fix the mind firmly on the true goal, paying no

attention to lesser things. The foundation upon which every attempt to realise the Divine must rest, is absolute purity of mind. Every religion in the world tells us, in some form or other, that only the pure in heart can see God.

Almost every one who attempts to make his mind fix itself on any one subject finds that he is not able to do this easily. His mind never wanders so much as when he tries to fix it. Only by patience and perseverance can mental control be gained. A regular course has been prescribed whereby, slowly mastering one step after another, we can conquer this unstable mind and force it to do our bidding.

Raja Yoga is divided into eight steps, and is also called the "Eight-fold" Yoga. It requires to be regularly practised. When the power of complete concentration has been gained, and when this is joined to the highest form of meditation the goal is reached. The goal is what may be called "Samadhi," or the superconscious plane.

There have been in all ages, and in all lands, men who have claimed to have reached this superconscious state. Their testimony about it agrees in a striking manner, considering the wide differences of race, creed and intellectual development which separated them. On one point all agree. That point is, that there is something to be reached by the human mind. What that something shall be called is not a

matter of perfect agreement, but, that it is life supreme, all admit. The Hindu Rishis tell of this state. Buddha called it "Enlightenment"—"Nirvana"—"the sum of all delights." The Mahomedan Sufis reached it. The Christians attained it. The testimony of these, one and all, claims that it is a state of transcendent happiness.

While we believe that there is such a state, we naturally feel desirous of reaching it. All things desirable have to be paid for, and this state, the most desirable of all, has, perhaps, the highest price. Each must win it for himself, and no one can give that happiness to us.

The practice of Raja Yoga begins with certain physical trainings. A rigid system of morality of the highest order has to be adhered to. Raja Yoga enables us to use the subtle powers of perception in the study of things beyond the reach of our senses. It has specially to do with the meditative side of religion. It strengthens the will by continuous drill. It cultivates the imagination. Lastly, absolute mental concentration is gained, which leads us to Nature's secrets.

Raja Yoga is designed to reach the only real religion. Every human being has the right to realise the true religion, and if he perseveres in the search he must succeed. With energy and practice, we shall surely realise our oneness with the DIVINE.

STUDENTS' DEPARTMENT.

[CONDUCTED BY K. T. RAMASAMI.]

Now, speaking of PSYCHOMETRY, I have to refer you to the words of the learned Dr. Buchanan: "As a Science and Philosophy, Psychometry shows the nature, the scope, and *modus operandi* of those divine powers in man, and the anatomical mechanism through which they are manifested; while as an art, it shows the method of utilising these psychic faculties in the investigation of character, disease, philosophy, biography, history, paleontology, geology, medicine, theology and supernal life and destiny." Again, on another occasion, Dr. Buchanan himself has said that he has given a successful development to the exercises of *Yoga* in his Psychometry.

Before introducing you to the practice of Psychometry and inculcating in you certain elementary principles, I shall dwell in short on the 'Psychometry' as practised in India of yore. By this I do not mean to say that this was practised as a separate branch of science, but only as part and parcel of Yoga, and, in fact, it relates to only certain elementary stages of Yoga proper. Our Yoga system is nothing but 'Man' in all his various aspects—physical, intellectual, moral and ethereal. This branch Psychometry restricts itself to the faculty of seeing objects at a distance of time

and space. Some are by birth possessors of this power, and it is also inherent and latent in every man, and can easily be cultivated and brought to a high degree of perfection.

The different aspects of Yoga have been given various names, and the respective practitioners are known in the west as Psychometrists, Clairvoyants, Theraputists, Thought and Mind Readers, Magnetic Healers, Hypnotists and Spiritualists. In India a general term—Yogee—combines all these qualities.

Now, I have to deal a little on Yoga, specially Hatha Yoga. This Yoga mainly treats of Breath, Food, Cleanliness and Physical exercises; of these I will confine myself to Breath alone, as it is the most important one. Generally, breath falls to a length of 8 to 12 fingers through the nostril. During certain vocations, as eating, singing, walking, sleeping and violent exercises, it fails to 16, 20, 24 and 30 or more.

The practice of shortening the breath below its normal is said to create longevity. It can be done by taking fresh air and keeping it in the lungs till you perspire. Every kind of breathing through the mouth should be carefully avoided as it relates to certain other stages

which I have no business to deal with here.

The breath always flows through either the left or the right nostril, and rarely through both. Such flowing lasts only for a period of one hour and then changes to flow through the other; thus there are 24 variations in the course of a single day. It is also said that the moon influences the breath according to her variations, and makes it flow through the right and the left nostrils in a certain order, and that takes place only when the body is in sound health. If the breath flows contrary to the order, it can be regulated by putting something hard under the arm pit or stuffing that nostril with old cotton. By the process of taking in pure air by the lips, retaining it in the lungs, and slowly letting out by the nose, depression of spirits, bile and cold can be removed; and by taking the air by the tongue, retaining and exhaling as above, appetite, chest-complaints and eye-sight can be improved.

Now a few words about Food. All kinds of animal food except milk and butter are prohibited; there are also certain other rules regarding diet which I do not think will interest you.

About cleanliness I have to say a few words. The cleansing of the teeth, tongue, and lengthening the tongue and other methods of cleansing the stomach and nose are also important.

Lastly, physical exercises. There are various exercises to make the

chest strong, the body light, and eventually to restrict the use of food.

After a disciplinary course in the above, the student is made to read certain religious and sacred works to make his thoughts pure and to derive certain moral principles. By this time the student is enabled to acquire certain powers which he profitably uses in furthering his aim in life.

I could at length give the exercises for the practice of this science as practised in India which I do not believe will find favour with the modern requirements, being a course of rigid principles. I think one on the lines formulated by the recent scientific world, tinged with some of the very good methods of the olden days, will be more useful to you.

Hence I intend chalking out a separate system for the development of this wonderful power. The first requisite for a practitioner of Psychometry is the development of a 'sensitive touch' by the fingers. A sensitive touch is the smooth and delicate manner of grasping or handling a substance, to be experimented, so as to find out any influences, sensations or impressions which may come therefrom. The touch is the main key to success in this branch, and therefore it ought to be developed to a great extent. In the course of these lessons I shall give you certain exercises, which, if faithfully followed, will develop that touch in you and make you a grand success.

AN EVENING EXCURSION.

Far to the East from Town Tinny
On high the banks o' Tamprany,
Unto that eastern country hill,
One eve my steps I quickly bent.
Through rugged rocks and thorny shrubs,
I climbed and breathed the top-hill air.
A mighty banyan rose up there
With massive trunk and branches high;
Birds of all hues sat over boughs
And warbled their sweet mellow notes.
There, on a rock-made seat I sat,
And watched those distant western skies;
Where half lay hid, the shining disc
Amidst those gold and purple clouds,
Couched on the lofty Western Ghauts.

My eyes, anon, by chance I dart,
Down upon those emerald planes,
By side that 'jestic stream beneath.
And bounding came from pastures far
A little lamb that lost its way
And wand'ring, here and there, in vain,
She raised her most pitiful cries.

Lo! the scene changeth, a new one comes.
Meanwhile, a cobra, large, with sparks
And fiery eyes comes hissing on,
And in front of the gentle lamb,
Raising its hood to half its height,
It quickly coiled round her limbs.
At this, the lamb, with shaken frame,
And gasping with tear-brimful eyes,
This way and that, she circles round,
And in touching accents she seemed
To call me out for timely help.

Ah! now, my heart was touched to grief;
And speedy jumps o'er stones and shrubs,

Quickly brought me close by the lamb.
I had now no moments to loose ;
I quickly raised my walking staff,
A skilful blow dealt on its head,
And breathless, at my feet it fell.

A wicked act indeed it was,
That of killing a live creature,
But, with an aim, I killed ;
It was to free, the meek—the low—
Ah ! that poor soul—innocent lamb !
From the holds of that vile viper.
No doubt, my share, I right, have served,
And this disturbs me not the least.

Ere this, Night drew her mantle dark ;
With paces quick, she followed me,
With love-laden eyes, quiet and calm,
To her dear old sweet home and "mam."

Written for "The Kalpaka."

K. T. RAMASAMI.

TRAIN YOUR MIND.

TALKING about muscle, what about the muscles of your brain ? How often you hear some pugilist described in the sporting news as "a well developed man," when, as a matter of fact, the said pugilist was developed in body only and had not enough brain matter to fill the cranium of a chimpanzee !

It is the mind that makes the man, not the body alone, and certainly not the clothes nor the rank nor the money, as many people seem to think.

Yet, because our minds are not visible, because we cannot see them grow larger from month to month, we are apt to neglect them entirely.

It is a very common thing to find men and women who have not read even one instructive book since they left the public school.

Professor Marvin, the noted alienist, once said : "In dissecting human brains nothing has more thoroughly impressed me than the poverty of thinking tissue which characterizes the average cerebrum."

To put the matter in simple words, the fact is that there are thousands of full grown people who have eight-year-old brains. Their bodies continued to grow, while their brains did not.

There are very few people in any country—possibly not one out of a hundred—who have full grown minds, capable of taking up a difficult question and reasoning it out to a satisfactory conclusion.

It is as impossible for most people to make their own ideas as it is for them to climb hand over hand up a fifty foot rope.

As some bright writer has said : "The majority of people think what their fathers thought, and their fathers thought what the grandfathers thought, and the grandfathers thought what the great grandfathers thought, and the great-grandfathers did not think at all."

Now, the magazine is published to enable men and women to become strong in body and strong in mind. Mental culture must follow physical culture, if we would become perfectly developed human beings.

The first step in mind culture, and one which is omitted in all the

colleges in the United States, is to think of other people as well as yourself.

Every man and woman should know "how the other half lives." There are 1,400,000,000 human beings on this planet, and there is no more useful or brain strengthening knowledge than the facts about how they all live, what they do, how they are governed, what they believe, etc.

Of course, nearly every new idea hurts at first, just as a new exercise hurts the muscles ; but the slight hurt is the beginning of a new strength.

Two simple rules, which every one can follow without expense, are as follows :

(1) Read at least one page of a good book every day.

(2) Find out at least one fact every day about some other trade or profession than your own.—*The Liberator*.

Thoughts.

"Although you may not be certain of the event, persevere to the last in a good undertaking. It is not wrong to drop the medicine of life into the lips of dying man, for there are some cases, which though seemingly impossible are possible."

"There is a power, which with the aid of unyielding exertion, will destroy the strength of destiny. Of this, as is known to all the world,

the child, who devoured the germ of fate, and drank the life of Yama is an evidence."

"To praise oneself, that he may gain the esteem of the world, is like feeding the flame with pure water : estimableness consists in abstinence from self-commendation, and true happiness is not seeking the present time happiness which it gives."

CONTROL OF ENERGY.

Is it Possible for the Human Race to Avert Extinction?

THE only conceivable way in which the human intelligence can ever succeed in averting the "procession of the great year" is not by postponing the issue, but by reversing the process. The question is this: While energy is being dissipated in accordance with the natural law, can we so manipulate things as to accumulate energy, making the unavailable available—notwithstanding the fact that cosmic processes seem to be essentially irreversible? Now, there is assuredly no inherent reason why we should not accomplish this. It is true that hitherto all the atomic evolution that has been observed is atomic disintegration. We may speak now, indeed, of the analysis of the elements. But so it was, we may remember, that the older chemistry began, and yet analytical chemistry was the precursor of synthetic

chemistry. We began by breaking up compounds, but now we can make them—can, indeed, make compounds hitherto unknown in nature. Similarly, it is more than probable that we shall ere long learn to achieve the synthesis of the elements as well as their analysis. No energy is ever lost. Even when the radium atom, itself the child of the uranium atom, breaks down and dissipates its energy, ending, it is supposed, as the dull atom of lead, the original energies are not destroyed. Why should they not be gathered up again and thus again become available? Are matter and energy to go on their way, ultimately destroying the human race? For myself, I incline to the view that victory will rest at last with "man's unconquerable mind." —C. W. SALEEBY, F.R.S., in *Harper's Magazine*.

WHAT IS POWER?

BY E. L. VINCENT.

WE all like the sound of the word "power." There is something about it that stirs the blood and makes the heart bound. We like still better the man who has power. If there is anything that will bring us to our knees before a man, it is the proof he gives us that he has power of any kind. If he can only do things, we give him a crown and shout ourselves hoarse before him.

But what is power?

Power is ability put to work. Sometimes we speak of ability as being power. Power is more than ability. A man may have all the ability in the world, but if he does not give it something to do it is not power. Ability is the steam in the boiler. Power is steam pushing hard on the piston.

Power is force in action. An army has no power until all its squads

and companies and regiments and battalions are sweeping down on the enemy.

Now, what makes a man powerful?

It is the muscle, the brain, the thought, the energy, all acting in a certain direction to do the will of the soul sitting on its throne within.

To be really powerful, then, a man must have muscles, that will obey his will, a brain well trained along right lines, a mind disciplined to think in straight lines, and an energy that cannot be turned from its object.

To develop and rightly use all of these elements of power, is not easy to accomplish. Some men never do it. They fail at the time when most terribly the world needs them. Somewhere they have not perfectly developed their ability to do and to think and to act. They needed to be helped and guided in their efforts to develop the abilities necessary to insure power.

The man or the paper that can help men to make the most of their ability is the man or paper that may truly be called a benefactor. We all want to have power. Who of us does not dream of it? And we may all have power if we are willing to study ourselves and learn how best to use the forces with which we have been endowed.

This is a grand work. To reach up and get the prizes that grow on the tree of life for us is wonderfully sweet. Of all the agony of mind imaginable, what could be more terrible than to stand on tiptoe and still not be able to grasp the thing we so much covet and to know all the time that we might have done it if we had only made the most of ourselves!

Then all hail to every agency that enables us to bring out all the forces of body, mind and soul within us! God bless that agency and make it powerful for good.—*Power and Poise, Cleveland, Ohio.*

VALUE OF LEMONS.

RECENT scientific investigation has proved that the juice of lemons, diluted with at least two-thirds water, is most beneficial to the human system. The juice should not only be squeezed from the core of the lemon, but also that from the skin, which has a pleasant aromatic odour and flavour and is slightly stimulating.

Lemon juice and water aids digestion, keeps the liver and kidneys

active, regulates the bowels, purifies the blood, removes microbes from the system, and is a specific against scurvy, malaria, rheumatism, sore throat, etc. Professor KOCH and other scientists state from the results of their experiences, that the acid contained in the juice of lemons, oranges, apples and other fruits—citric acid and malic acid—will destroy all kinds of malignant germs including the cholera germ, which

dies within fifteen minutes after being placed in the juice of a lemon or apple, and that the germ of typhoid and other fevers will perish under the action of the acids in these fruit juices, even when considerably diluted.

Nothing so well cleanses the system and keeps it healthy than lemon, orange, apple and other fruits. A lemon drink is not only a most refreshing one in warm weather, but in the winter, when taken hot, it is equally pleasant and beneficial. The juices from three or four lemons if put in the bath water will give a most delightful sense of cleanliness, as it opens the pores of the skin by removing impurities that close them, and it also gives the skin a soft, pleasant feeling. Nothing is better than pure lemon juice and water to cleanse the scalp and remove dan-

druff. It also makes an excellent tooth wash, that not only removes tartar, but sweetens the breath. Two or three slices of lemon in a cup of tea or coffee will greatly improve it. The outward application of lemon juice will allay the irritation from bites of insects. The value of lemons for both internal and external uses are almost too many to enumerate; even the dried-up peel, and also that of the orange, makes an excellent substitute for kindling wood, and will revive a dying fire.

Much, if not all, that is sold as lemon juice, and too often used in lemon squashes, never came from a lemon at all, but is a most injurious poisonous substitute made up from chemicals. It is therefore only safe to use the juice you know yourself has been squeezed from a lemon.—*Progressive Thought.*

BOOKS & PERIODICALS.

1. *Power & Poise*:—(Now issued as quarterly, 2183 East 74th Street, Cleveland, Ohio, U. S. A.) Edited by Dr. Virgil P. English is an ably conducted periodical. We would strongly recommend it to all thinking people, especially to those interested in Phrenology.

2. *The Planetary Daily Guide*:—issued by the Portland School of Astrology, 608, Fourth Street, Portland, Oregon, U.S.A. is a neat little book of every day use. We should like every one of our friends (Indian) to possess a copy as we would not dream of taking a step without consulting the indications of the Planetary Influence.

Note.

At the special request of many of our American subscribers we have reduced the rate of American subscription to \$ 1.50. All those who have paid \$ 2.00 will get an extension of period.

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Determination.

DETERMINATION is a sadly felt want in every body. Determination to achieve a certain end, though whatever obstacles (so called) come across, is a quality rarely to be met with now-a-days.

This is a quality which would help us a great deal in our present abject state. Unless we show a calm and determined exterior as well as an interior, we cannot expect any rights—the so-called favors.

It is rather stupid to create disaffection between classes and villify the Government. Why should we thus court the hospitality of the inhospitable cells of the prisons? Do we gain an inch? It does not do anything but strike terror in our poor countrymen who are already being ground down by the exorbitant taxes of the day.

Why not have a persistency? Persist as long and till you get a

desired thing. No country has fared well through the machinations of the anarchists. We have readier methods and the more effective weapons of Swadeshi and Boycott. It is only when you touch the pocket you can make John Bull open his eyes. There is no use of riots. Why should you add some more to the death list which is already swollen by the ravages of famine and plague.

You are a spiritual being, a part and parcel of that Supreme Being. You are bound to progress. No one can obstruct you in your way to the ultimate goal. You have no business to sacrifice this spiritual part of yourself. It is within your power to achieve the desired ultimatum. Do whatever you do with a determination free from all fear and anxiety.



A WORD TO YOU.

(CONTRIBUTED.)

“ON earth there is nothing great but man; in man there is nothing great but mind.” Of mind there is no great beauty but untainted virtue. It is religion that is the spring of lofty virtues. Not merely the theoretical adherence to the forms and ceremonies of a certain religion, but a practical, thorough clinging to the ennobling ideal propounded in it, and shaping our general conduct and action in conformity with those reasonable principles that form a common factor of all religions, can be the sure way to a virtuous life. This form of religious attachment is of the utmost importance, in order that one may walk not only with prosperity and pleasure but with good morality and honest reputation through the general stress of life.

In these days when Materialism and Atheism make a stir in the land, when the overpowering Godless tendencies threaten the faint existence of some religious faith, it is pathetically true that the refined man of the present day is in no way better than the savage race whom we are wont to look upon as no better than a class of evolved apes without any faculty for progress; and this great truth has already been endorsed by Western thinkers of the stamp of Dr. Russel Wallace. He states in the Fortnightly Review: “The evidence of history and of the earliest monuments go

alike to indicate that our intellectual and *moral* nature has not advanced in any perceptible degree. In the second place we find that the supposed great mental inferiority of savages is unfounded. The more they are sympathetically studied, the more they are found to resemble ourselves in their inherent intellectual powers. Even the so-long despised Australians—almost the lowest in the progress—yet show by their complex language, their elaborate social regulations, and often by an innate nobility of character, indications of a very similar nature to our own. On the other hand we find in the higher Pacific types men, who, though savages as regards material progress, are yet generally admitted to be—physically, intellectually and morally—our equals, if not our superiors.”

To improve this position of ours, it is incumbent on our part to work a beneficent evolution in the *moral* and intellectual spheres by seeking the aid of that religion which will promote morality, enhance virtue, inculcate good principles, re-enforce and train the conscience, elevate and sweeten the whole atmosphere of society.

From time out of mind, India has been famous for its religion; and it is true that the great prophets and wise seers who carried the beacon-light of civilization that sent its rays into the remotest corners of the

world, devoted their life-times in the pursuit of religious teachings—teachings which delight, and, at the same time, merit encomiums from many a Count Leo Tolstoi at the present day.

We being the proud inheritors of such a rich legacy, it is not without feelings of shame that we now behold our youths devouring with avidity the atheistic tendencies, and neglecting those wise teachings of our immortal ancestors.

Why, then, has religious India undergone such a mysterious change? The reason is not far to seek. It is neither the advent of Western literature or civilization, nor the inauguration of Social Reform movements, as some people suggest, nor even the time-spirit itself. But it is the deplorable absence of religious training in our schools and colleges. It is a gross misconception that the Social Reform movement is trying to hasten the downfall of our Hindu Religion. The whole fault lies in the folly of our educationists; they do not recognise the necessity of spiritual education. They do not impart it to our youths simultaneously with the Western literature of Liberty, Equality and Fraternity.

We have to thank the noble band of the Christian missionaries who try their level best to put the spiritual education in their schools and colleges on a sound basis which is sure to prevent any in their flock from being led astray. Is it not a prime duty on our part to organise

our places of instruction, and to feed the thirsty brains of our youths with ideas, mental and spiritual, with golden principles that will serve them as a load-star in their vast journey through the tempest-troubled sea of life?

Why not we follow the Westerners in this respect? Why shrink in this noble attempt? Why not an element of spirituality and sound morality pervade all through our school precincts? Why not our younger generation benefit by the blessings of our wise seers, prophets and teachers who have left the world wiser than they found it? Why deny this blessing to them? In them lies the future welfare of our Hindu Religion. Let them drink of this crystalline fountain, get morally healthy and happy.

I do not want you to follow the usual, oft-trodden, stereotyped way, but devise a novel scheme, a scheme that will suit the needs of our boys and girls, and will be in perfect keeping with the aspirations of the time-spirit. I do not want you to present our religion with its hideous husk, with its boisterous surface ruffled by the superstition of ages. Imbue them with its real essence and spirit, give them the rich sweet kernel inside, and the priceless gems of its unfathomed depths. Strip it of its hideousness, and try to keep its surface polished and attractive. Unravel to them the sphere of Vedanta; let them explore it, and come face to face with its noble principles and thrilling ideals.

Sankara's Advaitism and Monism may be recommended to them when they become so far mentally developed that they can understand and observe its teachings. This is the method in which we should proceed.

You! Anglophobists fear not that the sacred religion will thus become thoroughly Western, instead of possessing the grand mark of 'Pure Orient', and you, my Ultra-Orthodox do not brand it with the stigma of futility simply because I slightly modify the exterior of our popular Hindu Religion. Progress can be obtained not by stagnation, but by change, however slight and feeble it may be. Our Vedantism which underlies the popular Hindu

Thoughts.

"To estrange friends, to befriend enemies, to scoff at a spy, to suspect all associates, to despise the continued advice of the wise, and to become changed in disposition, are the fore-runners of one's own ruin."

"Judge not those who self restrain
As timid or unwise,
They are like the cautious crane
That watches for a prize
Letting small fish pass the sluice
As unworthy of its use."

"Many of us spend time wanting what we have not. If we could know that what we have is what we longed for we might be more content with what we have."

"The man that won't act for fear he will lose is the loser anyway."

Religion is amenable to reason, and is capable of withstanding the elastic stretch of science, as Swami Vivakananda rightly said: "The latest discoveries of Science seem like echoes of the high spiritual flights of Philosophy." It is not unwise for us to follow it, and to make our future generation uphold it, and observe it. Tolstoyism has become an accepted creed in the West. But, what is Tolstoyism? It is nothing but Vedantism, pure and simple. Cull out what is the best in the West and mix it with the best in the East. Mould the two together, deprive the monasteries, you will get a glorious edifice, an edifice that will withstand all the corroding changes of time.

He never had anything at stake except what he might have won."

"What I must do is all that concerns me, not what the people think."—*Emerson*.

It is easy, in the world, to live after the world's opinion; it is easy, in solitude, to live after your own, but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Ibid*.

Purity, strength, fearlessness and peace of mind—these are what religion gives. Religion is realization, is building up one's character. Belonging to any society or church cannot make any body's life happy.—*Paramananda*.

MAN AND DESTINY.

(D. S. PILLAI.)

It is not seldom that our ears are the recipients of such meaningless expressions as 'our misfortune,' 'our bad luck,' 'our lot,' 'our destiny' and infinite varieties of these. Several are the occurrences that have passed before our eyes wherein many persons, occupying the front ranks of civilization and culture, and holding, to boot, the university credentials of distinction and merit, have fallen into the blunder of thinking that all our success and failure can be traced to that mysterious personage called 'Luck.'

A sane mind, which penetrates into the *why* of all phenomena by taking a calm survey of them, finds that the expressions referred to are not only meaningless but they reveal something further. They are fully significant that superstition and ignorance enjoy such a long lease of life and existence in this universe, and their fortresses are so impregnable, that they defy sometimes even the most concentrated and forcible attacks of reason and wisdom.

'And why such a state of affairs? Is it not ridiculous that in the twentieth century when the study of science, literature and philosophy is in its full swing, there should be many taking shelter under 'luck' and 'fortune' for the solution of certain difficult problems in life?

It so happens in many cases that, when people are face to face with a complex question to solve, they

push on their arguments only to a certain extent, and when they find themselves at their wit's ends to proceed further, they want to introduce the word 'luck' with a view to unriddle their puzzles, and, what is worse, rest themselves supremely satisfied with the meanness of their results their brains have achieved. They deplorably lack the common sense to understand that their arguments should recognise no random projection of any unwarranted theory for the mere reason of a certain fact being inexplicable without it.

Again, is it amenable to reason to rest our faith in a theory purporting that success and failure attend men only as a matter of chance, pure and simple? Does it not tantamount to saying that the all-pervading intelligent force which preserves order and harmony in all its creations, wants proper dispensation of justice and allows matters to take no reasonable course? Is nature blind to earnest labour or is it in any mortal to play the dupe with it? No, certainly not. Using the language of Goldsmith we may say that "she is a mother kind alike to all and grants her bliss at labour's earnest call." So, let us stamp it firmly in our minds that there is no such thing as luck or fortune at the helm of our life's man-of-war and nothing as the "blind concourse of happy circumstances" that elevate and dignify a man.

Now let us take leave of the 'luck' or the 'fortune' theory, as we may term it, and acquaint ourselves with one immensely superior to it both in point of grandness and rational basis. This is no other than the *Karma* theory which forms, as it were, the very back-bone of Indian philosophy, and without which the whole edifice of Hindu religion will crumble down to powder and vanish into nothingness. Its doctrine is that it is only our actions that have all to do in shaping our life. MAX MULLER in his noble work entitled 'The Vedanta Philosophy' gives it a clear exposition and says, 'What we are is the result of what we did, and what we shall be will result from what we do.' This theory has both a retrospective and prospective significance. In the one case it tells us that our present state of being is the outcome of our past Karma (actions) and in the other, that our future will shape itself according to our present Karma. Again its principles show themselves to advantage, buckles itself with the Vedanta philosophy—one of the six schools of Indian philosophy.

A word about this school will not be out of place here. The Vedanta as expounded by Sankara is the only philosophy that has found acceptance in the scientific world to a large extent. For, it embraces the highest ideals and ultimate questions of the greatest scientists and the deepest philosophers, the

profoundest thinkers and the best metaphysicians of the world. This philosophy preaches that man is one with the Divine and that the real nature of him is infinite and perfect.

Now, turn we to Buddhism and examine its highest ideal. If we closely pursue the teachings of Buddha and read between the lines, we find that the same stage which the Vedanta expresses in the famous aphorism 'Tatvam asi' is that which was expressed by Buddha as attaining to 'Nirvana.'

Again, Christianity describes that state as 'becoming a perfect as the father in Heavens' and the very same idea was echoed by Mahomed the Prophet when he taught that the highest perfection is that of becoming one with the Truth

Hence we see that all the great religions of the world unanimously proclaim that man is divine, and everything that is strong, good and powerful in human nature is the expression of that divinity within him. So, let every man, whose aim is to achieve success either secular or spiritual, spurn at the idea of 'lot' and 'luck' as having any control over us here, and bear in mind that he is, as it were, the plenipotentiary as regards the mould of his life and that, through the agency of his own *Karma*, he is both the maker and master of his life and destiny.

A. B. C. OF AUTO-CULTURE.

(P. S. CHARYA.)

"Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign power."—*Tennyson*.

Self-reverence is one of the three main factors which, according to Tennyson, go to make up "sovereign power."

What is meant by self-reverence?

Self-reverence means absolute, unlimited faith in your ability—the utmost confidence in yourself.

If you have self-reverence, you believe that you are bound to succeed, that there is nothing impossible with you, that you know no failure, and that you never fear fear. You have no worry, excitement or irritation. You never fret, never grieve, never deplore. In fact you will never be troubled by violent mental emotion. Thus you obtain the perfect peace of mind.

Self-reverence gives you a perfectly well-balanced mind, and a positive attitude, towards which all that is good gravitates.

Self-reverence is exceedingly favourable to health, love, peace and plenty which are the inherent rights of every man and woman, and which go to solace and comfort our existence on earth.

Without self-reverence, there can be no success, no happiness in life.

This is the lesson of which "lives of great men all remind us," so that "we can make our lives sublime"

and full of power. This is the cue we can take—the clue we can obtain—from the world's shining lights, in order to do our best to better our condition and to succeed well in life.

You hear of eminent men like Gladstone, Lord Kitchener, Beer-bhom Tree or the Rev. Campbell. You hear of their successful and distinguished careers in the arena of Politics, in the Army, on the Stage and in the Church. If you possess self-reverence like these men, you can become a Gladstone, a Kitchener, a Tree or a Campbell, according to your individual fitness.

Thus you see that self-reverence is the first requisite towards attaining sovereign power.

All the highest spiritual flights of the Vedanta Philosophy, and also the various systems of mental philosophy in the West, enjoin self-reverence as the first rung of the spiritual ladder.

Self-reverence is the stepping stone to self-knowledge.

What does self-knowledge mean?

Self-knowledge means a knowledge of your inner self. You must understand your self. You must know the inner man—the real man within. This is self-knowledge.

This is the whole knowledge of the *self* in a nutshell. If you understand your self, you understand others better. If you know your self, you control your fate.

(To be continued.)

STUDENTS' DEPARTMENT.

[CONDUCTED BY K. T. RAMASAMI.]

LAST time I gave you the definition of the 'Sensitive Touch' in PSYCHOMETRY. I shall now proceed to treat at length the main uses of this 'Touch.'

The 'Sensitive Touch' is the medium of communication between a Psychometrist and his objects. I have told you that every object in nature leaves an impress or indelible photograph or likeness upon its surroundings. Such a picture, if it should exist at all, should possess a certain number of vibrations. It is a law of science that if a body vibrates, and when these vibrations reach a certain velocity, there are corresponding forms and colors produced in the ether. Every picture thus reflected in the great sensitive plate of ether, can be seen with our eyes if it is attuned properly to translate to your soul or the mind, or the 'I Am' consciousness within you in the glowing trills of light and color.

You should understand every change in your thought, form, temperature, &c., has its respective form and color and it is readily impressed in the nature's negative. If you can rightly understand the value of an X-ray machine, you cannot fail to grasp what I tell you here. The X-ray machine is specially tuned in such a way as to transform the intense rapidity of vibrations of bodies per second into a slow, easy

motion of a perceptible degree to our eyes. This temporary, attuned condition of slowness, enables us to look through or into solid substances, such as a wall, the human body, &c., proving these to be as transparent to this intense light as glass is to our ordinary light or normal vision.

You should know that apart from these reflected or impressed images in the ether, there are a thousand and one vibratory forces, with finer, more refined and more subtle vibrations acting on this great sensitive plate. They are real entities and are occupying the invisible realms above and about us, little dreamt of by your consciousness at present.

All these forces, colored, thought or will-forms, are of various nature, and a Psychometrist has sometimes something to do with these forces. It is the highest phase of this science. Hence a deeper study of the Thought, Spirit, or vibratory forces will greatly help you to understand readily what the nature of the infinite variety of such colored forms is; you have to study the occult chemistry of light, affinity and attraction of things, the circulation of the spiritual life forces in an atom in short the organic and the inorganic chemistry of the super-etheral planes of the cosmos.

It is only after understanding at least the main principles of the

above subjects, any one is safe to enter the realms of the higher phases of practical Psychometry. The fruit of such study will feed you with the juice of preparatory knowledge for investigation in this branch.

The higher phases have much to do with vibrations mostly of a higher ethereal nature, for instance, the influence of the forces of psychic realms or the seraphic spheres of 'light' within and around you.

To proceed for such investigation means that you should attune your body and mind so as to record and translate into your ordinary consciousness all the mysterious influences at work therein.

The body is your apparatus for experiment and it should be healthy and should possess wonderful physical activity and an equal distribution of 'Prana' or good healthy magnetism in all its centres. The mind is the X-ray of your bodily apparatus and it should be thoroughly trained to *relax* whenever necessary. Your X-ray is of great value to you. It is fit therefore you should proceed to attune your normal bodily apparatus to understand and translate to your normal consciousness whatever you experience therein.

Here you will be interested to hear that the late Dr. Buchanan, the discoverer of this branch, is said to have had a wonderful physical organism along with a highly tuned psychic mind and sensitive touch, so much so, that if by chance he

touched a piece of brass in the night when he could not see or know what he touched, he readily felt its influence through his touch and could recognise the offensive metallic taste. The story of his life further goes on to say that this made him think deep, and it led to the idea that others also like him could possess this wonderful power and that it is worthy of investigation by all. Accordingly he experimented with a number of sensitive subjects as follows:—

He enclosed in envelopes salt, sugar, mustard, pepper, acids, &c., and presented them to his subjects and they were requested to handle them as lightly as possible and to note after some time how each object influenced or made an impression upon their brain; and they correctly gave out the exact nature, or, at times, even the names of the substances themselves. All these and many more experiments were tried upon many in their normal states and the result was satisfactory. There was no room for transference of thought or employing Telepathy by the Doctor. This convinced him thoroughly of its merits. During his course of experiments with many he observed that persons who were able to readily understand the impressions had the following characteristics:—

Acute sensibility of the brain, mental culture and refinement, healthy constitution, and a general predominance of the moral and intellectual organs in the head.

Thus after hundreds of successful experiments and investigations he

gave out to the world at last that it can be used to delineate character of men and things of the universe as a help to the study of history and geography, as an agent to diagnose diseases and thus to be a help to the physicians, and lastly as the right key to unlock the hidden mysteries of matter, mind and soul.

So far you have been able to grasp the significance of this potent force in man in his daily life. It is a desirable thing, therefore, that you develop a sensitive touch, a fine organism and a proper relaxation of body and mind to psychometrise any article or thing you like.

The more often you proceed with your experiment the more you can become proficient and thorough to analyse, understand and describe in clear language all what you may experience with it.

You should be thoroughly relaxed, calm and still, and there should be sufficient room for the 'still small voice' within, or the intuitive power to speak out in an audible language all the history connected with the article experimented upon. Some experimenters actually see a panorama of moving scenes or pictures with their closed eyes. A deeper research will unfold newer phases and avenues of much greater value.

This is an era of knowledge, and, like other advancements in science, this branch also has much to share. It has much to reveal to the world, and humanity shall, I hope, enhance its merits. It has a useful mission of its own in daily life. Better move with it and grasp the treasures that await you.

LOVE, THE POWERFUL.

LYDIA J. MAUL.

ONE of the sweetest promises that have been given to humanity through the angel messengers is the promise that some time we will be thoroughly understood. In this we see a hidden treasure so rich with the God love and justice, which imbues within the soul a deep hope and trust in the infinite wisdom of God. It is so sad to see how little we are understood. If we could look within the human soul and there witness the great life struggle, we would see that we err; though oftentimes in human kindness, when we sit in judgment of

our fellow-beings. Thus do we see the necessity of more thoroughly understanding the great underlying principles of life.

We should first realize we are all one with the Infinite Spirit and that we are all brothers and sisters of one great family, and should be doing justice, extending love and charity unto one another, and if in this you abide surely the world must be made better and your own souls strengthened and purified with love, that love which is the key to a better understanding of your fellow-beings. Bring into

play, make more practical, the Golden Rule, and do unto others as you would like to be done by, and when this you can do, then will the Kingdom of God truly be within and mists will begin to clear away.

I care not what position in life be yours, of your environments or conditions, there is no one who cannot live to their highest and best for one hour, one day. Then will it become easier to do right, live right, for the remaining days of earth life. There is within each soul that spark of Divinity which is good, love, purity and strength, the essence of life from which you can cultivate true womanhood, true manhood, and attain the highest standard of spiritual and intellectual heights. Every one is capable of Divine unfoldment. No matter how far down in the depths of sin and degradation your brother or sister has fallen, he or she is still a child of God, and if you try and look within, to better understand, you will find that spark of Divinity that no power can or ever will eliminate, and with this as your foundation you can erect a magnificent edifice of purity and love, which will bring out the true good within and make the true man and woman. Then will you be aiding in the Divine plan of life.

Have you love of your fellow-beings? If so, it will inspire love. Do you entertain feelings of hatred and malice? If so, then through the law that like attracts like, will

you receive the same thoughts and feelings in return. Love is positive and exceeds in power all hatred; therefore, all evil can be eventually overcome with love. Love pure and unassuming is the keynote of the entire universe. If there is anyone who has wronged you, and if you cannot, alone, seek strength from the Father, and return this evil with good, and send only the best thoughts out on the vibratory waves; for if otherwise they will return unto you only more intensified. There is a great underlying principle of love which generates the whole world, both in the seen and unseen realms, and every thought actuated with pure love tends to elevate and uplift not only your own soul, but the entire world upon which it has its effects and results. If we would but love one another, overlook each other's imperfections and look for the good only. Just a little more kindness strewn along life's pathway, a little more comfort and sympathy, and the hand extended to uplift, would lighten the burden of many a weary, tired soul, trudging along life's journey. We don't want to wait until death to realize a heaven, but we need a little more heaven on earth. We need love as a brilliant star to dispel the darkness, to penetrate into the dark clouds and bring forth their silver lining. Love to scatter and roll away the mist, that we may know each other better and be better understood.—*The Sunflower.*

DISEASES OF THE DIGESTIVE ORGANS.

THE prevention of diseases of the digestive organs in many respects coincides with the prophylaxis of other diseases. A rational mode of life, in accordance with the rules of hygiene, is of greatest importance. To enjoy good health, work and rest must go harmoniously hand in hand. In the civilised world, where work is often of an intellectual nature, it is necessary to see that the body has sufficient exercise. An incorrect mode of life, with regard to eating and drinking, will often lead to harmful results. Many diseases of the stomach and intestines are caused by improper food, and it is therefore advisable to indicate briefly what should be done.

Meals should, whenever it is practicable, be taken punctually at regular hours. The time given to a meal should not be too short, and during the meal the body should be completely at rest, physically and mentally, and no thought given to business matters or other exciting subjects. Some pleasant light conversation is not only permissible, but is good. Food should be taken slowly, and well masticated; liquids, too, must be taken slowly and in moderation. A short interval between the courses is useful.

The number of meals and the kind of food at a meal may be left to the customs in vogue among the people. It appears to me, however, to be desirable to point out that a

healthy man should not confine himself to food which is very easy of digestion. On the contrary, one should purposely, from time to time, eat food which is less easy to digest. Every other organ of the body is strengthened by work, and in the same way the digestive system can only be improved and strengthened by giving it more work to do. People who endeavour always to avoid indigestible food will be more apt to get indigestion by eating it than those would who eat indiscriminately all that is put upon the table.

In health the amount of food taken is efficiently regulated by the feelings of hunger and satiety, but at a dinner party or other festive gathering the appetite may be so whetted by the dainties that an excessive quantity of food is taken, and one should remember on such occasions not to over-burden the stomach. It is advisable to eat only a little of each course, or to omit several courses altogether.

After meals it is well to rest for a short time—a quarter to half an hour. This is specially necessary after the chief meal, and many persons are accustomed to take a short nap after dinner. If the sleep is only a short one—not exceeding half an hour—there is no objection to it. But if the sleep is permitted to last one or two hours, it is decidedly bad both for digestion and health.—*The Liberator*

"SELF-RENUNCIATION." A CONTRADICTION IN TERMS.

LUCY E. ADAMS.

THERE is but One Self, broadly speaking. We are all parts of this self. There are groups within groups, "wheels within wheels," selves within selves, and all enclosed and constituting the one-self.

Therefore, there is no such thing as "Self-Renunciation," strictly speaking. The self cannot renounce the self; but when the part-self realises the right of the whole-self to service, to loving obedience it grants it willingly, whereas, before it had been forced to act in—more or less—harmony, with a law not understood, and quite likely misunderstood and condemned as evil.

We are sent out from the centre to gain knowledge of the self in all of its parts. To identify that which we are in the Great Body and then to consciously travel back over the same road we were forced to journey upon blindfolded by matter.

When the time comes for us to start upon this homeward journey we say we renounce. This does not mean that we give up a something that we desire to keep, and that we submit because we must. We become conscious of a higher law and begin to renounce willingly our lesser desires in order that the desires of the All be manifest. This is not pain, but pleasure, and this law holds good even to the point of crucifixion.

One who feels strength glories in the use of it. I used to feel sorry for a horse or a man or anything that was forced to use strength. But I had failed to take into account the joy that goes with the use of power and strength, whether it be strength of muscle, mind, or soul.

When the time is ripe, the horse or the man will be conscious of the purpose to which strength is put, and his joy will be multiplied; to be forced to use the powers we have is joy too, and some day we are to be able to look back over all the travelled roads and see how each step was a joy-giving experience to the self which we are from the beginning to the end of Time.

We never renounce anything. We get all there is for us out of food, experience, anything and everything, and then let it pass on for the further uses of others. We do not renounce until we have extracted from each and every thing that which life holds for us. All that we can, by the chemistry of the body, the chemistry of the mind, and the chemistry of the soul, transmute into higher powers is for us. We appropriate this—the rest is rejected—renounced.

The Universe is made for travelling souls. We are journeyers along the grand highway. Only after a long time after we have stumbled on for ages, our feet cut by the

rocks, our flesh torn upon the thorns which grow in the by-paths, we come out at last upon the "Open Road," and we see the clear way. From thenceforth we refuse to go into the brambles, the bog and fen do not look alluring, because we can see better out in the open, and

we like the "open" better. We begin to see that we are going somewhere, and no matter how long, how interminable the road stretches out before us, we go joyfully, eagerly.

Self-Renunciation? No. Just joy.—*The Swastika.*

BED EXERCISES FOR SLEEPLESSNESS.

W. R. C. LATSON, M.D.

AMONG the most distressing of all maladies is insomnia, or sleeplessness. Sleeplessness means lack of rest—lack of rest not only for the muscles and for the vital organs, but for the mind. When one has passed a sleepless night and arises tired, irritable and unrefreshed, his or her condition is the result, not only of loss of sleep, but of worry about the loss of sleep.

Now in any "ill that flesh is heir to" we must ascertain the cause before we can find the cure. And this is entirely true with regard to insomnia. Sometimes the cause of insomnia is the irritating and painful effect of a stomach full of fermenting food; sometimes it is the result of anxiety or worry; sometimes it is caused merely by tension of the muscles.

Now, when the sleeplessness is caused by the pain of rotting food in the stomach, the bed exercises which I give below will not help much, if any. But the exercises will relax the muscles, equalise the circulation and calm the mind—that I know. And, therefore, these

exercises are helpful to a large proportion of those suffering from insomnia.

Now, just a word of warning. Don't do these exercises too severely; don't try too hard to get them right. As a matter of fact, you can't do them wrong except by putting too much force into them; and that would do more harm than good—would stiffen your muscles and excite your mind, and so make you more wakeful than before.

A good movement to begin with is the following:—

Lying flat on the back, raise the arms and extend them on a level with the body, straight out beyond the head. Now simply take a full breath and stretch, easily and comfortably, as though trying to make the entire body longer. After a few moments of gentle stretching let the breath out and relax the muscles. This may be done three or four times.

Another is the following:—

Lying on the back, legs together and arms at the side, simply stretch out first one leg and then the other.

Each leg should be extended from eight to twelve times.

Still another good movement is this:—

Draw up the legs until the feet are close to the body, at the same time pressing the elbows against the mattress. Now, resting the weight upon the shoulders and the feet, lift the hips a few inches from the bed and then gently allow them to sink back upon the bed. Repeat three or four times.

Then try this movement:—

Lying on the back, raise both arms easily and slowly, at the same time inhaling the breath. Then, without holding, lower the arms to the sides while slowly exhaling the breath.

From five to ten minutes devoted to these simple movements will, in a large majority of cases, so influence mind and body as to put insomnia to flight and capture the coy god of sleep.—*Health-Culture.*

WHAT MEANS NEW THOUGHT?

BY DAN SANDS.

WHEN persons ask you, what means new thought, say: "It is a term which is acceptable to Christian and heathen, pagan and priest, black man and white, rich and poor, of whatever creed, race or faith. It represents a body of people who believe that the source of everything is good, that everything works for good, and that the ultimate aim of everything is good. It recognizes the freedom of the individual in his modes and methods of working out his salvation."

For your own information you should know: New thought goes back to "In the beginning was the word." Back of the word was thought. The revolution in men's souls which is now going on means new thought, or that the original thought is working a-new. Note the A for A is 1 or God or good.

New thought is composed of 10 letters, the figure 1 representing God, Good or Man. The figure or sign O represents Woman or the Soul. Therefore, 10, new thought, 10 (look this name up) represents a union of God, Good, Man and Woman.

Pause a moment and then continue:—

New has three letters and is therefore 3. The third letter of the alphabet is C or Christ. Thought has 7 letters and the seventh letter of the alphabet is G. I will omit what this great G. stands for—you must find its meaning. We now have new thought making a combination of Christ and G.

Please pause a moment and listen:

The tenth letter of the alphabet is J or Jesus.

New thought then is Christ Jesus.—*The Nautilus.*

BOOKS AND PERIODICALS.

A Brainy Diet for the Healthy.—(Published by L. N Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.). The talented Miss Sophia Leppel, author of the 'Vitalism Series' has now brought out an excellent treatise 'A Brainy Diet for the Healthy.' It is a store of useful information on the 'Dietetic system' and must appeal strongly to all interested in the physical regeneration. Her philosophy of diet is a mixed one of vegetable and flesh. Miss Leppel has been quite profuse in her criticism of the rice eating Asiatics. It is rather a matter for serious consideration. It seems she is of the idea that rice is not conducive to the development of the brain. The Aryan race of India is a rice eating one. I do not know how she could reconcile the already established fact that it is India which gave the world civilisation, artistic skill, &c., apart from the fact that it is the place wherefrom the Vedanta Philosophy originated. Even the greatest scientists on whom the western world gloats ever so much do stumble in grasping the highest truths of this sublime system. On the whole I congratulate Miss Leppel on her excellent work.

The Vedic Magazine.—(Lahore,) An organ of the 'Arya Samaj.' The

first number of the second volume has a beautiful series of 'The Unpublished Correspondence' of Rishi Dayananda. Pandit Vansi Dhar Sharma, M.A., L.L.B., contributes a criticism of Prof: Max Muller's views on the religion of the Vedas. The arguments and reasons put forth by the learned writer are most convincing and deserve the serious notice of all interested in the religion of India and its Sanskrit literature. I should like every one of my readers to go in for this unique publication.

Health - Culture.—(New York., W.R.C. Latson M.D., Editor.) It is a monthly devoted to practical Hygiene. Mr. Latson, a doctor of great experience in 'Pan-therapy,' and the founder of a new system of treating successfully all ills the flesh is heir to, suggests very valuable methods through his journal for the physical and mental well being of the world at large.

Gnanodaya.—(A monthly publication. The Official organ of the 'Bhaktimarga Sabha', Bangalore, City.) The Magazine has for its motto: 'Sathyameva Jayathi, Nan-rutham,' and claims to disseminate spirital learning and knowledge, and, I believe, it is up to the mark.

The Rooseveltarian Blue Stocking.—(Rockport, Ind., U.S.A.) This is a tiny bi-monthly magazine in colors and stands for health, philosophy and rational logic.

Thoughts.

"We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue

or vice emit a breath every moment."—Emerson.

The man must be so much that he must make all circumstances indifferent.—Ibid.

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Silence.

WHAT is Silence? Silence is— to keep quiet. It is a great thing to keep silence. It can be called one of the greatest accomplishments that man can attain. It is not only for the development of the soul or any unfoldment of the self that it is useful, but it is also beneficial for both work and rest. It is only when you keep silence that the brain works much more accurately and the action of the heart is more steady; a physical rest ensues as all the members of the body are quite relaxed and are in a state of receptivity.

A man who can relax his muscles will get more rest in an hour than one who cannot relax gets in one full day.

When one is silent, a beautiful stillness prevails, and it is then you come into consciousness more entirely. What is it? It is nothing but the understanding of your

relation with God. How to make this practical?

It is as easy as anything. When you read this you feel an upliftment; you realise yourself to a greater extent; you have a truer consciousness of infinite things. Every step of this advancing realization induces stronger consciousness of Power. What more practical than this do you want?

There is no limit to Truth. There is no limit to your Power. There is nothing impossible for you in this universe. You must first realise this fact. If you wish to attain Power, you must be full of desire and attention.

What is desire and attention? It is nothing but concentration, pure and simple. It is only when you open the avenues of your soul to the influence of the Spirit you can have liberty—liberty from bondage. In short know your Self.



MY INITIATION.

(BY AN ESTEEMED CORRESPONDENT.)

(Written for "The Kalpaka.")

Not far from my place within a distance of ten *krosas* (twenty miles) there lives a *Vaideek* Brahmin of forty years. He is neither very learned nor intelligent; but he is one who is very regular with his daily practices as established by Brahminical codes.

In his thirtieth year, *i.e.*, some ten years back, he had an occasion to go to a neighbouring village to witness a certain festival in a temple which has since become very famous. On his way back home, about 1 or 2 A. M., he was the only traveller on the road which was quite dense with foliage and deep with ruts.

The solitary traveller being a *Brahmachari* (unmarried man) his ideas naturally flew to the contemplation of the beauties of the fair sex and specially to one whom he saw in the festival. Thus brooding, he leisurely walked the way, easy and short, which would otherwise have been long and weary.

Suddenly there was a flash of light; after a few minutes a veiled lady of uncommon beauty chanced to walk ahead of him. Though these two were the only travellers in the deserted road, and though the Brahmin was struck with the gorgeous beauty of the lady, he dared not talk to her or even think anything immoral.

But he was amazed to see so beautiful a lady, who was evidently a high-born damsel, to walk lonely, and that too at the dead of night in an almost deserted road. He was at a loss to put two and two together and conjecture rightly who the person could be. He was so much ingrained in admiring her beauty and had not the leisure to think of her identity.

Thus both of them walked a few paces without talking to each other. Suddenly the veiled beauty turned and looked at her follower. The grace of her form struck the man dumb. He could neither walk nor talk. He stood still. The lady finding his embarrassed position approached him, and the following conversation ensued:—

Lady—Oh, Brahmin, who are you to walk at the dead of night on a deserted road when the denizens of a separate realm find this to be the only time to wander and walk around?

Brahmin—Ah! Lady, thank you for your kind question. Am I to presume that you are one of those of the other realm?

Lady—My dear man, do you know to what world I belong? You seem to talk as if you are aware of all the other realms above.

Brahmin—Your question instils a fear in me; still I have nothing

to fear from anybody either of this earth or of the realms above.

Lady—Oh! How certain you are! But you possess charms guarding you against all spirits.

Brahmin—No, lady. I have neither charms, nor am I versed in the queer mantras (Tantrik Philosophy) which enables men to keep you, if you are a spirit, at arm's length; but I have a certain thing which you, if spirit, dare not even look at.

Lady—Well said, my man. You are over-confident of your belonging. It will not stand you in good stead against me.

Brahmin—You do not know what I have. My Holy Thread will serve you well, nay, thousands like you.

Lady—True; if you had kept true to your rituals as established by codes of yore.

Brahmin—Yea! My *Gayatri* alone would do to drive you away. May I mutter it now, or do you go on your own accord?

Lady—Haste, haste, no haste my friend. I am not such a booby to be frightened at your threats. You do neither know the meaning of the mantra you refer to, nor you perform it as you ought to do. A mere repetition of certain syllables would instil no power in anybody.

Brahmin—Do you refuse to leave me then? I will try what even a common repetition of certain

syllables could do. Am I not now, Beware!

Lady—I adhere to your threats. I do not intend to turn you, but to do you a service.

Brahmin—Ah! The matter is different. Come, now, quick to the point. What benefit am I to expect at your hands?

Lady—I have turned the man; he will sing to my note; this is the time for me (*aside*). Ah! my friend, how is it you remain unmarried when men of your caste marry at 12 and 13.

Brahmin—My benefactor! I am poor and have not the wherewithal to perform such a ceremony. No body would give me a girl to wed. I have ostensibly no material wealth to support a wife.

Lady—Here you are weak. This is my theme (*aside*). Well, my friend, how would you like a girl of my beauty to wife.

The poor Brahmin when touched upon the matrimonial question, his softest point, threw to the winds his caution and was overjoyed in having a wife. He was ready to do anything. In fact he awaited to be bid. Finding the poor fellow at his wit's end, the spirit approached him a little closer and touched his arm. The touch produced a thrilling sensation throughout his body. He forgot everything when the spirit's hand came in contact with his. The man was a mere automaton.

The spirit or rather, *Moghini*, as it is called in these parts, gained

its object. These are a class of spirits which always try to catch hold of young and beautiful men to satisfy their brutal lust. In course of time, all the vitality of the man becomes exhausted and it is only at his death-bed that these take leave of their victim unless they are made to leave the man by competent Tantriks who are aware of the ways to drive out such evil spirits. These belong to the class of earth-bound spirits; all these are addicted to mischief unless ruled over.

Now to the thread of our narrative: After a short while the man gained his senses, and his lady-love, the *Moghini* took leave of him with a promise to meet on the next day. The man having given to the brute in him, to rule over, met the *Moghini* every day continuously for some months and thus wasted his vitality. After a few months he became aware of his drooping spirits and determined to have nothing to do with it any more. He shut himself up safely in a room and asked some of his people to have the door of his room safely locked.

In spite of every precaution the man found himself precisely at 2 A. M., in the very road he first met the *Moghini*, chatting with it. Thus every endeavor of his to keep aloof proved futile. People became aware of these. Guards were placed over him and to the utter amazement of the guards, the poor man with the cot he was lying on was raised from the floor and

carried through the air with the help of no visible hand. The walls and the doors were no barrier and in fact it was a superhuman work. No obstruction was there and the guards were not able to see either the man or the cot when passed out of the room.

As usual the poor man returned in the early morning to his house; before his return the cot also was in the house. Every effort of his people to thwart this proved fruitless. All were astounded at these happenings and finally had recourse to a Sanyasin who happened to visit that village. The Sanyasin was one of rare merits who would neither speak nor eat nor drink, at least as far as we could watch. We were all forced to believe in him by his subsequent acts.

When the case of the poor man was placed before him, he asked me to go with him on a night to the *Rudra Bhumi* (cremation ground); whither accordingly we both went. The Sanyasin bathed in the adjoining river, entered into the ground; took a position near a burning dead-body which had been evidently placed there a few hours before. The mute Sanyasin began to mutter now, certain mystic syllables and lo! a veiled lady appeared before us. I was simply amazed to see her beauty and her form was so graceful as to tempt even the Sanyasin himself. No man of flesh and blood could stand such a beauty.

The Sanyasin poured some water in his palm from the jug he carried

with him and threw it in the face of the lady. All at once the form disappeared. The sage rose and asked me to go home with him. Evidently the poor Brahmin on that night had no visitation. From that day forward the man has been freed from the deadly visitations and he is to-day hale and hearty. On that day I turned into a disciple of the Holy Sage and received initiation at his hands.—OM.

THE PROBLEM OF HINDU PHILOSOPHY.

(Written for "*The Kalpaka*.")

WHAT is Philosophy? Philosophy may be defined as a rational attempt to think out a connected and consistent view of the origin and destination of the Universe and to explain the fundamental and ultimate meaning of things that environ man in the world. Every system of philosophy is a memorial of this effort made by man. It has been described as 'the science which sits enthroned on the very summit of human knowledge.' It represents an essential factor of human civilisation. Every civilised nation on earth has an inheritance of philosophic thought which it would cherish as a sacred possession and a title to immortal glory.

The mystery which envelopes the origin and end of the universe has in all ages aroused the wondering curiosity of man. What am I? Whence am I? And whither do I tend? These questions force themselves upon us; when we look for a solution beneath the surface of human life and its ever-unfolding history, the laws and myths which once afforded satisfaction to the unreflective youth pass away with the spirit of investigation.

The foremost among nations that developed philosophic systems of marvelous subtlety are the Hindus and the Greeks. The Greek Philosophy is the fountain-head of all subsequent European Philosophy. It has permeated the speculations of Kant, Hegel and other leaders of modern thought. Western Philosophy being dominated by purely theoretical considerations arising out of a passion of unification and systematisation affords wonderful insight into the workings of nature but lacks the power for guidance in our journey through this valley of the shadow of death.

The greatness and glory of Hindu Philosophy consists in the fact that it aims not merely at insight but conduct guided by insight or at the wise conduct of life with a view to spiritual progress. From the very first, the Hindu Philosophy has seen clearly what man's existence, hopes and destiny are. Its dominant note has always been emancipation and not merely an intellectual understanding of the universe. It is wrong to suppose that the Hindu Philosophies are dogmatic systems about an ultimate reality beyond our experience. On the other hand

they are intensely practical. They aim at the deliverance from the pains of mundane existence.

While seeking to unfold the mystery of the universe from every point of view, each school of Hindu Philosophy is yet dominated by one and the same motive, namely, liberation from birth and death, deliverance from the bonds of individual and separate existence. They all march towards the same goal that is to rescue man from the miseries with which he is overwhelmed in this world. They point to him the path by which he can get over the pain and sufferings which seem to be incidental to embodied existence.

According to the Indian conception philosophy is the science which points out the way to the utter annihilation of the germs of *Dukkha* (sorrow) and to the attainment of *Mukti* (emancipation). The following is the summary of the doctrine of the Vedanta by Deussen and applies alike to all systems of Indian Philosophy. 'All life, in quantity as well as quality, is the precisely meted, absolutely appropriate expiation of the deeds of the previous existence. This expiation is accomplished by *Chokritvam* and *Kartritvam* (enjoying and acting) where the latter again is converted into worlds which must be expiated afresh in a subsequent existence, so that the clock-work of atonement in running down always winds itself up again; and this unto all eternity—unless uni-

versal knowledge appears, which does not rest on merit but breaks into life without connection with it, to dissolve it in its fundamental elements, to burn up the seeds of works, and thus to make impossible for all future time a continuance of transmigration.'

Every system of Hindu Philosophy has for its foundation, the conviction that individual existence is a journey full of torments from death to death. The soul is tossed about, as result of its errors, ignorance and sins, from life to life in the great ocean of transmigration. Desire is the motive power that makes for the eternal continuance of life and this desire has its roots in ignorance or the non-discrimination of the true nature and value of things. The law which fetters human beings to existence in this world can be broken and that salvation from *samsara* or the cycle of life and death can be obtained by spiritual knowledge of the eternal verities. These great ideas form the woof and warp of Indian Thought.

While agreeing on these basic conceptions, the different schools of Hindu Philosophy differ as to the ways and methods they severally employ to reach the goal. These schools fall into three groups characterized by their fundamental view of the universe. First, we have the schools founded on the atomic theory known as the *Nyāya* of Gotama and *Vaishshika* of Kanada. Secondly, we have the schools founded on

the duality of manifested universe and the co-eternity of matter and soul, known as the *Sankhya* of Kapila and the *Yoga* of Patanjali. And lastly, we have the two great *Mimamsa* schools, the *Purva Mimamsa* and *Uttara Mimamsa*, devoted to the interpretation of the sacred texts of the *Veda*.

Gotama declares that "as eternal bliss, in the form of complete and ultimate cessation of pain, is possible only after a knowledge of the truth," this ought to be investigated by the sixteen *Padarthas* or categories. "Misery, birth, activity, fault, false notions; on the removal of these by turns (beginning from the last) there is the removal of that which precedes it; then ensues final emancipation."

Vatsyasyana, the great *Nāīyayika* commentator, thus elucidates the meaning of the foregoing statement: "From false notion proceeds partiality and prejudice; intoxication, pride, avarice. Acting with a body, a person commits injury, theft and unlawful sensualities, becomes false, harsh and slanderous. This vicious activity produces demerit. But to do acts of charity, benevolence, and service with the body; to be truthful, useful, agreeable in speech, or given to the repetition of the *Vedas*; to be kind, disinterested and reverential—these produce merit. Hence merit and benefit are fostered by activity. This activity is the cause of vile as well as honourable births. Attendant on birth is pain. That comprises the feeling of distress, trouble, disease and sorrow. What

intelligent person will not desire emancipation from all pain? For it is said, food mixed with honey and poison is to be rejected. Pleasure joined with pain is to be avoided." The philosophy of Gotama believes in the existence of a supreme Creator and holds that the soul of man is to work its way to eternal bliss through the favour of this Creator.

Kanada, the author of the *Vaisheshika* system, formulates the aim of his system in the following aphorism: "To escape from pain, which escape is possible only after proper reflection proceeding from inference, which again is dependant on Induction for the purpose of carrying on which the six *padarthas* must be known." The conceptions may be summarised, in the words of Mr. Gough as follows:—"The transition of souls from eternity through new embodiments and new spheres of being; therein reaping in pleasures and pains the fruits of merits and demerits ever reproduced as seed by plant and plant by seed, the atomic aggregates which make the object-world eternally disintegrated and reintegrated by the efficacy of works with or without—for it is questioned—the intervention of a Creator Spirit. Thus in bondage to sensuous experience, painful at the best, the soul must await its release until, the understanding, purified by good works, it attains to the knowledge of the modes of being. This knowledge disengages the soul from its appetent and active functions, and merges it in the absolute."

Let us now consider the two schools based on the essential duality of the manifested Universe and the co-eternity of spirit and matter never disjoined and ever interworking. The Sankaya system of Kapila postulates that the world develops according to certain laws out of primordial matter, which first produces these subtle elements of which the internal organs of all creatures are formed and after that brings forth gross matter; and this continual cycle of evolution and dissolution has neither beginning nor end. Prikriti is a self-acting principle. But it is unintelligent and therefore requires the co-operation of Purusha who is an intelligent centre of consciousness for the harmonious development of the Universe. Kapila starts with the conviction that the world is full of miseries. The soul becomes free from all contact with matter by a knowledge of the absolute distinction between itself and the matter.

In Kapila's system the existence of the Creator or ruler of the universe is questioned. Patanjali, the founder of the Yoga system was not satisfied with the atheism of Sankaya and introduced into his system the idea of God; through whose grace alone was right knowledge and eternal bliss possible to

Purusha. He held that Purusha ever immersed in Prikriti can never find his way out of the bondage of matter but through the guidance of a higher Intelligence, self-existent and self-manifest. He maintained that life was an evil, but sought deliverance not in the investigation of the Universe but in the suppression of the modifications of the thinking principle (mind). Yoga consists in the suppression of the mind leading to the absolute abidance of Purusha in his real nature.

The nature and most profound development of Hindu Philosophic thought is the Vedanta. It is opposed to the dualism of other systems and preaches a spiritual monism of the most elevated and sublime character. Its fundamental doctrine is that the Universe is the manifestation of the Eternally-One and that Atman, the innermost self, the soul of the individual, is one with the Eternal, Infinite power which is the ground of all existence. The main tenets of the Vedanta have been accepted by almost all the great thinkers of India as affording the most rational and soul-satisfying solution of the problems that lie at the root of all philosophical systems of India.

R. S. SWARNEVELU.

Thoughts.

"Every tall and branching tree
Only can in season bear;
Constant though our efforts be
For success's hard-won share,
We shall be of fruit denied
If we watch not time and tide."

A WATERFALL.

Behold Courtallam's* lofty tops,
Her lovely landscapes, golden crops,
Her 'jestic falls and babbling brooks,
With all her August youthful looks,
Beckon the rich and poor alike.

Her hills and plains are verdure green,
Her streets with people studded seen.
And music sweet her halls e'er fills;
Mark! Nature round in glowing trills
Of different hues of light and shade!

Under the noon-day summer sky,
Ah! how pleasant those moments fly,
Amidst those neighbouring water-falls,
With their tow'ring leafy walls,
There mark! the crystal waters dance.

Where sparkling columns from on high
Their cool and healthy splash supply
Stood we bathed on those massy steps;
More joy and peace filled all heart depths;
And myself lay centered on That.

My eyes fastened,
My nerves loosened,
My frame went cold.
My mind controlled,
The All-Wise Sp'rit.
Within doth sit,
And shone its light

Within me bright.

Written for "The Kalpaka."

K. T. RAMASAMI.

* A sanatorium and a summer resort in Tinnevely District, S. India.

THE SECRET OF HAPPINESS.

(Written for "The Kalpaka.")

HAPPINESS is often mistaken by the average mind for some pleasurable excitement or elation. If we enjoy a period of high spirits, a state of high enjoyment, and heavenly bliss, it is not a little certain that this period of elation has its corresponding period of sorrow, a period of depression and low spirits. Such happiness cannot, therefore, be permanent, and it is well for the man in search of happiness to strike the golden mean of harmony.

Now, harmony is a habit of right thing. Even grim-visaged death itself is but a blessing if we look upon it as one of nature's processes, as a stepping stone to a second world, as the golden key which unlocks the door to a fuller realization of a complete celestial happiness.

But, how can we gain this harmony or happiness?

Right thinking cultivates inward harmony; and "harmony within," as Lilian Whiting has it, "works outward." 'Out of the heart are the issues of life.' One has only to keep love and faith and sweetness in his heart towards all, and circumstances will take care of themselves.

'Maintain a holy simplicity of mind, and do not smother yourself with a host of cares or longings under any pretext.'

Cultivate the pleasures of mind. For, as the greatest Philosopher

Schopenhauer once said: "There are no pleasures like those of the mind." The world-famous poet Milton in his immortal Epic, *Paradise Lost*, has:

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of
Heaven."

Train your mind and enjoy all its pleasures.

Chase away all things that cloud your imagination. Drive all evil tendencies. Always try to keep good thoughts. It is thought that is your life-force. As we think, so we are. Every mighty invention, every grand discovery, every great feat, every crowning success, and, in short, everything from 'Olympus to the pebble,' from the 'Archangel to the worm,' is the result of a gigantic thought. Take the real gems, exploring the realm of Thought, a realm whose resources are unexhausted and inexhaustible. Estimate the real value of thought and try to improve your happiness. Always entertain the mood of tranquil beauty, of unruffled and calm mind. 'Who retains sweet thoughts moves evermore in a garden of roses.'

Avoid anxiety, shun fear and remove worry. All anxiety is of no use; it enhances your trouble, and in no way soothes our distressed condition. Oh! how many happy days we would have experienced, if we have killed this ever-distressing viper. Let us not

fear. A great many things which we often dread never materialise.

Be contented, knowing contentment is true riches.

Be not selfish. True happiness lies in self-denial. Unselfishness is a divine trait, and is a concomitant of perfect harmony or happiness. Acquire a stern self-mastery.

Bask in the sunshine of virtue. Assume a friendly attitude to the several phases of Nature. Kindly obey her. Keep your motives pure and good. Welcome life as you find it. Have trust in Providence.

As we slowly realise that we make our own fate by the use of our own free will, we shall seek to become happy, knowing 'that which they call Heaven lies not beyond the grave; it is already here, diffused around our nature, and its light arises in every pure heart.'

Thus, it is only by learning to drink deep of these things that we come to bathe ourselves in the crystal waters of infinite happiness,

and as we fill our mind with noble thoughts and pure virtue, living amidst the beauties of inward harmony, sight will be given to us of "a world at peace, adorned with every form of art, with music's myriad voice thrilled, while lips are rich with words of love and truth, a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; where work and worth go hand in hand; where the poor girl trying to win bread with the needle—the needle that has been called 'the asp for the breast of the poor'—is not driven to desperate choice of crime or death, suicide or shame; a world without the beggar's out-stretched palm, the miser's heartless stony stare, the piteous wail of want, the livid lips of lies, the eyes of scorn; a world where life lengthens, joy deepens, love canopies the earth, and over all, in the great dome shines the eternal star of human shape."

T. S. V.

Thoughts.

'Whoever may be pleased to worship with faith whatever forms of mine, I manage to bestow on him the unflinching faith in that particular form.—*Bhagavad Gita*.

"The boy that puts forth an expression of 'intelligence' at his very start in life, need not necessarily be so, either in the heat of the race or after. Life oftentimes proves

deceptive in these cases. Hope is vain. At last the on-lookers regret much of the utter failure of their hasty words."

A man of spiritual knowledge will attain the highest state of existence. The supreme spirit is the embodiment of Truth, Knowledge and Eternity.—*Thaitrya Upanishad*.

EDUCATION.

[BY ALBA SATTERTHWAITE.]

"By education most have been misled;
So they believe because they were so bred;
The Priest continues what the Munroe began,
And the child imposes on the man."—*Dryden*.

SO long as the festering slime of graft and corruption continues to float uncontrolled on the surface of the social pool, so long as we must blot and bar our doors and windows, so long as woman is not safe at night upon the streets, so long as the criminal ranks swell progressively year by year, so long as the churches are permitted to garner riches through ownership of disease-breeding tenements and to dodge paying taxes on huge reality holdings, so long as men and women existing in squalor and toiling for a sweatshop wage persist in perpetuating their class, so long as the few simple rules necessary to the prevention of undesirable progeny remain unknown, just so long must our educational methods be pronounced inefficient.

The smug optimist pooh-poohs and asserts that education was never so universal, and therefore the future is assured. But education that doesn't enlighten is worse than no education, and if it be maintained that ours is the kind that enlightens, then why such lack of public spirit? Why so much ignorance, so much stupidity, so much prejudice? True education consists of something more than the ability to read and write good

English and respect wise saws in a dead language. True education shows men how to reason from cause to effect; it teaches them that to plan the future they must know the past; it teaches them *how* to think rather than what to think; more, it teaches them how to *live*.

Many men may be found courageous enough to attack the abuses of capital or of labor; a few there are who dare wage war with superstition, but how few dare hold the mirror up to the people and show them as they really are—steeped to the armpits in ignorance and stupidity! The average man not only does not know how to think, but he does not know how to breathe, to sleep, to act, to drink. Of ventilation he knows practically nothing. Go out early some morning in any city when the weather is cool and see how many bedroom windows you find open. Or sit down and figure on the number of doctors and their annual profits; on the amount of patent medicines sold and consumed in the course of a year; on the vast number of priests, quacks and charlatans coining profits from ignorance.

What progress toward the light mankind has made has been effected by a small number of superior

minds, and the people as a mass have done little more than profit by the advance. They do not like to see the horizon of thought extended; the greatest thinkers, discoverers, and inventors have often been their victims. It is wholly erroneous to imagine that they love knowledge or seek it. It is their bellies, not their minds that they seek to fill. The person who attempts to enlighten them by pen or by word of mouth is guilty of a presumptuous offence.

"Every reform was once a private opinion," says Emerson. "To believe your own thought, to believe what is true for you in your private heart is true for all men—that is genius." But millions of ignoramuses have so little intellectual courage that they dare not reason about things which their priests bid them believe.

A life-long search for truth, a careful observation of people and events and a wide experience in different walks of life lead the writer—reluctantly, be it understood—to the belief that 80 per cent. of the people of the United States are physically, or mentally diseased—physically, because of their ignorance of the simplest laws of health and sanitation; mentally, because of their unquestioning acceptance of opinions and beliefs that are made for them.

Darwin and others have proved that the social species and the

zoological species are differentiated in the same way—through environment. Social life is the life of an individual magnified. Education is the grand life principle for nations, the only means of diminishing the sum of evil and increasing the sum of good.

Man is born neither good nor bad; he is endowed with instincts and capabilities. Environment is the mould in which he is cast, and society is the mould-maker. Let us strive, then, to perfect society in the one and only way that is feasible, by improving our systems of education. Let our educators formulate from the experience of the ages a science of right living, an obviously truthful system—self-evident like mathematics, analytical like chemistry, reliable like geology. Let them do this that the youth of our land may not have to waste so many years in unlearning the impractical and false doctrines that are a part of their early education. Teach them that every phenomenon succeeds a cause and precedes an effect; that physical and mental organs were evolved for use; that non-use means atrophy, excess disease; that they are to be punished not for their sins, but by them; that ignorance carries its own punishment; that the only remedy for superstition is knowledge; that Tradition is the only enemy, Experience is the only guide, Reason the only savior.—*The Blue Devil*.

HATRED DESTROYS THE HATER.

HOW little we realise when we hurl thunderbolts of hatred towards another that these terrible thought shafts always come back and wound the sender ; that all the hateful, bitter thoughts intended for another are great javelins hurled at ourselves !

How many people go through life lacerated and bleeding from these thrusts which were intended for others !

Think of what people who refuse to speak to another, because of some fancied grievance or wrong, are really doing to themselves ! How this venom intended for another poisons their own minds and cripples their efficiency.

A kindly feeling, a feeling of good will towards another, is our best protection against bitter hatred or injurious thoughts of any kind. Nothing can penetrate the love shield, the good will shield. We are unharmed behind that.

It does not matter what feelings of revenge and jealousy a person may have towards us, if we hold the love thought, the charitable thought towards him ; his javelins of hate will glance from us, fly back and wound only himself.

How easily, beautifully, and sweetly some people go through life, with very little to jar them or to disturb their equanimity. They have no discord in their lives because their natures are harmonious. They seem to love everybody, and everybody loves them. They have no enemies ; hence little suffering or trouble.

Others, with ugly, crabbed, cross-brained dispositions, are always in hot water. They are always misunderstood. People are constantly hurting them. They generate discord because they are discordant themselves.

O. S. MARDEN.

MEASURE OF MIND.

MEASURE your mind's height by the shade it casts.--Robert Browning.

As the mind is open and deep it is broad and high, and is the greatest instrument man has for force and power to do.

An open mind is a quiet, calm and serene mind, and is thus receptive to all the unseen powers and

forces in the universe which make for peace, harmony and melody.

Our greatest glory is in having an open, clean, pure mind ; we are then *en rapport* with the mighty Angels and the Angel World—we live in two blessed worlds at once.

Man ennobles himself to the extent that he keeps his mind open to the light of truth, and the shadows of an open mind are always cooling

and soothing to himself and all who come into his presence.

"He most of all doth bathe in bliss, that hath a quiet mind."

An open, deep, broad and high mind is always filled with a full measure of joy and bliss.—*The New York Magazine of Mysteries.*

HOW TO TALK WITH THE DEAD.

THE word 'Spiritualist' does not correctly describe those who believe in uninterrupted existence. GERALD MASSEY considered 'Naturalist' a more fitting term, there being nothing supernatural in intercourse between this world and the next, the inhabitants of which are human beings in every respect similar to ourselves, and in most cases having their spiritual faculties bound up in a material such as our own bodies are composed of, only less dense. Perhaps what would interest our readers most would be simple instructions as how best to communicate with those who are really anxious to approach us. Of course a medium is required, and the fact that no one knows what constitutes such a person is no drawback. We only know that medium is the vessel in which the power drawn from each sitter by our unseen friends is blended, rendered tangible, and in this form used as a body in a place of that lost wherein we see and touch and hear those who are related to us by ties of interest and affection.

A convenient number for a circle would be from six to twelve, both sexes being represented, and meeting for about two hours, say 8 to 10 P. M., fortnightly from October to March, cold weather being

desirable. Exclude all light from the room, lock the door to guard against intrusion ; turn the gas very low, and sit around a suitable table, on which your hands rest, palms down. Ordinary cheerful conversation is a great help towards obtaining necessary conditions, or singing or music may be indulged in to induce harmony.

Taps will almost immediately be heard on the table, and it should be explained to the invisible intelligence that the following code will be observed : One, No ; two, Don't know ; three, Yes. Then the most important question is : Are we sitting correctly ? Once in your proper places, messages may be obtained by repeating the alphabet and noting the letters at which a tap is heard. There is nothing absurd or childish in this method, as it is in daily use between London and New York and other cities. The reason for placing sitters is that we throw off different colors, and discord would be produced by placing two people of the same colour side by side. About one person in ten is a medium, and, having discovered to which sitter this title applies, ask whether he or she should remain in the circle or retire to the cabinet, that

is, a curtained enclosure, containing a chair, wherein the spirits build up or may be for something, possibly invisible, wherewith they speak in direct voice.

The whole matter is very simple, really a question of chemistry, and there is not the slightest danger,

provided those taking part in the meetings are honourable men and women. There is only one thing to avoid, and that is sitters of a jealous disposition, as the influence of such is poisonous and detrimental to the attainment of the highest and best results.—*The Mystic*.

REVIEWS AND NOTES.

Astrological Examinations.—Mr. B. Suriyanarayana Rao, B. A., M. R. A. S., Editor of the *Astrological Magazine*, Madras, who is doing pioneer service in the propagation of one of the most important branches of the ancient Shastras of India—Astrology—has well come forward with a prospectus of Astrological Examinations to be held in February 1909. We wish every success to the enterprise. It is a satisfaction to know something of Astrology; to hold a Diploma or Certificate from an expert astrologer is, indeed, a credit. We should like to recommend every one interested in it to apply to the worthy patron for detailed prospectus.

The Oriental Mystic Myna—is the name of a new monthly devoted to the study of Religion, Philosophy, Occult Science and Politics, edited by Pandit R. S. Vedachalam and published in Madras. We have the first two numbers of this small and neatly got up monthly. We candidly confess we are at a loss to make out anything out of its name and it is worthy of the proverbial Indian

mystification. It is a mystery to us: a Mystic. We wish our young contemporary every success.

The Future Home Journal.—We have the 3rd and 4th numbers of this journal published by the Future Home Publishing Company, 208, Fifth Ave., New York, U. S. A. The magazine is conducted on the most up-to-date lines and is very interesting and instructive. We understand that A Complete Course of Lessons in *Ontology*, a new science which explains Life, Death and Spiritual Phenomena, is to appear in its future issues.

The New York Magazine of Mysteries.—A 'Cheer-up Magazine' of Health, Happiness and Prosperity, published in 605 West 43d Street, New York, U. S. A., is one which promises success to its readers.

Siddhantagnana Ratnavali—is the name of a neat little pamphlet by Mr. S. Palvanua Mudaliar, Tinnevely, comprising the first series of lessons in Siva Siddhantam, and we strongly recommend it to all who are interested in that branch of philosophy.

THE KALPAKA.

(Formerly "The Extract.")

A Magazine of Knowledge

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[No. 5.]

Truth.

"No, Time, thou shalt not boast that I do change:

This I do now, and this shall ever be:

I will be true, despite thy scythe and thee."—*Shakespeare*.

TRUTH is master of all and servant of none. Even time finds a master in it. Nothing is perfect in this world. Perfection is no handmaid of anybody: but even this is submerged in Truth. Truth is perfect; Truth is complete; Truth is vast; Life is full of Truth. Truth is full of God: and God is full of Truth.

If you are true to yourself and true to all around you, you will have peace, power and self-mastery. Remorse and fear will not trouble you. You can look the world full in the face with head erect and free. If you are on the summits of truth, deceit and stratagem will not dare approach you. A strong will

and unwavering purpose combined with truth will crown you with success. Every force latent in you will be surcharged with success, and you will never meet disappointment.

This self-evident truth is in the reach of all, but no one can acquire or reach it without patient toil, research and earnest investigation. Truth may vary as to your own experience and knowledge. You must toil for yourself and learn Truth.

After all there is Truth in everything. If you wish to be true to yourself, be true toward your God and fellowmen. In serving humanity, you serve God. In serving God you serve—Truth.



INDIAN EDUCATION.

(Written for "The Kalpaka.")

THE diffusion of mass education in a country is the true test of a good educational system. Though the pioneers of education have of late opened their eyes to this fact, yet their practical outturn by way of improvements falls much below the minimum required. That this is a stern reality and no random conjecture the following facts will clearly establish. Japan enjoys the proud distinction of being the first country in the world with respect to mass education. The available statistics show that on an average every Japanese town or village has two primary schools. Further, in 1902 (the most recent date of which statistics are available) 96 per cent. of the boys and 87 per cent. of the girls were receiving primary education. This comes to a combined average of 91 per cent. of the children of school-going age. But when we take India as a whole, only one male in every 10 can read and write and one female in 144. Four villages in every five are devoid of a school. How glaring is the contrast between Japan and India in methods educational? No wonder then that we Indians are marking time when our Japanese brethren are on their onward march in progress and prosperity.

"Education," says Herbert Spencer, "is a preparation for complete living." So if our education is not up to the mark, it necessarily

follows that we are not up to the mark in our living. We shall presently see what the cause of this defective education is. The population of Japan is 46 or 47 millions, and that of British India is five times as large. Japan spends about 5 millions sterling out of her public funds on education, while British India spends less than a million and half. To make the expenditure equal to that of Japan she should spend at least 27 millions. Again, comparing British India with the little Empire of the Mikado, the former spends less on education in all its aspects than what the latter spends in educational buildings alone. The following is the State expenditure involved in the different countries with regard to education :—

	RS.	A.	P.	
Germany	..	5	7	2 per head.
France	..	3	13	11 "
England	..	3	0	0 "
Spain	..	1	7	2 "
Italy	..	1	1	11 "
Baroda	..	0	7	0 "
India	..	0	1	0 "

A cursory glance at the above details is quite sufficient to explain the wide chasm that estranges us from our more favoured humanity. Cutting short money we cut short both the diffusion and the quality of education. So we appeal to those authorities in whom is vested the management of Indian education to attempt at a more liberal expenditure on the same.

Another evil attending our education is that a large portion of really useful and substantial education is administered in English—a foreign tongue. This involves much waste of time and energy in getting up a foreign language for the sake of learning facts and information. This defect is due to a bitter want of adequate translations from the foreign tongue, into the vernaculars, of scientific and other useful treatises. Indian education seems to ignore "that we have only span-long lives," and the time devoted to education which is only an equipment for life is very limited. This reminds us of the "old song" which Herbert Spencer quotes in his *Education* :—

Could a man be secure,
That his days may endure
As of old, for thousand long years ?
What things might he know !
What deeds might he do !
And all without hurry or care.

It becomes clear that more than half the time and labour will be saved if education in all its branches be imparted in the vernaculars. The means of securing this by effecting successful translations needs elaborate treatment.

Another significant drawback of Indian education consists in the attitude of our educational authorities, both University and Departmental. They are more examining bodies than teaching ones. Especially the department of education has become a machinery of inspection. It has a scientific organization of Inspectors, Assistants and Sub-assistants, and so on,

circle within circle. There is an yearly round of these inspecting officers who perambulate the presidency, examining schools, advising the Managers and Headmasters, and sending up formal reports to the Director of Public Instruction. It is open to question whether these do any substantial work. Granting they do, what about the poor results of the schools they have pronounced the 'best' in their remarks? We may say that the whole system is a farce under another name. The attitude of our Universities is equally astounding. It is needless to add anything more about these as the matter has already had full ventilation in the Press.

Again another weakness in our education is that it does not make any effective contribution to the annihilation of the regular network of superstitions and beliefs which have been the standing obstacles in the way of progress and prosperity. For, in spite of vehement and repeated attacks at the hands of the enlightened leaders of our country, it is a wonder that these monsters are able to withstand the onslaught. Union and co-operation are very much kept in the back-ground; because of the intrusion, in men's matters, of these diabolical agencies. Not only the infernal caste system but a multitude of unauthenticated beliefs and ideas are corroding the very heart of our social fabric. Leaving out of consideration the illiterate many, a large portion of our so-called educated circle is

grovelling in darkness as regards many a point which vitally affects our interests. Year after year, Graduates, F.A.'s and Matriculates are being manufactured in our University-Mills, and I may, with every propriety and authenticity, assert that a large majority of them know more about the functions of tan (A+B), the theory and working of the binominal theorem and the like, than the unreasonableness of the pet superstitions they indulge in as a matter of established routine. I have come across many Hindu graduates, some of them graduates in science, with whom the discordant bass note of the ass counts for a good omen and the sounds of the equally filthy lizard comes under

the bad ones. There are a legion of lucky and unlucky things, warnings, omens, and prophesies, which a sane and sensible mind considers absurd and superstitious. Now, how to account for the existence of such unreasonable faiths side by side with the highly literary and scientific merit? Such being the case with many first rate men of our Universities, what are we to expect from our brethren of much humbler 'passes'? Surely there is something wrong with regard to the conception of educational purpose and, unless our educational potentates mend their notions to a considerable degree, we cannot hope for our social salvation at a near future.

D. S. P.

VACCINATION HARMFUL.

BY

DR. C. BURT LYMAN, F.B.P.I., (ENG.): F.L.L.C., (INDIA).

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(Written for "The Kalpaka".)

VACCINATION is a practice which is positively foreign to all that pertains to science, and all that is reasonable or relating to common sense. It should be named the first cousin to the idea of resorting to intoxicating liquors, morphine and cocaine, to decrease trouble. There is a close family relation in this; that the one equals the other in the non-possession or total absence of any common sense or reason, but does really effect its end in a measure, by a partial obscuration of the first grievance by inflicting other and, not infrequently, greater or more

fatal ones. Vaccination is being urged upon the people by the drug doctors, who claim it to be essential and beneficial to the human race as a preventive of small-pox—a disease, the mortality from which is largely due to fear, rather than to any fatal qualities peculiar to itself.

If, as the 'learned' drug doctors, claim, "vaccination is a preventive of small-pox", why is it that out of 33,820 persons who died in Bavaria during a certain number of years, more than 29,300 had been vaccinated? Again, too, vaccination has killed hundreds and ruined the

health of thousands of nice, healthy and robust children. The following newspaper item shows how vaccination 'prevents' small-pox:—"Vaccination causes Werduet Roanoke, Va., U.S.A., February 19th, 1908: Nellie Gray Noel, the eight year old daughter of Conductor Noel, of the Norfolk and Western Railway, died last night of lockjaw as a result of vaccination performed about three weeks ago. Some excitement is created as a result, as hundreds of persons have been vaccinated here in the last few days and there is bitter opposition to the enforcement of the law by the city. The victim was a bright pupil of the city schools."

Any man or woman, who will take the trouble to make a little investigation, can procure any amount of authentic statistics proving vaccination to be a harmful practice. Since the introduction of vaccination, skin diseases and cancerous diseases have increased to a great extent—to an extent which might well excite wonder and alarm in any land. Children possessing good healthy constitutions should not be compelled to have their pure blood contaminated with filthy vaccine virus; healthy bodies are solid fortresses against all diseases. Vaccination is a practice which predisposes and makes the human body liable to all infectious diseases. There can positively be no disease in the body unless a predisposition is created by the violation of Nature's laws. Vaccination is a crime against all that pertains to laws of health.

Let us see what eminent men say of Vaccination:—

Dr. Hitchman, M.D., M.R.C.S., formerly a public vaccinator, Liverpool: "I have seen hundreds of children killed by vaccination."

Dr. M. A. Wesner: "Vaccine pus is poison; the purer, the more certain and fatal."

Dr. (Monsieur) Collins, in his review of the Norwich Vaccination Inquiry (1882) wrote: "Last June, at the Public Vaccination station at Norwich, 9 children were vaccinated by the Public Vaccinator and in less than 3 weeks 4 of them were dead, and the remaining 5 were laboring under more or less severe constitutional disease."

G.M. Ross, M.D., A.M. (Dr. Ross was President Lincoln's confidential correspondent in Canada during the Southern rebellion) says:—"Why I oppose Vaccination: Because no rational theory ever has been or can be advanced to support the ridiculous assumption that vaccination protects from small pox. One thing is certain, thousands of children are killed annually by vaccination, as its after-results, and these victims of medical ignorance and cupidity are the only persons, it can be asserted with truth, that claim vaccination protects from small pox: Because vaccination is an unmitigated cause, and the most destructive medical delusion that has ever affected the human race. I know full well that vaccination sows broadcast the seeds of many filthy diseases of the skin, the blood

the hair and the eyes, which are transmitted from generation to generation—an ever-abiding curse to humanity: Because nearly forty years' experience as a medical practitioner has convinced me that vaccination affords no protection or mitigation from small-pox, the unvaccinated and vaccinated being equally liable to the disease under similar conditions: Because I believe the propagation of disease is bad logic, wicked in manners and futile in practice: Because I have frequently seen vaccination result in terrible corrosive ulcers in the arms, glandular swellings in the arm-pits, filthy cutaneous diseases, erysipelas and intractable diseases of the eyes, ears and scalp: Because I have seen many children die from erysipelas and hydrocephalus (matter in the brain) caused by vaccination. I saw two children die from corrosive ulceration of the eyes; in one case the eyes were actually eaten out of the child's head before death relieved the little victim from its suffering. I have known several cases where amputation of the arm has been necessary to save the lives of those who had been vaccinated: Because I know that the best living microscopists are unable to certify to the purity or impurity of vaccine pus—falsely called lymph—still less, to its harmlessness: Because I know that filthy cattle diseases have been transmitted to children by vaccination with the rotten cut off pus from diseased cattle: Because authorities, who order and enforce vaccinations, will not guarantee or indemnify a

patient against the evils that so frequently result from it: Because it is a cruel wrong to poison the blood of a healthy child with impurity from a diseased beast: Because the danger incurred by vaccination is infinitely greater than that from small pox. We know what small-pox is, but we do not know what hideous poisons may lurk in vaccine-pus: Because we have no antidote for vaccine poisons—for all others we have, but for vaccine poison none: Because all the protections we have against small pox and other filth diseases come from our impure knowledge of hygiene and sanitation, and if one quarter the money spent for vaccination was applied to improving conditions of life in localities where small pox and other filth diseases originate, we would not only "stamp out" small pox, but cholera, diphtheria, measles, scarlatina and other diseases that are born in filth and thrive upon filth. Cleanliness is our only natural—hence, scientific—protection; not vaccinations, incantations, charms, witchcraft, or any other fetich."

Vaccination, like many other vices, as practised, may rarely prove fatal at the time; nevertheless, like its allies morphine, cocaine and alcohol, it does at times destroy life very quickly; but how often do we observe its victims dragging out a miserable existence when death would have been a blessing. Tens of thousands of eyes are blinded to this great wrong by the insidious and gradual sapping of the vital

forces that bring the body to a premature grave—the results of vaccination. I think I have written enough on this subject to induce thinking men and women to think about this greatest of all medical delusions—Vaccination. The more thought and investigation given this matter, the sooner you will be convinced of the many wrongs that

are being done the child by inoculating its body with such a vile, filthy poison-vaccine-virus-pus. Such statements as have been made can be verified by any one, and are the best arguments and proof against the practice of vaccination. We feel it our duty toward God and man to protest against this great Medical Delusion—Vaccination.

THE FIRST INTERNATIONAL MORAL EDUCATION CONGRESS.

The importance of Food in Relation to Morals.

Sophie Leppel: London.

WHEN receiving in August circulars about the First International Moral Education Congress, I observed that no reference was made to food in the list of school problems. I wrote to Mr. Gustav Spiller, General Secretary of the Congress, pointing out the serious omission of the effects of foods on the physical, mental and moral nature of the young, enclosing some literature on the subject. I have received no reply. It is evident that all these famous pedagogues have neglected to study one of the most important subjects which will help to keep the young virtuous.

It is well known that adults have committed the grossest acts of immorality in spite of knowing that they were doing wrong, the will power in such cases being too weak to carry out the dictates of their conscience. The most valuable information is useless, when the individual lacks the will

power required, to carry out the rules of moral restraint. The theoretical knowledge of how to control the emotional nature will keep very few, if any, in the path of virtue. Some practical information must be given also in the form of dietary advice, so that people may be strong enough to resist temptation at critical moments.

(1) To prevent deteriorating personal habits, parents should be acquainted with the special foods which act on the emotional nature.

(2) Youths should be aware that certain symptoms incidental to the male sex are unnatural. They are caused by wrong foods, and a correct diet will stop the drain upon the nervous system.

Children, even at an early age, can be easily taught how to apply the rules of a rightly combined diet in order to keep themselves in good physical, mental and moral condition, by taking those foods in daily use which are suited to them.

Vegetarians claim that a non-flesh diet is the best for controlling the emotional nature. It is difficult to believe this statement when we consider the morals of the Turks, Chinese, Japanese, &c, whom they quote as examples of physical strength. The Government should found experimental institutions where the various effects of different foods on the young could be tested.

With regard to extended information for adults, Mr. W. H. Webb, 41, Eastbank Street, Southport, England, deserves the highest praise for introducing Dr. Melville C. Keith's works to the English public. All who wish for valuable information on moral lines should read his publications.

FEAR'S WORK.

PEOPLE are full of fear, and this fear makes them do things which seem like intentional hurts, but are not. Each one is doing his best to be kind and helpful, but his fears twist and distort his thoughts and actions, and cause him to seem actuated by motives which he has not.

Also everyone is misunderstanding everyone else. This is so universal that no one is free from the fault. Everyone thinks he knows the motives of everyone else. He does not know and he can not know, but he is convinced that he can, and comes to conclusions accordingly, which are all wrong. Thus he hurts others and himself, causing needless and endless heart burnings.

• We want to be loved and admired. Our thought is occupied in thinking

It is most satisfactory to observe that the Rev. Mrs. Mabel MacCoy deals so efficiently with this question in her magazine, entitled "The Cradle" (Edgemoor, Del., U. S. A.). Mr. Chas. A. Mitchell, Editor of "The Stella Purity Record" (Cherokee, Oklahoma, U. S. A.) is also an earnest worker on the same lines.

Let us hope that there may be in England soon similar publications and public workers, for the need is great, to prevent the many tragedies for which parents and teachers are now largely responsible on account of withholding from the young the most necessary information for leading a happy and successful life.

about how much or how little we are getting, instead of thinking about how much we are giving. In this state of mind everything is out of all proportion.

If a friend laughs he is laughing at us. If one makes a joke it is to make fun of us or to hurt us. Whatever our friends do is to slight us or to ridicule us. We suffer acutely, and all for nothing. We take offence when no offence is intended. People do their best to be kind to us, but we think them cruel or rough. So life is a purgatory for us, because we love others not enough, and ourselves too much.

The only way to change this is to reverse our attitude; and we will find how much we are already being admired and loved.

Expression.

THE SPIRIT WORLD.

(Written for "The Kalpaka.")

LOOK at that little child before you. He is handsome, healthy and gay. He sometimes smiles and rushes jovially towards you. Ask him any question about his future. See what his answer is. Has he any spark of filial, conjugal or Divine Love in him? What is his goal in life? Does he want to shine as a philosopher, a politician, as a lawyer or a teacher, as a doctor or an artist, as a tradesman or a sailor? Can he respond? Can he comprehend all these? Simply because he cannot answer these things now, does it follow that a day will not come when he will be capable of knowing them? Is he not capable of development and progress? Is he ever to remain a child?

So, it may be that you will not be able to comprehend this unseen world, the Spirit world of the Spiritualists. You may, perhaps, laugh at it, as some are wont to do at the very idea of the Spirit World. You may look upon it as an idle dream, as a midsummer madness, as a will o' the wisp. But these will in any way abate no jot of my faith in the existence of this unseen region. I hold that this world is a reality. The gist of my argument is this. You see the animal world, the vegetable world, and the mineral world; and you know that no vegetable can be had in the mineral, and no animal in the vegetable world. How do you know this? By the help of your physical eyes, by means

of your external senses. External senses for an external world, internal senses for an internal world—the realm of mental and spiritual thought. Just as we want external eyes for an external world, so there is necessity for spiritual eyes to discern a spiritual world. The child knows nothing of his manhood, for he has no mental eyes developed so much as to enable him to comprehend it.

Now, suppose your physical vision is not good. There is a rainbow in the sky. I behold it, and observe its grand splendour and rich beauty. I appreciate its glorious colors, and, in your presence, engage myself in lively lectures and animating discourses on the rainbow and the excessive pleasure which thrilled through every fibre of my body on the mere sight of it. But alas! having never eyed it, you exclaim in a paroxysm of rage: "Show me the rainbow and then only will I believe in it."

Can any one of us explain the different phenomena occurring in the growth of a tree or in the blossoming of a bud? Can he tell us of what matter or substance the tree or the bud is composed, and how many atoms of that matter they contain? When these simple things remain to us a mystery in an age of spirit photography and wireless telegraphy, how can we expect to discover the spirit world and unravel its secrets?

We all know that matter exists in three different conditions and changes its state very easily by variation of pressure and of temperature. Thus water becomes ice at a lower temperature and assumes the gaseous state steam at a higher one; and chemists have succeeded in liquifying air, and they have also been able to reduce it to the form of a solid crystal. Occult chemistry boasts that all substances can be more or less transmitted to a higher condition—ether—whose existence is now readily accepted by the scientists of the present day. Just as we have here substances in the normal condition of a gas, liquid or solid, so we have a great number of them in the etherial condition which is impervious to our physical vision. Then, is it sane to deny the existence of that state of matter for no other reason than that it is beyond the reach of our ordinary perception? Is it right to argue that complete darkness overshadows the earth, if, shutting our eyes, we see nothing?

Now, take the ultimate atom of the physical plane. We cannot break it up, and it will still belong to the physical plane. But we can break it up only when the matter does not belong to the physical plane. For, when the atom is broken, it ceases to obey the laws of physical matter. Try to imagine very fine sub-divisions of the physical matter with a higher rate of vibration with which we are familiar, and then you will get a faint idea of the

astral plane. Again, take the ultimate astral atom and push the division further. Now you will come to realise something of the finer kind of matter of a very high plane, the mental or spiritual plane. All these finer degrees of matter have a world of their own, each having their respective fauna and flora. These worlds exist around us, and the pity of it is that we cannot see them.

Man has in him all the senses which correspond to these worlds; he is the owner of all these, but not the master. He has been gifted by nature with all the higher types of matter, physical, etherial, astral, mental and spiritual. But, has he done any thing toward the development of these? Certainly not. Every one of us is apt to raise a hue and cry against the mere mention of the spirit world. All wage a terrible crusade against those who place the least confidence in these affairs. A spiritualist is taken both for a fanatic and a lunatic. He becomes the butt of ridicule in the press and the platform; and a laughing-stock among his friends and relatives. There are a few indeed who believe and the rest are sceptics. And the poor voice of this microscopic few is drowned in the thundering denunciations and vituperations of the teeming billions of the unbelieving pagans. Yet, it is a wonder that success is attending the persevering efforts of these few spiritualists who, in spite of their difficulties and drawbacks, their

faults and failures, have partially kindled the fire of spiritualism in a few civilised countries. The fire is spreading very slowly and has caught the New World, and surely a day will soon dawn when this fire will set the whole world ablaze with the light of spiritual knowledge.

Now, suppose that we hear the sound of a bell. How is this sound produced? When the bell is rung, the particles of air next to the bell are set in vibration, and when this air is struck it does not receive the stroke gently and keep quiet, but strikes the air next it, and this in turn strikes the air next it, and so on, until the knock is carried over a great distance to the particles of air that surround the tympanum of our ears. Thus we see how the vibrations of physical matter are conveyed to the senses of our physical organism. In like manner, the vibration of matter on the finer planes, already mentioned, is transmitted to the corresponding matter in man and affects the corresponding senses in him in the same way as the blow given to the physical matter strikes our ears. Everything that affects our senses is the vibration of a certain matter. There are some vibrations which affect only our prominent senses and others which affect not the senses like the ear, the eye, or the nose, but our latent undeveloped embryonic consciousness. Now what is heat or light? It is the rate of a rapid vibration of physical matter discernible by our physical senses. Such vibrations we feel and see.

There are other vibrations which cannot be recognised by these prominent senses. For instance, you cannot see the inside of a man, know by actual sight what bones his frame contains, and how they are arranged. You can see this when you get an increased power of responding to the vibrations. This increased power, the X-rays will secure to you. Again, you know that spirit photography has been taken, and recent scientific investigations clearly prove that thought can be photographed; and this experiment has been tried by an eminent French Doctor whose efforts in this direction are completely crowned with success. Every photographer knows full well that many a star which is impervious to our naked eye is photographed. These and several other instances may be put before you to show that by increasing man's power of responding to vibrations, a great many unknown things can be unveiled to his admiring gaze.

In the same way, develop your latent senses and increase their power of responding to vibrations. Then you will easily come by that unseen spirit world—a world that was not unknown to the great sages of yore, not unrecognised by our wise seers, prophets and teachers, whose *Gnana Dhrish'ni* was wonderfully acute, and whose senses were very highly developed.

What about this unseen world? Every orthodox man believes that there exist a Hell and a Heaven. This unseen world is divided into

two stages, the astral and the mental. These correspond to our idea of Hell and Heaven. Everyone after death must pass through these two stages. Surely, man experiences a great deal of suffering and happiness on his passage. In the lower part of the astral world, he tastes the most bitter pangs of suffering. But this suffering is not of a punitive nature; it is not meted out to him in a spirit of revenge and retribution; it is bent upon his evolution and progress. It is not a punishment imposed by the evil intentions of another, but is purely the result of man's actions in this physical world brought about by an invariable law of God. The astral world is a purgatory world intended to purify man in his way to the higher heaven-world, so as to render him fit to enjoy the inestimable blessings of that pure spiritual realm. Here, his sins are already washed off, his heart is made pure, his soul becomes godly, and celestial grace attends him. He is clean and is fit to evolve into other higher worlds.

When man reaches the mental or heaven-world, there also he is to reap as he sows here. Happiness is the result of his own actions. If, during this earthly life, he has set any spiritual force in action, that force finds its full scope and result there only. 'As we sow, so we reap', is a law that holds good in those higher worlds as well as it does here. Thus you come to get a

faint idea of this unseen heaven-world, the world of unimaginable beauty and grandeur. It is a world which the average eye has not seen, the ear has not heard, the mind has not grasped, the senses have not recognised; a world that is too sacred for the poor imagination of man to conceive, a land too splendid for human ingenuity to picture. No doubt, attempts have been made by all religions, both Eastern and Western, to paint this unpaintable world, to imagine this unimaginable world. This mental world is one where every man is happy, though not equally so; where every man reaps the full reward of the vast force stored up in his earthly life; where every man enjoys in accordance with his capacity and fitness to enjoy. Such a world is no dream; it is no surmise, charlatanism or fraud. Its existence is proved by arguments based on reason and science. If we deny this world, it is right also to deny reason and science. The whole thing is perfectly rational and will be accepted by all rationalists if they have an open receptive mind. To-day this world is not a thing unknown. Every occultist, every spiritualist, every scientist and, in short, every sane man believes in it; his faith in it is based in study, not in authority; in reason, not in wilful obstinacy. Have a broad mind to receive everything, practically test the truth of what you have learnt, and then you will realise that what the sceptic is

incredulous of is a vivid reality, a thing in actual existence which requires a proper development of a latent consciousness.

T. S. V.

MEDITATION ON CONSTRUCTIVENESS.

By WALTER DEVOR.

I have a faculty whose development will make me skilful in writing, drawing, building and inventing. It gives me ingenuity and manual skill and dexterity, and is the basis for mechanical genius when related to machinery. I will cultivate this talent for making things not only because of its practical utility, but because, when active it unites with other faculties to give a constructive mind. Exercising this constructive instinct increases both physical and mental activity, and enables me to better understand the mechanical laws of the Infinite Mechanist shown in all His creations. I will exercise this constructive talent in building my thoughts into a more perfect character and thus fulfil the work of the Divine Architect.

I recognize the constructive principle working in my nature as the builder of a perfectly healthy body.

It is adjusting all parts to represent the perfection of divine order.

This constructive principle is my individual spirit, which is learning wisdom from the Infinite Constructor of the universe.

I have faith in the constructive power of my spirit. I am a constructive spirit, building a mind and body in the beauty, strength and wisdom of the Divine Image.

The self-perfecting faculties of my mind are growing in power and influence because I desire to elevate and chasten the animal functions and faculties.

I aspire after the highest state of feeling, character and conduct, and discard the imperfect and sensual in all its forms.

I am linking the intellectual and animal faculties to the moral degrees of my mind, so that the influx of Divine Light may pervade and exalt every department of my complex mind.—*Power.*

Thoughts.

"Patience in calamity; Mercy in greatness; Fortitude in adversity: These are the self-attained perfections of great souls."—*Hitopadasa.*

A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be his ideal.—*Maha Bharat.*

THE POWER OF CONFIDENCE.

A man's achievement can never rise higher than his confidence.

Every time you acknowledge weakness, deficiency or lack of ability or of opportunity, or harbor doubt, you weaken your self-confidence, and that is to weaken the very foundation, the very possibility, of achievement.

You might as well expect to get over the Alps by sitting down, declaring the undertaking too great for you, that you can never accomplish it, that you are afraid of the avalanches and of getting lost, as to hope to attain success in life while holding to doubts and fears of your ability to do what you undertake.

To allow yourself to admit that you are inferior to any emergency confronting you is to invite defeat.

The moment you harbor a doubt of your ability, that moment you capitulate.

The positive man may have some unpleasant qualities, but he is the man wanted everywhere. He who is fearless, with conviction born of the confidence of strength, is the one trusted to achieve in every line of endeavor.

The world stands aside for the man who has a fixed purpose, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

One of the best ways to strengthen character and develop stamina generally is to assume the part you wish to play, to stoutly assert the possession of what you desire to have, to insistently affirm that you are what you wish to be.

No man achieves anything worthy until he learns the power of confidence—feels that he can accomplish if he will be strong enough and long enough.—*The Denver Express*.

A SYSTEM OF SHORT MORNING EXERCISES.

A system of exercises which lasts only eight minutes has been formulated by Dr. R. Tait McKenzie, arranged for the busiest people, and combines movements giving the greatest possible results.

There are six exercises. The aim of them is to stretch the thorax and expand the lungs, give the heart vigorous work, and massage the organs of the abdomen.

The doctor recommends that these should begin gradually, and there should be few movements at first and comparatively long rests.

Take a position at first standing, with the arms at the sides, chin bent to neck, the abdomen in and the chest carried forward without contracting the shoulder muscles. Move the arms forward, with the palms down, stretch then upward,

rise on tiptoe, as high as possible, and inhale. Keep arms straight as you lower them, with palms back, slowly exhale and lower the heels. Repeat ten times.

The second exercise is taken lying on the back with hands poised on the hips. The movements consist in raising the thighs alternately, with the knees bent, until they touch the abdomen. Each time clasp the hands about the leg and press against the abdomen, then relax. Repeat this movement ten times.

Now take a position standing, with the hands behind the head. Bend sideways to the right, then to the left, then backward, circling five times each way. Be sure to keep the feet together and the knees straight. Bend down as far on every side as possible, repeating each exercise ten times.

For the fourth exercise stand with the legs thirty inches apart, with the arms falling at the sides. Raise your arms above your head, then bend forward and touch the floor with both hands, rising slowly and bringing the hands to their original position. This, as well as the other movements, should be repeated ten times.

Next hold the arms forward, moving them out and up, running for twenty steps, at the rate of fifteen steps in five seconds. Repeat this movement ten times.

The final exercise consists in raising the arms sideways, stretching and inhaling deeply. Then bend

forward and rise, exhaling while you lower the arms sideways.

When through, rub your body hard with a Turkish towel immersed in cold water.

"How soon will one experience benefits from this exercise?" the noted doctor was asked.

"The following day," he replied. "Not with any exceptional results, to be sure, but there will be an improvement. The circulation will be better. Continue, and both circulation and respiration will improve."

Such an exercise will reduce weight, slowly, of course, but it will reduce it. It will help one's mental work and stimulate the functions of the organs.

As to the time when exercise is most beneficial—exercise in the morning. Invariably in the morning, if you have more time than eight minutes, various exercises may be added which will prove of value.

One, which would rank as second if introduced in order, requires one to stand with the arms behind the back, hands resting in the small of the back and fingers interlocked with palms facing backward.

Straighten the arms, turning the palms in, then down and then out, keeping the fingers interlocked. Now roll the shoulders and arms into supination, extend your neck; maintain this position a moment and then reverse slowly to the original position. Repeat this ten times.

The fifth exercise would be to stand with the hands clasped behind the back. Force the head and elbows back strongly, then relax, letting the elbows come forward, repeating this ten times.

After the fifth position in the eight-minute schedule, stand with hands clasped across the abdomen. Inhale while pressing the abdomen,

and exhale relaxing. Next sit in a stool or the side of your bed, your hands on your hip. Roll to the right, then backward and to the left and up to the starting position, repeating ten times. These additional exercises, with the others, will require twenty minutes.—*The Liberator*.

RICE NOT A BRAIN FOOD.

SOPHIE LEPPÉL, London.

AN excellent review of my book, entitled 'A Brainy Diet' appeared in the August number of "The Kalpaka", but it seems to me that there is a slight misunderstanding regarding my dietary system and the properties of rice. May I be allowed to say a few words in explanation?

1. It is stated in the review that my dietary system consists of vegetables and flesh. This is a misstatement. No one can live and be healthy and strong on a diet of flesh and vegetables. My dietary system is divided into a mixed diet, a vegetarian diet and a nut and fruit diet. The mixed diet includes flesh, fish, game, fowl, dairy produce, fruit, vegetables and the easily digested starchy foods, which should be taken in correct proportions and combinations, to suit the individual's needs.

2. My statements about the properties of rice are questioned. The writer of the review points with justifiable pride to the wise men who originated the Vedanta Philo-

sophy, and states that India gave the world amongst other things, artistic skill, and all these masterpieces were produced by a rice-eating nation.

Is there any authentic source from which it could be ascertained upon what foods the wise men of India subsisted? Were they life vegetarians? Did they abstain from all animal food (meat, fish, milk, eggs, cheese) or did they take dairy produce?

On page 52 of "A Brainy Diet" I quoted from Dr. Bellow's work, entitled "The Philosophy of Eating," the following paragraph:—"In describing the character and habits of Asiatics who live mostly on rice, an article containing very little else than starch, and therefore very like our superfine flour Mr. Dall writes:—With the thermometer at 100° in the daytime, and 85 to 88 at night, wakefulness is the exception, and drowsing is the rule. The servant, old or young, who brings you a note from his master (a word

in which Asiatic reverence delights) no sooner delivers it than he flings himself on his back at full length, and is sound asleep in three quarters of a minute, so that it is hard to rouse him if you are five minutes penning your reply. This Indian faculty of literally dropping asleep used to make me smile, but I have got used to it. That this stupidity is not induced entirely by the climate is proved by the fact that the English never become so by a residence there, however long, and by the fact that other people who live on less carbonaceous food, in climates equally hot are not thus inactive and sleepy; but it is the legitimate effect of living on food that has no nourishment for the brain."

Is Mr. Dall's statement about Indian servants correct? I believe no one who is acquainted with Indian life has noticed great brain power and energy in those eastern races who live "mostly" on rice.

However, an elderly brain worker can easily discover for himself whether rice is a good brain food by living exclusively on rice, vegetables and fruit, and watching the results. I may safely say that he will be either incapacitated for work, or ill, if not dead, in a short time. Experiments for testing the value of brain foods should be carried out by aged persons whose work is mental and not physical.

A young healthy man with strong digestive organs is no reliable guide in conducting dietetic experiments

with brain foods, because he possesses a large store of vitality upon which he would draw when his diet was inadequately supplying his nervous system. Some time would elapse till his reserve nerve forces were exhausted, and only then would his health or appearance disclose his errors in diet.

On the other hand, an elderly brain worker can live on lean meat, vegetables, fruit and a little rice without endangering his health or mental powers. Rice produces bodily warmth and muscular power, but it contains no brain-feeding properties.

Statements about the dietetic habits of nations are often misleading. For instance, the Japanese are called rice-eating people. The Japs consume more brain food than any civilised nation known to me. They use a large proportion of beans and fish in addition to other brain foods. Beans are a strong brain food, if they can be properly digested. It is my opinion that the small stature of the Japanese is caused by taking an excess of strong, indigestible brain food in the form of beans. If the Japs would abstain from beans, or use them in small quantities, and eat lean meat as a substitute, their height would increase without decreasing their extraordinary physical and mental energy and strong brain power.

The burning question of the day is to discover cheap *digestible* brain foods similar to meat, fish and dairy produce (milk, eggs, cheese)

all of which are expensive; hence the working classes and the poor are forced to live principally on cheap *indigestible* brain foods, like oat-meal, barley, maize, wheat, pulses (dried beans, peas, lentils).

In comparing India with Japan, we note the striking difference between the two nations. The Jap is ambitious and energetic, whilst the Hindu is lethargic, both in body and mind.

Poverty and ignorance exist probably in the highest degree in India: if the Vedanta Philosophy contains such sublime truth why cannot these national calamities be averted

by following its teaching? My contention is, that the people have not sufficient brain power to understand its doctrines because their food is deficient in brain feeding properties. All the world over those who consume a liberal amount of *digestible* brain foods (meat, fish, dairy produce) govern those who eat cheap *indigestible* brain foods (cereals, pulses).

May the Editor of "The Kalpaka" live long to continue his glorious work of instruction, because he is large-minded and offers his readers opportunities of hearing all sides of important questions.

It is not and has not been our intention to question the dietetic system of the author of "A Brainy Diet." We cannot but add that Mr. Dall is not an infallible authority on Indian life. The nature of work done by an European in India and a native servant, rather a common coolie, varies ever so much. As for the existing poverty in India we should like the author of "A Brainy Diet" to enter more fully into the material side of Indian life. No nation has hitherto prospered under an alien rule. Indians have not been under domination from time out of mind. The best Yoga Systems of India exclude entirely every kind of animal food (flesh). As for ignorance said to be existing in India we have quietly to ignore the point altogether. As it is not our intention to discuss the question under notice we refrain from writing further.—*EM.*

REVIEWS AND NOTES.

WE have received the three splendid books of, "What shall We Eat", "Meat and Its Food Value", and "Uncooked Food and How to Use Them" from the publishers, The Health Culture Co., Passaic, N. J., U. S. A. A review of these will appear in our next issue.

We are glad to note that after all Mr. Leadbeater is to be invited to rejoin the Theosophical Society.

Our December issue will be a 'Special Number' and will contain many excellent articles.

It is requested that gentlemen who have not paid their subscriptions for the current year will kindly remit same without any further delay. To those whose subscriptions are not received on or before the 10th of December, 1908, our Special Number will not be sent.

THE KALPAKA.

(Formerly "The Extract.")

A Magazine of Knowledge

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Tantrikism.

ONE of the most wonderful occult treasures of India—the birth-place of all occult lore—is Tantrikism. It is said that this system was formulated for the use of the sons of these degenerate times, as it was prophesied in times of yore that the successive generations who would appear in the materialistic age would not be satisfied with anything short of an immediate result for the labor done.

To suit the changing human nature and capacity, considering the gradual moral and religious decrepitude in the course of time attended by their physical degeneration also, the original Vedic rites and rituals have been modified and placed before you in shape of Mahanirvana Tantra.

Even such a wonderful system does not seem to have found favor in the present day. I believe it is

due more to the scarcity of proper works and teachers that this Tantrikism has dwindled into insignificance, than to the want of followers. Further, some of the instructions obtainable are fraught with extreme danger, if practised without the aid of properly initiated men.

I see that this Tantrik Philosophy contains for the most part solid practical rules of Karma Yoga. I see a special Tantrik order has been opened in America, that enterprising nation poking their nose into every conceivable subject. I am not a pessimist, and do not say that they will not succeed in this for want of teachers or *Guroos*. In this advanced scientific age when every bit of power within human reach is being put forth to unravel the mystery of man and his components, it is the West, as said by my friend Dr. McIvor Tyndall, that puts into

practical use all the vast stored up treasures of the Sacred East.

No doubt, the present surroundings and an alien rule have much to do and answer for this seeming neglect. However, it is not too late, as it is never, to look for progress.

Now to the subject on hand: as the *Smritis* and the *Sanhitas* were nothing but modifications of the Vedic Religion, those Tantras also are of the same parent stock. The attractive features of Tantrikism are:—It does not openly preach any of the highest Vedantic doctrines; it shows the easiest and shortest route for *Mukthi*; it is based upon faith and *Bakthi*; though it refers to one God yet its followers are allowed to worship as many as they please; it promises wonderful superhuman powers by practising certain *Karmas*; entire secrecy is insisted upon in the mode of practice and worship; it speaks of no special religion or sect.

The polished imagination of the present age abhors this mystic literature, as the deities of Tantrikism, *Kali* and *Durga*, are ascribed by some illusionists to a barbarous age. No doubt, these are justified by the procedure of its followers who drink in cups made of human bones and human skulls. Unfortunately the esoteric meaning of the Tantras is barely understood by any, and the scientific truths and principles involved therein are unknown even to the so-called initiated. Those who know a little of it, true to their instinctive Indian mystification,

never come forward to explain its principles and uses in a rational way.

The followers of the present Dwaitic and Adwaitic Schools will never attain anything of practical use both for this as well as the other unseen world beyond an intellectual reading. The principles that Tantrikism indicates are in no way contrary to or against those of the *Upanishads*. The Vedanta is the philosophy of the Infinite, and Tantrikism is for realising the highest Vedantic conception from the relative standpoint. *Nirguna Brahma*, of which the Vedanta conceives, is without any conceivable time, and the Universe is limited by time and space. The Vedanta teaches us there is nothing without Brahma, and everything that exists is Brahma. Since that Brahma is Infinite there is no room for this Universe of limited time and space.

It is apart from our present subject to consider wherefrom did the Universe come into being, and such other relative questions. We have to conclude that this Universe of Name and Form limited by time and space is nothing but *Maya*—a delusion. The Mayavic consciousness, considered as a whole, is nothing but infinite consciousness and, when considered in parts, is the consciousness of all finite objects. So the consciousness, as long as it is shrouded in *Maya*, does not recognise its purity.

The goal of all religions is the attainment of perpetual bliss. The

variations we find are only in the *modus operandi*, the form, but not in spirit. Blinded by the modern civilisation, the materialist does never look to the vast expanding chasm both before and behind. It is a pity that the word *civilisation* has been misinterpreted and its original meaning has been lost sight of. (I see I have taken too much space and do not wish to dwell upon the origin and meaning of civilisation here.) He blindly comes into this world and blindly goes to—where? He does not know that he is led by a mysterious power the solution of which has baffled many a sage. Again he is made to take another form and play another rôle in this world of *Maya*. Where is the end to all this tom-foolery? He does not know and does not care.

The theory of transmigration of souls has been scientifically proved, and it is a horror of horrors not to know the means of attaining the Supreme bliss.

There have been earnest souls who, through unshaken perseverance in many incarnations, have at last arrived at the ultimate truth—the bottom and mystery of all the show. It is in that silent communion with the Original Being that they have received certain secret doctrines. And it is these souls that have become the authors of many Shastras, which, though they differ in their ways, ultimately merge into the *One*. Now dear Reader, realise what you are, and rise up to the occasion. The power is within your reach. It is only the effort that is wanting. All bliss to Tantriks.

CHARACTER.

BY PROF. K. T. RAMASAMI, F.L.L.C.

President Founder, The Indian Academy of Science.

(Written for "The Kalpaka").

Oh! Comely Human flower of Life Divine!
Why dost thou bud forth thus to blush in vain,
Or to waste thy Eternal Souler-Spice
In broad, and vile atmosphere of Vice?
A distinct function for thy life thou bear;
The humble Soul duteous in its path.
Failing not for Sorrow, or faltering not
For Vice; but marches on and on, upward
Fulfilling Life with useful virtuous deeds
Will find its Goal:—The 'Well' of True knowledge.
And the Fountain-Head of Light, that lies
With Mysteries Hidden, from the Careless' Sight.

Now words like these awaken
high thoughts in you. They remind
you of your high and noble destiny.

They cheer you with promises infinitely precious and create within you Desire-Thoughts which come from the Universal Creative Energy. Catch the spirit. They are sure to elevate your whole inner nature. They are designed to alter thy Life-currents. I am sure, I utter these again and again, so that you can have 'Life, More Life and Fuller.' Hope for the future; and hope for the best. Set before you a perfect ideal of character. An ideal chosen, should be a good one,

in every quality and quantity. You may have wealth; you may have learning; you may have reputation; you may have social standing; but if you have no character, all else will in no way profit you. The character which each one of you possesses is the fruit of the life you have lived. Parentage, home-training, education, social circumstances, companionship, &c., all contribute toward the making of 'what you are.' It may be the influence of home, the love of your mother, that chiefly moulded and fashioned you; or it may be a mistaken education, an ill-chosen companion, that irretrievably marred your spirit. There is a formative period, which you should take notice of

Character never faileth, while wealth may fail; reputation may cease; social standing and all other things will vanish away.

All things of Nature quickly pass,
From form to form of size to size,
And melt like Mist, their solid Mass,
In the Steady Gaze of Time's Eyes.
But Life's mortar all hardly grained,
Has boldly lined its each letter,
In the Eternal Walls of Mind!
These form Soul-Marks of Character!

Often character is compared to a building. You know, when a building is to be erected, the first thought is to secure a suitable foundation upon which the super-structure should rest. The fabric that you are destined to rear upon your soul-life, should rise higher and higher. For, your soul should go on expanding into All-Consciousness throughout all Eternity.

It must be stable as the rocks and should be capable of weathering the storms of life. It must be built to stand for ever. Know first the laws of the body and the brain, the mind and its functions, the soul and its power. Ignorance will leave you. Then proceed to care for thy brain and body, educate thy mind, and develop thy soul. A little bit of mental science here I picture to you. Have you seen the head of a Criminal?; if not try to see one; closely examine the 'form,' the 'shape,' the 'size,' the 'height of head' above the ears, and the 'width' from ear to ear. If you compare it with that of a moral type of head, you will note the following difference:—

The criminal head is low in its 'height,' and flat at its 'top'; has breadth in its 'mass' from ear to ear. The head will bulge out in the region over the ears, while in the other you cannot find such. It is high and elevated in its top. It is narrow over the region of the ears. The above is a little news to you. The mere sight of the former head is loathsome to you. Your thoughts fly off. You better soon be off such you may happen to meet in your daily life.

Do you wish to reform society? Do you wish to reform yourself? If so, educate yourself along mental and spiritual lines. The configuration of your head will reveal your character, your bias, your talents, and your attributes. Abandon vice; associate yourself with virtue, loyal obedience to the

great principles of righteousness and goodness; justice and truth; these should form the basis of your character.

Having the foundation, you should now proceed to build the super-edifice *thoroughly* well. To do so you should build it slowly, steadily and strongly. It should be the work of time. You cannot build your character in a day or two. In character-building you should proceed to cultivate certain faculties of the mind or restrain some, to make up a harmonious and beautiful one.

A thousand forms of your thought, word and deed, should give shape and expression to your character or inner nature. Habit of brotherly love, patience, self-denial—these are some of the forms that go to mould and fashion your individual nature. The law of thoroughness in human growth or development, has in main for its principle faithfulness and earnestness in giving attention even to the minor things of life. Observation will show you, that it is by careful attention to the little things that great results are obtained. As you know—

Many a point makes a round,
Many a brick makes a wall,
Many a penny makes a pound,
Many a mickle makes a muckle,

that in every department of life it is by attention to the *little* that you accomplish the *much*, and if you despise the little it is the same as despising the very

rungs of the ladder through which you should climb to the top. Thus so, in the building of character. And what is character? It is but an accumulation of little experiences of the soul.

Some of the most beautiful islands of the sea, which you see now covered with fragrant flowers and fruit-bearing vegetation, are, after all, accumulation of little particles of sand by the tiny coral insects. You can learn a lesson from this.

Many persons have attained greatness and glory, little by little, adding one good act to another, and have thus built up their noble character, which all stand before you as ideals to follow.

Nothing does India need so much to-day as men and women of sterling worth and character; and *not* those with weak and vascillating dispositions—those rovers, shifters, time-servers and caterers to the public taste. What India needs to-day, why the whole world needs, is boys, girls, men and women of decision, of settled and determined purpose, and those who love righteous action.

A story is told of Diogenes, the cynic philosopher, who lived about 412 B. C., that he was disgusted with the specimens of humanity in his neighbourhood, and is said to have marched along streets, in broad day-light, with *lighted lantern* in his hand, purposely in search of something. On his being asked as to what he was looking for, he is said to have replied

"I am seeking for *men*. I have found women and children in Athens, but have failed to find *men*."

Do you see now what value you can attach to character? Know then! my dear reader! it is character that is the crowning glory of your life. Let me, in all love, direct you to proceed to aim at a beautiful one, which in its turn will bring you peace, joy, happiness and all other conditions that will beautify your soul in its perpetual life! Be a man of character, and exhibit it in each and every

act of your life, duty, self-reverence, self-knowledge and self-control. These will lead your life to sovereign power.

Oh dear soul! Have you understood what you have read? Have the words written well in your memory, the truths declared, and the meaning that is inward, spiritual, and life-giving digested. Behind the fact, beneath the words, within the essay, their lies a power, subtle and searching, and that will enter the innermost being. I wish thee to prepare thyself for it. Do it now, and it will do you good.

THE TRUE REVELATION OF THE WORK OF SREE KRISHNA.

BY

SRINIVAS, B.A.

(Written for "*The Kalpaka*").

WE know that India was originally peopled by black races before the advent of the Aryans. When the Aryans entered India and settled themselves in various parts in the Gangetic plain, they were living side by side with the original inhabitants.

Thus the ethnical basis of India was this: the genius of the white race with its high moral signification and sublime occult and metaphysical aspiration and that of the black race with all its passionate element and dissolvent energy. This double genius was translated in the ancient religious history of India, in the history of the struggle of the Solar and the Lunar houses of the reversed

Mahabarat. This symbolic representation as the two houses, held forth two religious conceptions and two different cults. The Solar cult conceived the God of the Universe as one of the male sex, and all the purest elements of Vedic tradition, the science of the sacred fire and of prayer and all occult phases which the human mind was capable of, which show the way to communion with the Divine Self were grouped round that conception of God.

The Lunar cult conceived God in the feminine sex under which sign the Aryans adored Nature in her terrible and violent manifestations. This cult inclined to idolatry and black magic, to polygamy, and, in

short, to every effect of popular passion. The Pandavas and the Kouravas of the holy Mahabarat represent these two cults, respectively.

I need not dilate upon the history of the conflict between these two factions. The Pandavas were defeated in the middle of the conflict, but emerged in the end, all glorious and victorious. But to whom was this victory due, to whom do the Pandavas attribute this final supremacy, and to whom do the Kouravas attribute their defeat—a defeat in which every one of them perished never to rise? All of them attribute their good fortune or misfortune to Krishna, the glorious incarnation of the Almighty God. To beginners of his worship who are not advanced enough to identify him with the all-powerful, all-pervading Omnipotent Himself, he was only a man endowed of extraordinary power. All the Pandavas, and especially Nakula, Droupadi and Arjunan, knew him as the Almighty Himself in incarnation. The Kouravas knew him as a human being possessed of very extraordinary powers. Here is the real key to the different faiths as represented by these factions, the difference between the spiritual conception of God and the pure and simple conception of the ultimate supremacy of Nature in everything.

Let me here digress a little about the followers of each cult as represented above. The one class was the type of the Brahmin who lorded over the sacrifices of the kings and was already, as a class, the

minister and adviser of the kings. The advice, which was at first only spiritual, later on engrossed within its sphere pure secular matters which were clothed with a spiritual and religious veil.

The other class of the followers of this cult were the ascetics and hermits who lived in the depths of forests, alongside of rivers, engrossed in their earnest endeavour after *Nirvana*—salvation and emancipation with the Divine Self Himself. These were the back-bone of their more secular brethren at the Courts, the prop and influence of their power. These alone were possessed of the sacred interpretation of the holy *Vedas*. These were the fountain-heads and rigid practisers of asceticism, science and transcendent powers. To attain the effect of the powers of such science they braved everything, hunger and the sun, and all the horrors of the jungles. The most ferocious wild beasts and the most venomous serpents were calm, docile and obedient servants in their power. Happy the man who is blessed by them, and woe to him who crosses their path. Dismayed heads tremble in their presence for fear of displeasing them, and it is said they inspired even the *Devas* with fear.

The term *Devas* needs a little short note. They were not the Almighty Himself, but those who have the divine bliss of occupying the near and blissful sphere round Him, and these *Devas* are the numerous tools which the Divine God uses in the

various manifestations of His power to the ignorant mankind generally,—ignorant, in the sense that they are yet to know Him and His powers.

Now what was this mission of Sree Krishna? The world was rampant with the infection of the worship of Nature, and of nothing higher, and it was torn by the passions and aspirations incident to the pure and simple worshipper of Nature alone. There was the divine and spiritual and religious worship as advocated by the hermit, ascetics and by the Brahmans who have descended from such ascetics who followed in their own day the avocations of a devout hermit with their asceticism, occultism and transcendent powers. The power of the one was mere brute force or such other possibility of Nature—of nature bereft of all divine attribute. The power of the other lay in their spiritual conception of Him who is the One source of everything, even including Nature, the source and end of the faith of the opposite school or cult. Their reliance was in their occult and transcendent powers by which they were conscious they could triumph over the baser power of human strength.

The conflict between the two faiths became stronger, and for a time it was even feared that the baser would triumph over the nobler, spiritual, and, in fact, the only true power. This is well illustrated by the Mahabarat. Only we have to drink deep the esoteric fountain unearthed in the story of the

Pandavas and the Kouravas, which at first sight is only a struggle of kings for supremacy, but which, in fact, is a struggle between the elevated, divine and spiritual faith of man in God and the pure, fleshy and passionate faith in the ultimate potency of the power of man and Nature.

The spiritual faith is vanquished for a while, and vainly does it struggle to become the beacon of light and faith to man in his attempt to attain salvation. This is represented by the Pandavas living in the woods and forests, but always aiming to brush aside and totally erase the power of the Kouravas.

Now at this juncture the mission of Krishna begins. It is even said that Arjuna represents the tool charmed with the unconquerable divine valor, and, using this tool, Krishna, the God Incarnate of the Sole and Divine Almighty Vishnu, performs his mighty purpose—the establishment of Vaishnavism, the worship of the Divine and Unsurpassable Almighty. This worship is the key to communion with God Himself in His Glory.

The Great Krishna, the Divine Krishna, has spoken from his own Divine mouth how to carry out this worship to a fruitful end. And he has minutely described the circuitous but sure path of occultism and asceticism and also the path of pure devotion and faith in his worship, which latter path is very difficult to attain, but, when once attained, will land him unflinchingly to Divine Self Itself and its attendant eternal bliss and glory.

These the Holy God has handed down to the benefit of mankind in his divine incarnation of the Holy Sree Krishna. It will take me to a great length if I begin to discuss the meaning of 'true devotion' and 'true worship' and such other terms: they are more to be known by being felt by every one than by being described in words which are but inefficient instruments for such a purpose.

We know as a matter of religious lore that Krishna triumphed in establishing the Spiritual and Vedic Brahminism, and thus finished the mission of his divine incarnation, and vanished from the earth. But this objection may be raised: Why should the divine Krishna die a mortal death and be pierced by the arrows of his enemies? He incarnated as a man and, consistent with the appearance of his human form, he died like every other man, to the appearance of the untutored human mind ignorant of the true teaching of Vedas. To those of real faith the divine spark in the mortal coil of the incarnation has united with the divine halo and glory. He lived a man and died as one.

He has shown the possibilities of the human being ennobled and elevated by the divine faith and belief which brings forth the help and favor of God Himself, and of the futility of the power of man when once the divine power leaves him. This is illustrated by the invincible valour of Arjuna when

in favour of Krishna. The inherent doubt and inconstancy of man is well illustrated in the hesitation of Arjuna on the eve of the battle.

The effect of the divine power is shown when the hesitating and almost retreating Arjuna fights the bloody battle and comes out the glorious conqueror. This same glorious conqueror finds himself unable to carry the victorious Gandiva his famous bow when on his way to death as a mortal. This shows that when once divinity ceases to guide a man, his previous renown, his mortal valor, and in fact every purely human quality, amounts to nothing. There is also the higher esoteric meaning that all appurtenances and means of human glory die with the mortal coil and are of no further use in the coalescing of the human Soul with the Divine Self.

The glorious mission of Krishna was this establishment of a higher and nobler faith, a faith which in one aspect leads to true devotion of Him by asceticism, occult powers, etc., and on the other leads to devotion pure and simple, but both aiming at the same end, the same goal, of coalescing of the soul with God, the goal of eternal bliss, divinity and happiness.

"Such is the history of the work Sree Krishna reconstituted in its organic entirety and reset in the perspective history. The history of Krishna throws a vivid light on the origin of Brahminism in the true and particular aspect of Vaishnavism. The importance of

Sree Krishna appears to us even greater if we note the two-fold doctrine of religious and esoteric philosophy—the doctrine of the immortality of the Soul and of the progressive existences by re-incarnation. The idea that God, Truth, Infinite Beauty and Goodness are revealed in conscious man with a redeeming force which springs to the very heights of heaven by the might of love and sacrifice, an idea fruitful beyond all others, appears for the first time in Krishna. Krishna reveals to man his Divine word nowhere so explicitly and clearly as in the Bhagavat Gita of holy and sacred renown and never more will man forget it." Let us all truly embrace Sree Krishna and may He appropriate us to Himself.

THE FAILURE OF VEGETARIANISM.

SOPHIE LEPPLE, LONDON.

UNPREJUDICED food reformers have had some valuable object lessons with regard to vegetarianism this year. Two great events took place in London, where vegetarians were given exceptional opportunities to demonstrate to the world the superiority of their diet to meat eating. The first great event took place in May, when 100 life vegetarians appeared on the platform in the Memorial Hall. It was but natural that many visitors expected to see the larger proportion of these young people models for artists on account of their beauty of feature and figure, also exceptional talents in various directions were eagerly looked for. Therefore the great disappointment cannot be described when the whole performance of this little band consisted merely of singing songs in praise of their beloved cult.

The next great event took place in June at the Stadium, where the Olympic Games were held. Athletes from all parts of the world were allowed to take part. Could there have been a better opportunity for life vegetarians to show their prowess in athletics? Victorious life vegetarians were conspicuous by their absence.

In consideration of the above facts, every unbiassed student of dietetics must acknowledge that orthodox vegetarianism is in England and all the world over in no way superior or even equal to mixed diet. Vegetarians point with pride to the antiquity of their diet, but there is not a single known adult in England, France, Germany or America who descends from vegetarian parents, and who is famous for physical beauty and renowned for mental achievements.

SOUL-BLISS.

Friend! Dost thou hear the cry of the millions
Of souls round thee—That cry—That strange piteous one
The cry of the many, with hopes unfulfilled,
Desires ungratified, or with hearts e'er soured?
Restless and anxious you all move to and fro,
In vain you take this way or that and from which
In weariness and disgust, turn all at last,
With an aching void in dis'pointed hearts.

'Tis true men fix their minds upon diverse things
Some more earthly, some less, some in themselves good
And some upon many evil ways and means;
But ne'er their longed-for-goal is within their sight;
Or if it be theirs for a moment or two,
It soon passes out like an empty bubble.

Oh! Man of the World! Why follow thus in vain
A shadow that e'er and e'er eludes your grasp?
You want 'Happiness' and it does not lie 'without',
But in that happy place know within 'Thy-Self',
Every blessing, every happy affection,
Every tender touch of kindred Souler-chords
Is a Ray from that All-Source of 'Light within.'

'Tis this, Oh! Man! that saved the Sages, Saints and all
Worthies of old, from troubles, sorrows, or doubts,
And made their Life-March easy, even and short.
Verily, 'tis the Guide—the 'Soul' at the core
Of everything in nature. 'Tis thy monitor.

In 'joy' or 'sorrow' It lords thee over thy ways;—
—In joy, to rejoice with you and give you more;
Or, in sorrow, to uplift thy sunken heart.

Nothing but Good, Peace, Joy, Health and Happiness
Shall be thine in thy life if thou but only
Listen humbly to that 'still small voice within.'
It wants you to be always in Happiness and Peace.
And It shall effect Its End successfully;
You need only keep absolute FAITH on it.

Know! that faith works miracles might, and unseen
Though It lies, yet will make you hear, its right—
—Whisper and will escort you in every act
Of Life towards Goodness, Peace, Ease, and Happiness—
Or that 'Heaven' within—"The Kingdom of God."

Written for "The Kalpaka."

K. T. RAMASAMI.

WATER AS A THERAPEUTIC AGENT.

SUSANNA W. DODDS, M.D.

WHILE there are many agents successfully employed in treating the sick, there are few, if any, which admit of such varied applications as water in order to bring about a given result. By its use the temperature of the body can be regulated, and the remedial effort properly directed. In the treatment of fevers this is well illustrated. If the head or other part of the body is too hot, we cool it, or if the extremities are cool or cold we warm them. The object sought is to balance vital action and vital function, doing this in such a way as to waste the strength of the patient as little as possible.

In a state of perfect health the circulation is well balanced, and every organ in the body is performing its function normally. But if the individual is sick, vital action is disturbed; one organ is doing too much, and another too little. It will also be noted that in the organs which are over-active there is too much blood; they are congested and hot. This condition may be acute, as in fevers; or chronic, as in a disease of long standing. The indication in such cases is to stimulate the organs that are torpid to greater activity and reduce vital action where it is excessive. This principle is recognised by all schools of medicine. The trouble is that in employing drugs there is a needless expenditure of vital force; the drug itself is an impurity, and the

system will do its best to throw it out.

In the water-cure treatment the agent employed is a part of nature's *materia medica*; and if it is properly used there will be no vital resistance, and therefore no needless waste of vital force. It must be said, however, that even so simple a thing as water can be so used as to do more harm than good. A patient can be as surely killed by excessive water treatment as by the heaviest dose of a drug poison. Indeed, some who advocate the use of water as a remedial agent employ it in such a way as to lose half the benefits which would otherwise be obtained.

As already stated, the ways in which water may be applied in treating the sick are exceedingly numerous. There are baths of various kinds, some of them mild in character and others very heroic. We have the sponge bath, spray, full bath, half baths, sitz baths and foot baths, the head bath, steam bath, shower bath, the plunge, and others of almost infinite variety. Then there are wet-sheet packs of temperature; the half pack, leg and arm packs, etc., etc. As to wet compresses, there is no end of them; they may be hot, cold or tepid, and so applied as to meet individual cases. We have also hot fomentations, which are often of the greatest value. There is, perhaps, not a single one of the hygienic agents

which admits of so many and such varied applications as water; and before prescribing it, either in acute or chronic diseases, we must have some rules to guide us. First of all, where the patient has feeble vitality, no measure that is heroic must be employed. The character of the treatment administered must be such as the needs of the case require: it may be mild or more heroic, according to the amount of vital force there is to work with.

Again, suppose a patient has had a severe attack of fever, and is beginning to convalesce. In every such case a considerable amount of vital force has been expended; impurities have been thrown out, the system has parted with a good degree of its fluids, and there is less power of reaction than before. It is for this reason that heroic measures of any kind are contra-indicated. If there is a slight rise of temperature (perhaps from some indiscretion in eating or otherwise) the treatment administered must be very mild. It is a time when masterly inactivity is the thing needed. Treat but little, and treat judiciously.

The full wet-sheet pack is an excellent form of treatment in some cases. Even the cold pack has sometimes been employed to advantage—or a cold plunge. But the cases in which treatment of this kind is indicated are relatively few; the average individual will react better under treatment that is less heroic. In regard to giving packs, a rule to be observed is as follows:

deciding on this form of treatment, be sure that the pulse is reasonably strong and the heart's action good. See, too, that there is no severe congestion in any part. The extremities should be warm, the head cool, and the heat over the surface of the body nearly uniform. These conditions being present, the patient may be a fit subject for the wet sheet pack, though this will depend upon the results that we wish to obtain. Some people ought never to take a pack; or a shower bath, cool or cold; or a very hot bath, except locally administered. The physician must know what he is trying to do before he attempts to prescribe.

Derivative treatments, as sitz and foot baths, leg packs, etc., are often employed, and are of excellent service. Where there is a severe congestion in the head, throat or lungs, this form of treatment is next to indispensable. It is also employed in cases in which there is chronic congestion in one or more of the pelvic organs. The temperature of the bath and the length of time to administer it will vary in different cases. No matter what the form of treatment, there is room for the exercise of great skill and judgment in its application.

In acute diseases, the results sought are more quickly obtained. In cases that are chronic, one often has to wait long and give time for interstitial changes to take place in the system. Very much, too, will depend upon the amount of vitality

we have to work with; also upon the amount of vital force that has been wasted, either by the use of drug medicines or otherwise. Not unfrequently, after a long course of drugging, certain organic changes have taken place, either in the heart or some other organ, and complete recovery may be impossible. This condition is often indicated by the state of the pulse; the strength of the pulse beat in such cases is of the

utmost importance in making an accurate diagnosis.

To get the best results from the use of water, whether in acute or chronic diseases, two things are in every way essential. The diet should be exceedingly simple, both in quality and quantity. Moreover, a good nurse and favourable surroundings are often quite as necessary to the patient's recovery as the kind of treatment employed.—*Health Culture.*

BREAKERS OF IMAGES

BY ALBA SATTERTHWAITE.

WHEN an honest man lays bare the grafting, the bribery, the rebating, the hypocrisy of our political or industrial czars, or points out the stupidity and ignorance of the people, or attacks superstition in its priestly stronghold, the cry is promptly raised by a certain class of pharisees that he is attempting to pull down the pillars of society, to destroy the faith of the masses in the solidity of our institutions, the integrity of our government. He is a muck-raker! Damn him with an epithet! *Anathema maranatha!*

It is nothing new, this stoning of the iconoclast. Every man who ever championed the cause of human liberty, ever contributed to the emancipation of slaves, chattel or industrial, ever aroused the people in defence of justice, ever pleaded for higher ideals, went through this same stone-throwing experi-

ence. The stoned loom large on the horizon of time. Confucius, Buddha and Jesus, Pythagoras, Pericles and the Gracchi, Savonarolla, Luther and Paine, John Hampden, Franklin and Patrick Henry, Shakespeare, Cervantes and Voltaire, Rousseau, Montesquieu and Mirabeau, Garrison, Thoreau and Emerson—all these were targets for stone and mud throwers in their day. "The Age of Reason," "Captain Jinks, Hero," and "Progress and Poverty" were written by stoned men. The book that with logic absolute disestablishes some cherished institution, the magazine that tells the truth about the wholesale bribery of a legislature, the newspaper that exposes municipal rotteness, are written and owned by iconoclasts, and are the target for every living shaft, every dirty rock that coward hands can grasp.

Get out of your little valley of prejudice, climb the mount of honest thought, take a good, long look through the glasses of clear perspective, and you will find that the true image-breaker is always an honest, courageous and far-seeing prophet, and that he is not to be bribed by his own class interests into ignoring the muck on the national escutcheon. In juxtaposition place the discreet statesman haranguing an audience about the oppression and injustice which our forefathers suffered. Notice how the respectable newspaper prides itself on its exposure of the corruption and tyranny of foreign nations. Observe the snug doctor of conventional theology explode with righteous indignation and fiery denunciation when he inveighs against the immoralities of *pagan Rome*. They are not muck-rakers, they are not breakers of images. Not they! They preach against, they expose, they denounce, the evil of—other times or climes.

Read history aright and it will be seen that these efforts of Tradition to blanket Progress have failed; must fail. Truth is not to be cheated. You cannot reverse the law of gravitation, you cannot twist a rope of sand. It makes no difference whether the stone-throwers

be many or one, a mob or a tyrant, their actions are insane; "they persecute a principle; they would whip right, scourge justice, subvert truth." They face the coming dawn as little children face the dark. They fear each shaft of light; they fear it will dissipate their beloved superstitions, as sunlight melts snow. They do not realize that a martyr cannot be dishonored, that "every lash inflicted is a tongue of fame." "Every prison is but a more illustrious abode," says Emerson; "every burned book or house enlightens the world, every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work in vain. It is the whipper who is whipped, the tyrant who is undone."

To follow Reason and Truth in singleness and sincerity of purpose wherever they may lead; to stand alone, face to face, with the abysses of the unknown and the unknowable—this is the higher life, the one life worth living. A hell of honest men would be more endurable than a paradise filled with angelic shams, with stupid Christians, with acis-hearted pharisees and bigots.—*The Blue Devil.*

Thoughts.

Repeated sin destroys the understanding, and he whose reason is impaired repeats his sins. The constant practising of virtue strengthens the mental faculties, and

he whose judgment stronger grows acts always right.—*Maha Bharata.*

"Thy secret is thy servant till thou reveal it, and then thou art its servant."

THE BENEFITS OF MASSAGE.

HOW to keep the involuntary act of blood circulating perpetually at it, without the hindrances of disease and bad environment, has been a study, lo! these many years.

We all know that the blood is not only the conveyor of supplies to the worn-out tissues, but it is at the same time a remover of the cells that make for decay. This two-fold purpose of the blood is not well understood by many, and the further fact that the blood must be kept constantly in motion is not fully appreciated by many more.

When the blood becomes clogged in its passage through the veins, there is inflammation in the parts affected. If the clogging becomes sufficiently prolonged, serious results will follow.

It will be understood, therefore, that any method that will bring about normal conditions, that will open up the "pipes" for the free passage of the blood in its rounds from the heart to the tissues and from the tissues to the heart will be keenly appreciated.

Massage is the common sense method, although frequently the hot and cold pack will accomplish good results.

Regarding massage Dr. H. Walter Harmer writes as follows:

"Massage, manual or mechanical, or, in fact, any kind of transmitted energy, will do much toward keeping the human mechanism

in proper working order. Every family can have the benefits of this treatment at home if some of its members would spend a little time studying some of the works on this subject. Such books can be bought that are good and give a clear exposition of the subject and do not cost much.

"Every doctor realizes the benefits of massage rightly applied. Its tendency to arouse and enliven dormant tissues and to quiet and soothe irritated tissues is known to be of incalculable aid in combating disease. That is why your doctor gives you a bottle of some oily, greasy compound, and tells you to pour it on and then rub until it is all rubbed in." If he would tell you to give the same amount of rubbing and keep his bottled stuff on his shelves, you would get the same effect and save a dollar in the bargain. Systematic massage is the best liniment given to man. Try it and prove it to yourself that I am right.

"In using massage it should be borne in mind that there are but two ways in which it affects the body. There is no half-way effect, no happy medium.

"These two ways are stimulation and inhibition. Remember also that stimulation carried too far results in inhibition. To over-stimulate a part is to weaken it by creating a catabolic change that is greater than the anabolic, and thus leaving the tissues in a weakened, tired-out condition.

"Massage is applicable to the majority of affections. When properly used it is the greatest all-round remedy that we have. Cases where it is not indicated are very rare—boils, constipation, sore-throat, headache effusions, sprains, etc., etc. Can you imagine a greater variety of different affections? To give an idea of the directly opposite conditions in which it can be used with good effect, notice the following—large deposits of abdominal fat; double chins, puffy eyes, and in reducing local swellings of all kinds; now the opposites are—hollow shoulders, hollow cheeks, flat hips, flat breasts, hollow eyes, etc.

"In using massage, in reducing the size of a part, it should be given deep, heavy, slow and regular, with a circular movement. This method tends to break up the fat cells and promote their absorption. To increase or to develop a part, give the massage with a circular motion, light, gentle, evenly and not too slow. This gently stimulates the area, causes increased activity of the tissues, thus bringing a better blood supply and stimulating its nourishment.

"By use of massage it is also possible to regulate nerve action without having recourse to the powerful drugs so dear to the heart of the 'regular.' To inhibit, or slow the action of the nerve, give deep, steady pressure along its course as near its origin as possible, keeping up the pressure for some time. But never carry any

treatment to extremes, as that is worse than none at all. To stimulate a nerve, give light, even strokings or friction along its course. Light tappings also answer the same purpose.

"To regulate the blood supply to or from a part, a gentle circular rubbing may be given in the direction in which it is desired to have the blood flow.

"In giving massage do not use the tips of the fingers, unless it is impossible to use the broader part of the hand. The part that should be used is that portion of the fingers that touches the body when the hand is laid with the palm down and raised from the body, leaving only the fleshy part of the fingers, from the base to apex, touching. The wrist should be lax, elbow slightly bent and not held stiff, the shoulder should be free and under full control. Unless they are, the movement will be stiff, awkward and very disagreeable to the patient. The hand should be placed on the body as described, and the underlying skin should move with the hand. If the hand glides over the skin, friction is produced, and the result of the treatment is not for the best. Soreness is also produced in this manner.

"Pain should not be caused by massage. If it is, the operator is at fault, and should look after his technique. In increasing or decreasing the pressure, do so slowly; if it

is done abruptly, it is painful and disagreeable to the patient, and may negative the results of an entire sitting.

"The operator should cultivate a light touch and have plenty of elbow grease. This is important."
—*The Liberator*.

INDIVIDUALITY.

"NATURE arms each man with such faculties as enable him to do some feat impossible to any other," says EMERSON. The great tendency of modern life, with its enormous combinations—its concentrations of interests and effort—is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality as he would his character, for it is a part of himself.

Each one should say to himself: "I have no double. When nature made me, she distinguished me from my fellow-men. There is no one else like me in all the universe,

no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet since no two human beings are made alike, no one can quite take the place of another, nor can he do, quite as easily, or quite as well, the thing which the other was made to do. It is futile as well as disastrous to try to mould ourselves to a different pattern from what Nature intended for us. It is better to be an original shoemaker than an imitation Congressman or a thumb-nail edition of some great lawyer. Whatever you are, or whatever you do, be yourself—be original.—*Washington News Letter*.

REVIEWS AND NOTES.

Meat and its Food Value—is the name of a neat little book by DR. LATSON, Editor of Health Culture, Passaic, N. J., U. S. A. It is priced only at 25c. (12 ½ annas Indian currency) and is a book worth having. We have the second

edition before us, and the very fact of its being printed a second time shows the estimation of the public besides its intrinsic worth.

DR. LATSON clearly proves that the very structure of man is such as to adopt itself only to a vegetarian

diet and he has a host of eminent authorities to support him in his hypothesis. Taking a rational way of the whole thing, to eat the animal's flesh is to eat its excreta. By a clear analysis the author proves that every kind of meat is poisoned and it is not of any value as food. The fruit and its value as a diet is very vividly shown in the work and anybody who requires more than a natural food should be conceived as a 'curious specimen of humanity who acts against nature and we have to rightly realise as well said by ABERNETHY "one fourth of what we eat keeps us. The other three-fourths we keep at the risk of our lives."

Further we have evident basis to reject meat altogether, as its after effects are shown closely to adhere alcohol. The average meat eater is more than one who is a victim to that pernicious habit—drink.

We should like every reader of ours and all who are interested in the well keep of their health to have a perusal at this splendid work of Mr. W. R. C. LATSON, M. D.

Uncooked Foods and How to Use them—by the great Food Experts Mr. and Mrs Eugene Christian, and published by the Health Culture Co., 151, West 27rd St., New York. has found its way to our table. We heartily welcome this neatly got up book aptly dedicated to the women of America. It would have been better if it had been dedicated to the women of the whole world; of course the bounds of patriotism has confined

the limits. To be within the reach of all it seems to have been specially low priced at \$1 (Rupees 3/2 in Indian currency). The authors ably convince us of the merits of the raw foods and the resultant dangers in having them cooked, as by that chemical process some changes take place and the original components are transformed. Further, it is a rational and important point to be observed that man has no business to get ill. Why does he become a victim? Because he disobeys the mandates of Nature by mutilating the various products which Nature provides for the gratification of man's hunger. When taking this mutilated and distorted cooked food man commits a great sin against himself; generally many escape justice in deceiving their friends but one cannot deceive himself and he must pay for his wrongdoing; hence human body is so susceptible to disease. It is no wonder why man gets disease.

Further the present new system of the work before us will be a god-send to the fair sex as it would liberate them from the drudgery of the kitchen. This living on uncooked foods is no new theory for Indians as many of our Sanyasin class do mainly subsist on milk, honey and roots and herbs. The uses of milk and honey are critically analysed and their beneficial results placed before us in this excellent work. For us Indians the work does not require the special commendation of any scribe as our

sacred lores proclaim the manifold advantages of uncooked food. It is hoped that the work will be widely read in India.

What shall we Eat?—There is a cry for reform in each and every corner of the civilized globe in matters of food-question from the stand-point of health, strength and economy, and in this hour of dire need for advice, Mr. ALFRED ANDREWS has brought out a nice, neatly got up volume: "What Shall We Eat?" It has truths gleaned out from his long experience, much study and pains-taking investigation along these lines. Therein he urges the necessity for educating the mass along the principles of 'Eating and Drinking' for Health, Strength and Economy, and we, as one with humanitarian interests, join hands with him to emphasize it. The book has a beareau of useful information showing the constituent elements of many *hundreds* of food products, their relation, cost and nutritious values, time of digestion, etc., and

also marks out the best nourishing food for the young and the old, both to the brain and the physical worker alike.

The recipes of food-stuffs, their analysis, their wholesome preparation and the proper combination for the right promotion of health, vitality, etc., are in themselves well worth a persual. It is put for sale by the Health Culture Co., Passaic, N. J.; U. S. America at 50c. (Indian currency Rs. 1/9 /.).

We have: 'Just How to Concentrate,' 'Elizabeth Towne's Experience in Self-Healing,' and 'Just How to Wake Solar Plexes' by ELIZABETH TOWNE; 'The New Science of Living and Healing' by WALLACE D. WATTLES; 'Suggestion' by Geo. C. PRITZER, M. D.; 'The Power of Self Formation,' and 'The Cultivation of Personal Magnetism' by LEROY BERRIER. A review of these will appear in our New Year number.

Thoughts.

"If every one would mend one, all would be mended."

"Him that nothing will satisfy let him have nothing."

"By love of truth, the sincere escape iniquity. Like the elephant well subdued and quiet, who permits the king to mount on his

trunk, thus the man that reveres righteousness will endure faithfully throughout his life."

"Wise men seek not the things of sense but keeps the mind in peace."

"If truth lies at the bottom of a well, the name of that well is Meditation."

THE KALPAKA.

A Magazine of Knowledge.

Vol. III.]

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Readers will remember the distinguished writer, Prof. K. T. Ramasami, who for some time was in charge of our "Students' Department." We have the pleasure to announce that he has been permanently engaged as the Associate-Editor of *The Kalpaka*, in addition to his duties as the President Founder of the Indian Academy of Science, Kizhanattam, Tinnerelly District, S. India. Here he comes with the New Year's Greeting.—ED.

New Year Greeting.

ANOTHER year of our LIFE CYCLE, has rolled away into the fathomless Ocean of Time, a wave in the Grand Ocean of Eternity. The Wheel of Time has performed another revolution in its ceaseless activity, breaking, in its course, many aching hearts, and sending forth rosy gleams of HOPE unto them. You and I have advanced one step further into SOUL-LIFE. That is a sign of success! The past year, like those that have preceded it, has been one of Joy and Success. My *Kalpaka* Friends! You are already on the paths to POWER and SUCCESS! Ay! to

HAPPINESS!! I doubt not you have enjoyed *Kalpaka* well, for the past Twelve Months. We now enter upon another YEAR, and we hope to achieve *more* GOOD results. I rejoice now, My Friends, to think of the opportunity presented to me from now of more intimate acquaintance with you all. I wish you a Happy New Year! To-day, Dear Brethren, we are all engaged, *not* in the upraising of a Material Temple, but in a work INFINITELY more Important. Every renewed nature forms part of a mighty WHOLE that will find its UNITY in the "SPIRITUAL

TEMPLE which is being raised in honor of the SPIRIT." We are given the opportunity to co-operate in the up-building of this glorious Edifice. All Men and Women with their boundless capabilities and unlimited possibilities for doing GOOD, and GOOD *alone*, are rightly the material upon which we are privileged to work. And, you should know that we do not labor in vain. It is with a *purpose*. The building of the "Temple of God" may not proceed as quickly as we desire, but it shall be completed some time hence! And that is in the Near Future! India should once more be in her Spiritual Grandeur! The God-Consciousness will soon take possession of her. We, without distinction of caste, color, creed or clime, should try to lay the TOPMOST STONE amidst triumphant shouts of VICTORY!

"Be strong and Work" is a rousing, stirring call to action. Strength of Body, strength of Brain, strength of Intellect, strength of Will, strength of Purpose—these form the elements of POWER! We need to be strong in our principles, strong in our convictions and strong in those essential elements of CHARACTER! Work for God (as opposed to Mammon!) is worthy of our enthusiastic devotion and whole-hearted energy. The mission of the SPIRIT is that we should be the best we can be, and do the best we can do, in our Life. It wants in Man that every faculty shall be perfected, every

talent used, every glory realised, and lastly every service done.

Our sphere of WORK is large. Each and every one of you should work with zeal, fidelity, and enthusiasm, for the Good of the Association with which we are all identified. Our sympathies and endeavours should not, however, stop here. It should be universal and all-embracing. *The Latent Light Culture* should be regarded by all its Fellows, Associates and Members, as one vast, Harmonious and Important Federation, in this land, banded by the chords of fraternal sympathy, solicitous for each other's welfare, and it ever seeks by Loyal and prayerful co-operation to promote the extension and usefulness of same.

What I wish to call your attention to is, each and every one of YOU should respond to this call, stir into activity all your latent powers, all the hidden Finer Forces slumbering within you. Seek to inhale into your lives the fragrance of Holiness which flows from those who are living the Soul-Life. My New-Year message to you is "*Cultivate the GOOD*"! and it will surely walk by your side, and become a partner in your life, and in all your affairs, BLESS you, finally, with inexpressible HAPPINESS. And I wish you once more a HAPPY NEW-YEAR!



COLOR AND MUSIC.

K. G. SRINIVASAN.

(Written for "*The Kalpaka*.")

IT is now admitted, beyond all doubt, by all who have a knowledge of the science of the Soul that the whole Universe is made up of "*Prakriti*," the primeval matter-principle, and "*Prana*," the primeval life or soul-principle. It is this matter-principle, set in motion by the soul-principle, that has given rise to this infinite variety of forms in Nature. For convenience sake the two principles may be called simply *matter* and *soul*. How this multiplicity of forms, one form differing from another in many respects, comes into existence, is beyond the conception of the ordinary human mind, in as much as it is unable to respond to the higher and more subtle vibrations of the two principles. The more the human mind responds to the fine and delicate vibrations of these principles, the more can it understand and realise the true nature of the color and music of the Universe.

Now the matter-principle spoken of above is capable of vibrating with any velocity whatever. The greater the velocity, the finer and more subtle will be the form of the matter. Thus sound, heat, light, electricity and thought, are all vibrations of the same *matter*. The difference between the one state of manifestation of this *matter* and another lies only in degree or rather the rate of vibratory motion per second. All the different manifestations are

of the same kind of *matter*. The vibratory motion of this matter is of a circular or spherical nature, and its nature can be well understood in the higher planes of existence.

"As above, so below," is a well-known law of the planes of the Universe. Whenever there is a vibration in one of the higher planes, there is in all the lower planes a corresponding vibration at the same time. That is why it is said: "As a man thinketh, so doth he become." Intense thought is, as a matter of course, transformed into action. For every good action a person performs, and for every noble thought he sends out, a form tinged with beautiful colors moves in unison with a kind of harmonious music in all the planes of the Universe, varying with the intensity of the action performed or thought sent out. So then, to realise the existence of the color and music of the Universe, it is necessary to develop the receptive power of the mind so that it can vibrate in unison with that enormous velocity existing in those higher regions.

Now is felt the necessity for the culture of the mind. The mind, though spoken of as being intangible, is, indeed, the most tangible of all tangible things. The culture and development of the mind gradually leads to the unfoldment of the latent powers of the soul, for mind is nothing but a peculiar projection of

the soul in matter. The development of the mind is in proportion to its power of responding to vibrations. Now it is more than ever manifest that mind-culture ought to be the primary education of all those whose end and aim in life is absolute perfection by the unfoldment of the Divine powers latent in every soul. If not, of what use is the mind when it cannot even grasp ordinary facts and recall all its past experiences when they are wanted? By a thorough and systematic culture of the mind, it can be made to reproduce at will all its *past* experiences accurately; it will be in a position to grasp its *present* experiences with a readiness of perception and a keenness of observation, perfectly alive to their *pros* and *cons*; and it will even be able to foreshadow the nature of its *future* experiences. Such being the case, it is indeed wonderful why men are so shortsighted, nay blind, as not to perceive the immense possibilities open to them if they direct their attention to the culture of the mind.

It is at first better to see what elements are necessary for the growth of the retentive power of the mind. A sound mind consists of quick perception, absorption, assimilation and accurate reproduction of vibrations. Its retentiveness mainly depends on the keenness of observation involved in the original experience as well as the interest attached to that experience. The retentive power also increases in proportion to the frequency of the original experience.

The reproduction of the ideas associated with the experience gives rise to the recalling of the experience itself. It is thus plain that for the accurate retentiveness of facts, there ought to be keen attention, absorbing interest and proper association of ideas. So anything which holds and rivets the attention, which arouses and absorbs the interest, and which conduces and contributes to the proper association of ideas, is sure to aid mind-culture.

Before the mind can respond accurately to a higher rate of vibration, it should have attained what is called, mental equilibrium. It should be capable of at once driving out a particular thought or of dwelling upon it for any length of time. This is concentration. Whenever the mind is engaged in active concentration on a particular thought which is only a vibration with a certain rate per second, all other thoughts of a lower rate of vibration cannot have any influence on it. For they will be tossed backwards with an enormous velocity, just as sand strewn upon a spinning top. As the rate of vibration increases, the liability to be influenced by vibrations of a lower rate decreases. This is the reason why we lose our outer consciousness in deep concentration.

The power of responding to vibrations of any velocity whatever, can be slowly acquired by regular practice. First begin by thinking of all the good qualities, one by one. Take one quality only

for every week, and daily imagine that you have that quality, and act just as you would do if you possess it. Think and feel that you have it whenever you have leisure. Repeat mentally that you have that quality within you. Know full well that continued repetition only gives success. This mental repetition very soon becomes a habit. There comes into existence a sort of groove, so to say, in your mind, through which your thoughts will naturally flow ever afterwards. Now you have actually acquired the first quality. Then exhaust every good quality you know in this way. Good thoughts are of a greater rate of vibration than bad ones. This practice, if continued with untiring patience and perseverance, is sure to raise your mind to a higher level of vibration.

The mind can now practically respond to a very higher rate of vibration. It is only now that it can be conscious of the color and music of the Universe. No doubt it will be conscious of many other things besides, but we shall now confine our attention only to those things which have a bearing upon color and music.

(To be continued.)

Thoughts.

"The empty words of those, who having learnt the various sciences, teach others *precepts* which they themselves follow not, have weight only in one respect, viz., the pre-

Ah! what a charm and loveliness color gives to Nature! Set off by the melting, delicate hues of the clouds and the effulgent and silvery stars, the blue firmament above vies with the blue waters below, shining with a variety of rainbow-colored fishes leaping to and fro. But far sweeter are the color and music of the Universe. How softly and slowly creeps in the soul the exquisite harmony of the music, and how smilingly cheerful, like the fair sunshine on a summer day, does appear the inexpressible beauty of the color. Surely, surely voice, nay even thought, is well nigh powerless to give adequate expression to that color and music of the Universe to which every golden chord of the heart responds with a thrilling, throbbing, living life.

"Alone, alone; all, all alone,
Alone on a wide, wide sea"

of color and music does the human soul float gaily enjoying its full.

But all these are merely the anticipation of the pleasures in realising that color and music of the Universe. We shall, in subsequent paragraphs, deal with the *rationale* of the subject in detail.

venting others from asking them to their shame: "Why don't you who have inculcated the maxims follow them?"

THE SHINING COUNTENANCE.

BRIGHTER than the most brilliant of gems, electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the shining countenance.

The soul of each man is a sun of infinite energy and glorious Light; but how few allow themselves to shine; how few faces are lit up with their possible divine Life!

Take your thoughts away from the swamps of fear and evil; center them on the ideals of faith and love, on good intentions for others, and your countenance is at once illuminated.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

When such an instantaneous physical change can take place by a change of thought, it suggests what power there is in a renewed habit of thought; a habit created by conscious reposeful efforts of calm, concentrated thinking in line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you

will laugh with joy, because of life's possibilities.

You have perhaps desired to reach greater heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning vanish at the appearance of Love.

Every one loves the sunshiny days, and every one loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognise all, and he will be recognised by all. He will be received as the Son of Man, a true exemplar of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character, body, surroundings—of influencing the person, the community, the race—of issuing forth from its infinite,

solar center great stream of life, whole realm of existence to the giving out more vigor, raising the higher plane.—*Fred Burry.*

HOW TO LIVE A SUCCESSFUL LIFE.

CEASE all fretting and fear about the future. Compose your mind to a calm desire to live a successful life. Reflect upon what that means. It means Health, Wealth, Wisdom and Love. Try to realize mentally each of these attributes, and then open your being to their manifestation within you. Breathe deep several times before falling asleep at night, and mentally say: "I open my being to the manifestation of Godlike Health, Wisdom and Abundance." Breathe deep inhalations before partaking of food, and be glad, for it will build your body to the purpose of your life-success.

When you are confronted with days of indecision as to which course to pursue, relax all care and anxiety about the matter, take some deep breaths and say: "Holy Spirit, mysterious, all-pervading and mighty, guide me aright." Then calmly go about your daily duties, and you will be guided to make the better choice just as surely as the tides rise and the rain falls or the harvests ripen. This is an occult law taught by ancient adepts and then by Jesus of Nazareth, the great

mystic who said: "Do all things to the glory of your Father in Heaven." This holy man was not a religious teacher, but a practical scientist. He demonstrated law just as has the physiculturist, the electrician or the mechanical engineer.

The world is awaking to realize that a law, exists—a majestic, occult law as mighty as the surging tide of life itself; as powerful as the law of gravitation which holds the creatures of the earth upon its surface—and it is this:

As a man thinketh in his heart so is he. Dedicate your mind and soul to true success, trusting implicitly that you will achieve your purpose—Abundance. Inhale deep of these attributes many times each day, and they will manifest themselves in your life as naturally as the rose unfolds to beauty and fragrance, as surely as vapor rises from water when it reaches the boiling point; for we are all creatures of law, the rose, the water, the human being. And through eternal laws are all results achieved.—*The Stellar Ray.*

Thoughts.

"To estrange friends, to befriend enemies, to scoff at a spy, to suspect all associates, to despise the conti-

nued advice of the wise, and to become changed in disposition, are the fore-runners of one's own ruin."

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EDITOR'S CHAT.

Sacrifice.

WHAT is sacrifice? Sacrifice is to surrender one thing for the sake of obtaining something else. It is rather too narrow for a materialist. You sacrifice your best opportunities for the sake of one whom you love or one toward whom you wish to show gratitude. Here what do you gain? Of course the prompt answer is, love and the feeling of having done your duty towards one who helped you once. It is all bosh. You do not have anything worth counting. All your gain is mere names, vapory and not lasting.

In fact, some sacrifice their best opportunities and, I may even assert, their lives, quite uselessly for others. No doubt they do it quite ungrudgingly and unselfishly. It must be considered there is one other side to every question.

Every one of you have realised, or will realise in your time, that the best sacrifices you have made, no doubt, with some grander object in view, have proved useless and your hopes crumbled to dust. To add to your disappointment, the person benefited is always one who is lacking the power of appreciation and even

incapable of realising the noble and beautiful motives prompting the act; the person begins to trouble you for more and more. Now again, he tries even to exact.

Of course you may ungrudgingly satisfy every demand of his, but the great question involved is that by such continuous behaviour on your part, is not pure selfishness created in him, and his mind is poisoned and he becomes a moral wreck?

Hence what you have to realise is, "there is a time and season for all things"; you should be possessed of a knowledge and power of discrimination whether the person is a proper one and he is in need of such an act at your hands, as often it proves that sacrifices are thrown on some who are not even prepared to receive them.

You do not realise that you have to render a reckoning of your own life, and sometimes by your zeal, for the lives of others dependant on you; and you neglect your most important and nearest duty, which is—Yourself.

Even granting that you are bound to show some gratitude or award a reward for something done to you, let me argue the point, study and judge the matter from the stand-point of results—effects. Is it not quite natural and right to raise the question and try to discover, if possible, the cause when the sacrifices made unfortunately fall short of benefit and are not even recognized as such?

Decidedly we transgress the law of Nature either knowingly or unknowingly. Is this consistent with a law which is perfect harmony and perfect fitness?

It must be understood that sacrifice is a divine law understandable by those who have dived deep into diviner mysteries, and you must spiritually grow, aye, even as a Christ and a Buddha, before you venture to act or walk in the footsteps of such ideals.

It is the duty of every one of us to live unselfishly. Unselfishness is the stepping stone to sacrifice. Such an important act should be made only on a clear knowledge. There are other questions also to be considered. No life is separate and single; every one is interblended with other lives. You may or may not become conscious of this interblending till your "spiritual eye" is opened to its fullest extent.

When such is the state of affairs, does it not seem wise or rather rational not to interfere in such stupendous questions? Why not leave everything to the course of Nature? It will surely act, though slowly. After all are you not a spiritual being, a part and parcel of that Infinite Being? What business have you to sacrifice yourself?

Before taking anything else, do you know to be selfish? Do you know your self to 'ish' it? Decidedly not. Then how can you be selfish? Ah! Everything is enshrouded in deep MYSTERY. To

be 'Self-ish' you must learn your 'self'. When you know your self you learn every thing about every other self, and there is not the least opportunity for you to SACRIFICE.



HINDUISM IN PRACTICE.

D. S. PILLAI.

(Written for "The Kalpaka.")

THE principles of Hinduism have drawn forth the admiration of the best Western philosophers. PROF. MAX MULLER says that in the Upanishads "human speculation seems to have reached its very acme." VICTOR COUSIN considers India "the native land of the highest philosophy." SCHOPENHAUER is of opinion that "there is no study so beneficial and so elevating as that of the Upanishads which are the products of the highest wisdom." DR. PAUL DEUSSEN—a giant in Philosophy—opines that "the system of the Vedanta is one of the most valuable products of the genius of mankind in its search for the eternal truth." The same idea again is echoed in DR. GOLDSTUCKER'S statement that "the Vedanta is the sublimest machinery set into motion by oriental thought."

These appreciations from the West clearly establish the sublimity of religious thought attained to by our Rishis and forefathers of yore. Foreign admirers of our religion have expressed their eulogies only after a careful and rational study of our Vedic system.

Suppose some of them are to go over here, observe the working of the Hindu temples, and pass their remarks as to how much of the spirit of our religion is kept up in its practice. Will they not be thunder-struck at some of the monstrous and ridiculous observances sheltered in the name of religion? Will they not consider that our religion is not only not observed in its essence, but is a perverse deviation from it? Is there anything to hinder their conclusion that there are several rites and rituals which, besides being unrecommended, are positively rejected in our Vedas?

Surely, in the language of CHARLES T. GORHAM, we may say that "Hinduism, whatever it may be in theory, is in practice a system of idolatry, of the worship of a vast multitude of foolish and ineffectual gods." They are represented as being amenable to human frailties. God *Subramaniam*, in '*Valli Swyamvaram*,' enters into illicit relations with goddess *Valli* without the knowledge of her parents. The

same god wages a terrible warfare with the *Surapadams*, and, after all, succeeds in overcoming them, which, by his very omnipotent nature, he should have achieved the very moment the idea dawned on his mind. In *Ushabaraniam* the gods *Siva* and *Krishna* are at fight. Finally *Siva's* side gives way. Again, it is a mystery to know why god *Siva* was put to the necessity of performing '*thapas*' (penance) and god *Vishnu* tried to thwart him from his object by disguising himself as a *Mohini*.

Further, we read of *Siva* removing one of the heads of *Brahma* to relieve *Parvathi* of a probable misunderstanding. Now coming to gods of a lower order such as *Sudalaimadan*, *Irulan*, *Pachi*, and their train, we find that they are believed to be avenging, threatening and blood-thirsty gods. Here god-head degenerates to be more brutal than the brute creation. Yet these so-called gods do not lack temples dedicated to their worship. Strange to observe that *Brahma* the Creator has no temple to be worshipped in, whereas *Siva* the destroyer has very many. This seems to be a monstrous perversion of reason.

Many a Hindu performs prayers, sacrifices, fasts and ceremonies to gain the assistance of our gods and good spirits. Is there any logic in this? Even now, amidst the full shine of scientific research and enlightenment, many of our Hindu friends persist in thinking that flood and famine, plague and

cyclone, earthquake and war are visitations of divine punishments on earth. They trace the causes of cholera to the anger of the goddess *Mari*. They prostrate before this idol, humble themselves, confess their sins and pray to the goddess to avert her wrath. Unfortunately for them the wood, the stone, or the metal (as the case may be) little answers their prayers, for the law of nature has more to do with material. Little do they recognise that the sanitary authorities more effectively appease the goddess' wrath than the idiotic *pongals* in the streets profess to do.

Again, while cholera is associated with the wrath of the goddess *Mari*, small-pox becomes the play of a sister goddess with the disease concerned. One wonders what her frowns will result in when even her smiles and plays inflict so much suffering on the unfortunate individual. Now and then we find among the ranks of the so-called educated, some one or two labouring hard to effect a compromise between science and superstition. Peculiarly enough certain esoteric meanings in the flagrant and absurd tales centre round our gods. Such men have obscured and darkened the meaning of the plainest texts. With them parables form History, and imagery stern realities. They want to show "the wisdom of foolishness and the foolishness of wisdom." In plain terms they are doing more mischief than good.

Now let us examine our religious

attitude toward our temple gods. We feed them with breakfast, dinner and supper, make for them silver and gold plated vehicles (*vahanams*), adorn them with costly jewels, dress them in the richest dress, celebrate their festivals with bonfires and fireworks, take the supreme responsibility of conducting their weddings, grace their processions with the presence of dancing girls—the 'hand-maids' of God—and, in reality, play with our gods infinite times more than our children do with their dolls.

Can any man, blessed with the rudiments of common sense, reconcile the above notions of religion

with any sanity of thought? Do our *Shastras* warrant any such filthy practices as above set forth? Verily, everything, whether the outcome of priestly craft or love of pomp, finds a place in the curriculum of our "worship." The hand of superstition has wrought such a smuggling into the domains of our religious thoughts and activities, that Hinduism, in theory and in practice, appears like two different religions, as different as light from darkness. So, let us investigate our religion in its *rationale* and try to alienate our long acquainted friend, SUPERSTITION, the offspring of *ignorance* and the parent of misery.

FROM DARKNESS TO LIGHT.

(A FEW WORDS OF ADVICE TO THE NEOPHYTE IN YOGA).

"PRACTISE hard; whether you live or die, it does not matter. You have to plunge in and work, without thinking of the result. If you are brave enough, in six months you will be a perfect Yogi. To succeed you must have tremendous perseverance, tremendous will. 'I will drink the ocean' says the persevering soul; 'at my bidding mountains will crumble up.' Have that sort of energy, that sort of will, work hard, and you will reach the goal."—*Swamy Vivekananda* on "Raja Yoga."

"From darkness to light" is a difficult, albeit a practicable, transition. The guardians of the invisible forces of the different planes of existence are once more yielding

up their treasures in response to the earnest efforts of thoughtful seekers after the truth. Man is slowly, yet surely, awakening to the actuality of the Divine Forces placed at his command, and the soul burns with the desire to manipulate these forces. The gems of esoterism discovered by the great Indian Hierophants, the Gymnosophists, the Rosicrucians, the Chaldeans and many other orders of yore have long been, and will be, in the possession of an exclusive minority, jealously guarding their secret from a sceptical and materialistic world. But, Glory to Ishwara! some of these secrets are once more being brought under the full blaze of daylight, are being subjected to the keen

scrutiny of this scientific era, only to confound the blatant sceptic and re-establish Truth on its throne of adamant.

The spiritual germ in man is capable of being quickened into full and vibrant life—life triumphant with the glory of the Divine Fire. Perhaps you, my friend, would fain be initiated into some of those methods of development which enable the patient neophyte to actualize these facts for himself—at least, partially. To-day, in India, there are thousands who have thrown off their wealth, their affections, their "creature comforts," simply to glimpse the Eternal Verities that stand behind this glorious Macro-Cosmos, simply to attain to freedom from the thrall of the senses, from the clutches of animalism, and to pass into that grand peace that casts its mouth on those that are spiritually advanced.

Yet it is painful to observe how lack of proper guidance, of stimulation, and the application of the right impulse to give them a push upwards result in a useless life, full of self-inflicted pain and misery consequent upon desire unfulfilled. They wander about with dishevelled hair, melancholy, wistful eyes, and hearts rent with pain and hankering. They have yet to know that renunciation and ignorance stand on platforms that are poles asunder.

Hence it is for you first to have an ardent desire for spiritual unfoldment. Let this desire be as keen as

the edge of a sharp sword that cuts its way right through failures and obstacles. Let this desire have that all-impelling force that shakes off the Liliputian cordage of the senses and fights off the beasts of the flesh. Day in and day out, let this desire cling to thee as the mother clings to her first-born. "He who can become mad upon an idea alone will see light" says the great Vivekananda.

"How to sharpen this desire?" you ask. I say: "Use imagination, the creative power of the mind. See in your mind's eye the perfect Yogi that you are to be: strong with the 'strength' of absolute chastity and thorough self government: radiant with the glory of the "peace" that nought can ruffle the mind of the marble: watched and followed by the loving and grateful gaze of those that are healed of their pain by your touch; that are soothed in moments of intense anguish by your mere presence; that are fed and served by your potent hand; that are dropped away from sin and turpitude by your commanding glance. Visualise this image day after day. Open yourself to the inrush of the soul-forces. Shut your eyes and ears upon the glittering toys of a day, the arrant talk of the worldly-minded."

Thus will this desire grow and grow until it will call upon you loudly and incessantly to transmute the image that was potential into one that is a living, breathing

reality. Then, hey presto! you will shake yourself up and cry aloud "I must start in for practice. I will realise my dream. I will dare all. I will see the light, although its blinding flashes turn my eyes to stone."

The moment is ripe. Acquire knowledge first. Get a clear conception of what you want and how you mean to proceed. If you neglect this advice and set to torturing the flesh and tearing your hair, you will be simply faced by dead walls, and the reaction may lead to madness, brain-fever and what not. No. You must guard against acting thoughtlessly and without forethought and deliberation.

The soul that is to persevere with a dauntless spirit must first calmly weigh its own weakness and strength and must, of set purpose, remedy the one and take full advantage of the other. The study of earnest, thought-compelling books is a *sine qua non*. So get those books that were written by the sages of India. Trim your lamp. Sit straight. Study deeply and concentratedly. Think hard. See how the wonderful evolution of this planet has been planed out by the Divine Intelligence. Weigh every line, pierce the writer's mind through his words, and never give up till you have grasped the thing in its Eternity. The student of Mathematics has a decided advantage over others when the higher practices of Yoga have to be taken up. Therefore, if any school or college student reads

these lines, let him wrestle with his Algebra, Euclid and Conics with one-pointed attention.

Such hard study will strengthen and widen your intellect to a pitch which no amount of skimming over the surface of light literature, and easy, out-of-the way, novel-knowledge can ever achieve. Never read novels and romances. They are fit occupation only for weak minds and rattle-brains.

This study will train and fashion your mind into an instrument to be used when and how you like.

Next comes the development of the Will. The will is a tremendous force and admits of a wide scale of degrees in its development, control and projection. Carried to perfection it makes man to be what he is, the son of God. Mere reading never goes to develop the mind. You may convert your brain into a Bodlean Library, yet not advance a single step, in the acquirement of a perfect mentality. A strong will means perfect equipoise of mental and physical strength. It has, as its "better half", the life-force. Will-power and animalism can never, never run on parallel lines. So the student of Yoga must take a solemn oath never to scatter his energy in this direction—I mean, bluntly, sensualism. Please understand well, you can have absolutely no will-power unless you are master of your passions.

Yet that is not enough. The will grows into a powerful, resistless

entity by the exercise of the interior thought, by the regular and persistent practice of Concentration, by forcing the mind and the body to listen to its injunctions. In that one sentence you have the whole secret in a nutshell.

The wise student must set himself a hard mental task daily and apply himself thereto with unflagging zeal and never leave off till it is finished. While thus engaged he ought not to allow his thoughts to wander. Calmly and sedulously ought he to "force" his mind back into the proper focus if it has escaped therefrom and taken to jumping this way and that. Often and often must he thus exercise his will and compel the mind to remain concentrated. Never let the mind be fallow. Train it to remain quiet when you are not at work. Train it to remain calm and quiet when you sink into sleep. Then, gradually, will you become conscious of a new-born strength. You will feel distinctly that "you" control "your mind," just as an expert horseman guides his steed. This feeling means the expansion of the soul. It heralds the dawn of spiritual unfoldment. Then you will become conscious of its strength, and the mind, finding itself face to face with its lord, "surrenders unconditionally." No one can realise the immense joy and serenity that follows close upon the heels of this awakening of the Will who has not practised hard. Do not make the mistake that you can become

"master" in a week. It is a long and arduous task. Many will be your failures. But if you persevere, your success will far counter-balance your failures.

The discerning mind will find these hints quite sufficient. You should train yourself to do everything by yourself and for yourself. The All-Wise God has already given you everything. You have to call forth your powers by hard mental exercise. One thing I must not leave unsaid. You must cultivate the virtue of "fearlessness." Nothing should daunt you or throw you off your balance. Perhaps you have domestic troubles and pecuniary difficulties. Perhaps the cramp of poverty is upon you. There is no reason for you to despair, as your mind becomes organized. You can command "money" like everything else. It is wonderful how the space clears round a man who refuses to be moved by external agencies, human or non-human. Persist in your path. I repeat, "Be Fearless". A coward—and you are one if you "fear" anything, no matter what—can never practise Yoga; because the aim of Yoga is the quickening of man's spiritual evolution by the rapid destruction of past Karma. Thus in trying to wipe out the past, you may bring untold suffering upon yourself. But however great the pain, know, you are immortal. All pain, come it how it may, is sure to pass away; only it will leave you wiser and stronger. Such is the grand,

immutable law that rules the destiny of man. The fire of Yoga burns off the dross and leaves the pure gold, be, remembering these beautiful lines:—

(a) Before the eyes can see, they must be incapable of tears.

(b) Before the ear can hear, it must have lost its sensitiveness.

(c) Before the voice can speak in the presence of the masters, it must have lost the power to wound.

(d) Before the soul can stand in the presence of the masters its feet

must be washed in the blood of the heart. (From "Light on the Path"—by M. C.)

Thus, reader, I have dropped a few hints that may perchance prove helpful to thee in thy great upward climbing. I shall, in my next paper, talk of the Divine Wisdom that leads our erring footsteps back into our eternal Home where Sorrow is 'not' and Joy 'is'. Respectfully I salute you.

A. P. MUKERJI.



Just how to Concentrate: By Elizabeth Towne, the Editor of the Nautilus, Holyoke, Mass., U. S. A., Paper: Price 25 Cents or 12½ As. The author lucidly explains very valuable methods for concentration. The various chapters on 'Memory Drills, Concentration and Poise' etc., are worth many times the value of the book. It is a source of POWER and Inspiration! to those who have not realised Life's significance.

Just how to wake the Solar Plexus: By the same author. Price 25 cents. It sets forth clear and practical methods. It is a handy little volume neatly got up. Besides having many well written essays purporting to the realization of Health and Happiness, the Breathing exercises, based on scientific principles, are a speciality.

Elizabeth Towne's Experiences in Self-Healing: Is an autobiography, unique, inspiring, instructive and original in its thinking. It has a beautiful half-tone of the Author. The book mainly deals with her New Thought Way of Living. It clearly portrays her paths to Power, Self-Expression, and Realization. A perusal will surely benefit those who are in quest of ease, strength and happiness. Price 50 Cents. or Re. 1/9. Can be had of the Author.

The New Science of Living and Healing: By Wallace D. Wattles and published by Elizabeth Towne, Holyoke, Mass., U. S. A. Price, 50 Cents. or Re. 1/9. A book of the right sort which would set anybody thinking and well worth a perusal. The pet theory of the author is that we unnecessarily

load our stomachs and give undue work to the brain which has to send out the necessary vital power to digest whatever we store into the stomach. The arguments put forth are quite rational and would appeal to everyone of commonsense. The best way of living as set in is to take as little quantity of food as is absolutely necessary.

The Cultivation of Personal Magnetism: Is the title of a neat little work by Mr. Leroy Berrier, Davenport, Iowa, U. S. A., and is valued at \$1.00 cloth and 50 Cents. paper (Rs. 3/2 and Re. 1/9 respectively). It is no exaggeration if we say that the book is well worth its price, nay more. This will help the occult student a great deal in his studies. Short and pithy rules for the development of this most useful power are clearly put forth. Everyone who follows the instructions may acquire this power.

The Power of Self-Formation: Is another beautiful work of that forceful writer Leroy Berrier and is valued only at 80 Cents and 50 Cents cloth and paper (Rs. 2/8 and Re. 1/9) respectively. The author uses suggestion as the best and safest method of Self-Formation. Everyone interested in suggestion must have a copy of this work as Self-Formation is a subject which no one can set aside with any safety.

Suggestion: By Geo. Pitzer, M.D., and published by St. Louis School of Suggestive Therapeutics, and Medical Electricity and priced at \$1.00 (Rs. 3/2). The very name of the author is a sufficient guarantee for the worth of the book. The effects of suggestion, or rather the power of Mind over Body, is so very well known as not to require any explanation or affirmation here. It is only a question of time when Suggestive Therapeutics will become as popular as Allopathy. It is a pity the general body of our Medical men have not as yet begun to use this most useful and effective cure in their treatment of diseases. Many eminent Doctors have freely acknowledged that medicine kills more patients than it actually cures, and such authorities are now widely using Suggestion in their practice. Further, the book under notice has gone through seven editions and this clearly indicates the warm reception accorded to it and to its intrinsic worth.

Bio-Chemistry: I feel highly thankful for the receipt of the splendid works "THE BIOCHEMIC SYSTEM OF MEDICINE" 444 pages \$2.50. or Rs. 7/13 ; "THE RELATION OF THE TWELVE SALTS OF THE HUMAN ORGANISM TO THE TWELVE SIGNS OF THE ZODIAC" \$2.00 or Rs. 6/4. & "Z — O — N — E = Man Revealed" \$1.50 or Rs. 4/11: by Dr. Geo. W. Carey, Pomona Cal., U. S. A. The author is one of the most profound thinkers and

scholars of the age and has produced a revolution in the treatment of diseases.

The Mastery of Memorising :
Published by James P. Downs, 14, Park Place, New York., is one of the six volumes constituting "THE MEMORY LIBRARY." The price of the neatly bound little volume

before me is \$ 1.00 or Rs. 3/2. It is shown in the book that artificial aids and correlations are unnecessary. The manual claims to teach (1) how to store in the mind the facts acquired; (2) how to review them; and (3) how to recall them when wanted. The directions seem to be clear and plain.

THE PATH OF THE OLD.

Life is calm and e'er slow its pace,
From age to age, or race to race.
Thoughts that once Great Minds out let,
We cheaply breathe and comfort get;
Their goodness, power and wisdom great,
Through diverse ways we daily meet.
Those who sought the Soul—their goal,
Had passions all in their control,
Ere temptations besetted new,
They calmly posed and pure they grew;
So should you by their laws abide,
Your selfishness now cast aside.
Love God and Man and be e'er true
Keep clear thy goal, in front, in view,
Patient, Earnest, run on thy race,
And sure, the Soul will you embrace.

Written for "The Kalpaka."

K. T. RAMASAMI.

THE KALPAKA.

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Scioahspe.

EDGAR LUCIEN LARKIN.

(Written for "The Kalpaka.")

Roots of Human Speech.

"TWO entities has thy Creator given thee—that which is flesh, and that which is spirit. And the flesh shall desire earthly things; but the spirit shall desire heavenly things."—(17) Chapter III.

"About this time man began to use his lips and tongue in enunciating words, prior to which he spoke in the thorax."—(17) Chapter IV.

"And the Lord spake unto the Pharaohs, saying: That the labor of the Lord thy God may be remem-

bered on the earth, go provide me a stone and I will engrave it with mine own hand, and it shall be called Se'moin, because it shall be a testimony unto all Nations and peoples, on the earth, of the first written language in all the world.—(2) Chapter IV. First Book of Lords, OAH SPE, P. 46.

The verses quoted are from the most remarkable book in existence, OAH SPE; a mighty book written automatically by a living human hand driven with incredible rapidity

by a mind in the world of the Unseen. The first verse tells us that we are soul and body. The second of speech, and the third of written speech. In other parts of this great New Bible, it is taught that messengers from the Invisible were sent to the earth by the Creator to teach man to talk.

"Again and again, thy pitying hand stood them up, and thy voice came, saying 'Talk, O Man!'"
—(15) Ch. III. *Book of Apollo*, OAH SPE, P. 115.

"The nearest blank of all created He man, purposely unlike all the rest and devoid of sense." (8)

Jehovih saith: "All the living have I provided with certain paths to travel in; but man alone, I created new out of all things dead and dissolved and he shall grow for ever." (9) *Ch. VII, Book of SETHANTES*, OAH SPE, P. 26. Weak indeed was primeval man. And the first teaching of messengers from the realms of the Unseen was how to articulate words. And words now are mysterious beyond comparison. Thus we cannot think without thinking a word. This is a basic psychological, mental fact. That is—we cannot think and reason about what we think, thus:

"If I say, No reason without language, I also say no language without reason. We share everything with animals except language, which is our own."—*F. Max Muller* "Science of Thought" pp. x-xi.

For the word is the most occult entity mentioned in all the great standard bibles of mankind. I have here quoted several very remarkable passages, as wonderful as any in any literature. Man was therefore created a blank, ready to receive external impressions. But the first to be impressed on the tablets of the human mind to differentiate man from all other animals for all time, was speech. And primordial roots of languages are more enduring than are monuments of granite erected to honor the deeds of men. Thus, a root of a word, or root-word is the standing mystery of our natures. The teaching of Oahspe everywhere is that roots of words came to man directly from his Creator. And this deepens the world mystery, for spoken words are wonderful but written are still more inexplicable. And "Man shall grow for ever," but there is no way to grow aside from the use of words. One cannot impart truth or wisdom to another without words. Root, words are of an antiquity beyond all history. Our union with entities, with intelligences in the Unseen Universe, is by means of words only. Think of this marvel: Mentalities incarnate cannot impress mortals without the use of words. Suppose one receives a silent impression immersed in solitude, the message comes to the soul in words in the recipient's own language. He thinks that he hears them; but it appears that the auditory mechanism in the brain and ear is not affected. How does

a soul speak to another in words? the mind, the personality the mysterious soul!
How can this apparently unknowable thing be explained? We are indeed wonderful—how intricate is

EDGAR LUCIEN LARKIN.

December 14, } Lowe Observatory, Echo
1908. } Mountain P. O. Calif. U. S. A.

KNOW THYSELF.

TRUE Literally, and true it is Scientifically. The 'with-in' is a sworn 'Guide' to you. It can be proved. It can be realised in your own life, that your very 'Self' is the Infinite, the Omnipotent Force. It is Reality, It is Truth. It is waiting to be verified in your life-march amongst your own friends and surroundings, by research, experiment and examination. Verily, verily, it is a noble maxim, the guiding motto for each and every being of the Universe. It wants each one of you to depend upon your own self. It wants of you Self-Confidence. With this quality you can achieve anything and everything. Nothing is impossible before you. This is the key-note of SUCCESS. Stamp it boldly on thy Self. Fear not.

Whole Strength issues from Fearlessness. Mark this word 'FEARLESS' once more. Think about it. Feel it within yourself. Be fearless. Be negative. You are the master of your own destiny. It is you that choose your own position in life. It is you that create your environments and your thought-forces. You alone are responsible for Action and Inaction. You rule your own will, and this may rule others. Your present surroundings

are of your own creation. It is of your own workmanship. Your future is of your own bidding. You are the lord of yourself. Kindly know it, rejoice and be cheerful.

Again Fear not. Worry not. Fear and Worry are related to each other. These are your enemies in life. You should conquer each; if not Worry worms will wear out your Body and Brain. The body, and the brain particles are vulnerable and pregnable by these life-destroying forces. If you rise above them, if you thwart their influence, you are master of your Situation. Be void of Fear and Worry. Realise your Divinity. Lead a good Natural life. Rejoice to see your own face in Beaming Joy. The self within is the Flower. It sheds out its fragrance in all Joy and Happiness. Humanity is the broad atmosphere that partakes of thy souler sweet fragrance of smile. It is good to keep your face in Smile always. Keep this attitude ever and anon. Think not of Success and Failure. Mind not the future. Work along good and virtuous paths, for work and work-sake. Think of no reward. Do your duty to yourself as well as to your fellowmen. This is a life of joy. Good work has its own reward. It will come to you of itself.

Good Desire-Currents set in motion Good Thought-Forces. These again produce Good Thought-Forms. All Nature around you is filled with innumerable Thought-forms. All forms are bodies. All have Brains. All manifest Mind. All keep in themselves, the 'Soul.' All are 'Will-Forms'. When you smile, the forms around you smile. The very act has its attuned vibrations. These impinge upon all particles around them and these in turn set in motion a number of other similar particles of matter in Nature, is affected, made to act, made to vibrate, made to smile.

You now understand the mysteries of the Law of Nature. When you smile, all Nature around smiles. When you feel *sorrow*, all Nature feels same. And when you feel joy, the whole Nature feels joy. You should know that when there is *feeling*, there is a resultant act. Your success rests upon the nature of your choice in feeling. Choose the right one always. Be an earnest toiler in life. Your mission is to elevate your Self, your inner nature. By the faculty of imitation, or correspondence, the whole nature will act likewise. Like attracts like. Be great. There will be Greatness all-round. Cultivate nobility in you. All true greatness springs from the inarticulate depths within you. Live and feel in Greatness. And God is Greatness, Goodness. God is where

Greatness is. 'It' is struggling within each and every form, every particle,—every minutest atom. 'It' is slowly helping itself to come out and shine in all *splendour*, in all *light*, and in all *truth*. Give room for it to *grow*. Curb not its power. Relax all the binding forces that act upon these atoms. Let the gross material cover transform into more subtle substance. Let the encaged 'SPIRIT' dematerialise; let it come out again in all *light* and *power*.

Oh! Nature! filled with fluid, liquid, mineral, vegetable, animal, human and spiritual Forms! successive relaxations of the binding forces have unfolded each next. The 'God' in each has expanded itself. In the beginning, was 'Word'. Word was Sound. Word was Light. Word was Vibration. Word was Force. Force produced atoms. Force moved atoms. Force knit atoms together. Many atoms made cells. Many cells made BRAINS. Many brains made a BODY. Many a mind worked through it. Many a soul guided the mind forces. That constitutes the EGO,—the SELF. It is Omnipotent. It is Omnipresent. It is Omniscient. It is capable of Feeling. It is capable of Power. It is capable of being known. Now KNOW THYSELF.

K. Ramasami

SUGGESTIVE THERAPEUTICS.

BY DR. C. BURT LYMAN, PSYCHOLOGIST, ROCKFORD, ILL., U.S.A.

PSYCHOLOGY, the science of the mind and the practical application of this science for the cure of disease and the correction of vices, is known as suggestive therapeutics or psycho-therapy. That this method of treatment successfully cures many ailments that have failed to respond to other systems of healing, is now a well-recognized fact, and that, too, by the most ethical and conservative members of the medical profession. The study of psychological therapeutics is the most profound science to which the human mind has been called. It is founded upon a thorough knowledge of psychological and physiological facts, not untenable theories, and in its practical application, patients who are suffering from genuine diseases and bad habits can be successfully restored to health; this, too, after all other known means of cure have failed.

In the treatment of disease by suggestive therapeutics, there is positively no guess work, experimenting, religion, spooks, mysticism, ghosts or hobgoblins, but the whole treatment is founded upon strictly scientific, known principles. Physicians have for years studied the physiology and anatomy of the brain, but have failed to study its functions and the natural force of recuperation and resistance against disease, which is inherent in every man. To-day, however, all this is

changed, and we find the progressive doctor of medicine studying the functions of the brain; recognising the remedies inherent in the mental, psychic and physical organism of the living being.

The practice of psychological therapeutics has been endorsed by such eminent men and scientists as J. Stenson Hooker, A.D. Dean; Alex. Verner, J.H. Pugh and Forbes Winslow, of England; Albert Moll, of Germany; Liebau, Luys, Ribot, Bernheim and Dubois, of France. And in America by Osgood Mason, Robert Sheerin, Herbert Parkyn, Geo. C. Pitzer, H. Victor Schiller, Sheldon Leavitt, the late T.J. Hudson, and by hundreds of other thinking men of this country and Europe.

Sheldon Leavitt, M.D., Chicago says: "Drug medication I repeat, is a deceit and a snare so far as curative effects are concerned. Drugs do at times operate as a whip and spur, but their true curative virtues are wanting. Surgery has been overdone to the snapping point. Serum-therapy has its serious objections apart from the question of its efficiency. Electro-therapy, hydro-therapy, mechano-therapy, osteopathy and massage are of service, but they are only adjuvants at best—adjuvants to some hitherto unrecognized and unused agency of cure now looming up. I mean psycho-therapy."

Dr. W. R. Price, L. L. B., Ps. M., says: "All real cures can be readily traced back to psychic, or soul influence and force, and as this is true, why should a less potent means for cure be employed rather than go direct to the soul, the most powerful healing agent?"

Among the many ailments that have been and are daily being cured by psycho-therapy, we will mention but a few—chronic constipation, dyspepsia, rheumatism, insomnia, asthma, tuberculosis of the lungs, paralysis, hysteria, nervous prostration, bad habits in young and old, liquor, cocaine, morphine, tobacco habits, and in fact nearly all nervous diseases and functional disorders can be successfully treated. The science of psycho-therapy practised by an operator, qualified practitioner, graduate doctors of psychology, or doctors of suggestive therapeutics, produces results predeterminate, and which only vary in degree of intensity in exact ratio with the skill displayed by the psycho-therapist.

Herbert A. Parkyn, M. D., Editor of the magazine "Suggestion", in an editorial of his magazine, February, 1902, among other statements, says: "Few persons are aware that physical and mental ailments can be successfully treated by those practising under the title of doctor of psychology or doctor of suggestive therapeutics; and only a limited number of patients can be made to recognise the wonderful value of his system of healing, and to take

treatment from one who practises psychological treatment only. The fault does not lie in the system of practice, for it is a demonstrable success when intelligently given, and slowly but surely gaining recognition for itself on the strength of the success it is meeting with in relieving mental and physical troubles.

"Suggestive therapeutics is not materialistic enough to suit the masses who have not realized yet that the mind exerts great control over the functions of the organs of the body, and that it should be given an opportunity to aid in restoring health to the sick. On the other hand, there is too much science and common sense and too little religion in the practice of suggestive therapeutics to appeal to many people who have gone to the other extreme and given the material side of the question no weight whatever.

"Within very few years the intelligent practitioners of suggestive therapeutics will be held in high esteem, for the time is surely coming when the masses will be aroused to the fact that suggestion is the chief agent by which nearly all cures are made by all the different practitioners of any method of treatment in vogue at the present time. It is the one agent employed by every practitioner of the healing art, be he regular Homeopath, Osteopath or Christian Scientist. From the moment a practitioner of any method of treatment begins to employ suggestion intelligently and designedly, the

percentage of success increases. He may have made cures without a knowledge of suggestion, but an analysis of the results he has obtained will demonstrate that the majority of the cures can be traced directly to his use of suggestions, although he may not have realized the fact at the time the cures were made. But when he begins to employ his suggestions intelligently, not only can he duplicate any of his previous cures, but he can increase the number of his successes by relieving many ailments on which his previous methods failed."

The doctor of psychology effects cures by suppressing pain, and other abnormal sensations, resting or dynamically exciting organs and nerve centres; perfecting, equalizing the circulation of the blood, and nerve forces, inducing natural sleep,

encouraging excretion and secretion, perfecting circulation of nutrient fluids and in every way possible aiding and promoting activity of the forces inherent in the life elements to overcome cessations and other inharmonies and to proceed with the selecting, rejecting and elaborating necessary for perfect health. In so doing the doctor of suggestive therapeutics, or doctor of psychology, uses the method identical with that of all established therapeutic schools in thus assisting the natural biological process of cure.

In this short article the writer has merely endeavoured to call the attention of the readers to the value of thoroughly understanding the science of suggestive therapeutics. Only fools scoff at those things with which they are not familiar; the wise ever seek more wisdom.

WOMAN.

(A curious old Sanskrit Story of the Creation of Woman).

THE following story of the creation of woman taken from an old issue of the "Lady's Realm", is *curious* as revealing to us the true bent of the Indian mind at an age when the world was in its dim dawn, at its bud of the being, *more curious* as an interesting and instructive piece of fable handed down to us from time out of mind, and still *more curious* as an adequate painting of the different characteristic features and the various qualities of

the fair sex, qualities which every one of us at the present day knows and feels:—

In the beginning when the Twashtri came to the creation of woman he found that he had exhausted his materials in the making of man, and that no solid elements were left.

In this dilemma, after the profound meditation, he did as follows:—

He took the rotundity of the moon,
And the twinkling of stars,
And the curves of creepers,
And the clinging of tendrils,
And the trembling of grass,
And the slenderness of the reed,
And the bloom of flowers,
And the lightness of leaves,
And the tapering of elephants' trunk,

And the glances of deer,
And the clustering of rows of bees,
And the joyous gaiety of sunbeams,
And the weeping of clouds,
And the fickleness of the wind,
And the timidity of the hare,
And the vanity of the peacock,
And the softness of the parrots' bosom,

And the hardness of the adamant,
And the sweetness of honey,
And the cruelty of the tiger,
And the warm glow of fire,
And the coldness of snow,
And the chattering of jays,
And the cooling of the kokila,
And the hypocrisy of the crane,
And the fidelity of the chakravaka,

and compounding all these together he made woman and gave her to man. But in two weeks the man came crying: "O Mighty Master of Mysteries! Thou who hast made all the wonders of the world, take again the woman that Thou hast given me; she teases me, tantalises me, and tires me, and I cannot live with her more." And Twashtri took the woman away. But in two weeks the man came again, and cried out: "Give me back the woman that Thou made; I cannot live without her."

"How, now?" came the answer. "You brought the woman to me saying that you could not live with her. What do you want?"

"Alas 'tis true", said the man: "I do not know what I want. I cannot live without her and I could not live with her."

And Twashtri answered: "Take the woman now, and do the best you can together, for I made her for you and you for her." T. S. V.

Thoughts.

"Though princes possess the prerogative of speaking with the eye, and seeing with the ear, as the fruit of *former* virtues, of what avail is it, unless they protect the earth with their clemency? What advantage will mighty weapons afford to those who are wanting in manly courage?"

"Those who have to cherish the body of fame, perceiving the frail-

ness of the body of flesh, will not hesitate to sacrifice their lives, although to the detriment of worldly pleasures, while persons attached to them are beset with calamities."

"To a chaste woman her husband is God; to children, their parents; to disciples, their spiritual preceptors; and to all, the king, adorned with leaf-like ornaments of pure gold."

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EDITOR'S CHAT.

Emancipation.

JUST at present the Occultomania is at its height throughout the civilised world. Some have taken it as pastime, some with an earnest desire to investigate its merits, and some with the eager longing for the emancipation of the soul. No doubt there is a class who have taken it to earn their livelihood, to prey upon the credulity of the innocent public; yet there is another despicable set who use this power to carry out their own unlawful and brutal passions, desires, avarice and ambition. We shall quietly ignore the last

two classes as they are unworthy of our notice and deserve the attention of a separate body.

The first class who have it as a pastime do not do any material good to themselves or to the humanity at large. No doubt some of these have stumbled into great truths and in their earnestness to convince the public of their power and experience have, without intention, exaggerated the phenomena they have witnessed and brought upon this sacred science and its followers the ridicule of the so-called scientific world.

The second and the more reasonable class—the investigators—have not achieved the success we claim for it. Why? Because they do not understand the controlling energies of this super-human science and do not approach it with the necessary serenity and receptivity of the Mind. These are too slow to recognise the wonderful works of many a sincere worker whose goal is only towards the emancipation of the Soul. Of course we cannot blame this second set, as it is our duty to put them in the right condition.

As for the third set there is no use of our dilating on their work as each in this line keeps his work to his own self and is quite impervious to the extraneous longings; but we have to consider a little about the work of these. It is true that emancipation can be attained by following the rules of this glorious science; but it is not after the lines as understood in the so-called civilised countries. The ways and methods adopted by this class would result only in giving a satisfaction and contentment to this physical self. This state which is not attained by his more materialistic brother is a boon and god-send to him. He glories in his calmness and in his powers of endurance. Here too we have to give a lifting hand to this most deserving class; but unfortunately it has become the pernicious habit of these to be quiet, sullen and possessed, having been acted upon to some extent by their surroundings.

We would caution this last class not to confine themselves to the mere psychological aspect of man and his being but to dive deep into the miraculous nucleus which this human body is composed of. The ultimatum of all, the fountain-head, the source of all source must be found, and then only peace, ease and happiness can be had. It has been said, and is true, that man is not a perfect being and cannot become perfect. Of course it is true in its right sense.

What is man after all? Man is a particle of that Supreme Intelligence—God. To become perfect he must merge and become one with the One. This is not at the present day within the reach of any. We do not mean to say that any one has attained this Supreme state. Not even the venerable Rishis of India did ever attain or rather are said to have attained this state. All that is open to man is to realise his oneness with 'One' and not to become one with the 'One'! Man can adore the One by being *en-rapport* with the one. This may sound a little vague and curious to some of our readers; yet it is so. It is inexplicable. No mind has hitherto unravelled what it is to be one with the One.

Now apart from our wanderings in the hazy land let us turn to what man can possibly do just as he is situated to day. It is out of the question to retire from the bustle and activity of the human surroundings and go to the

snow-clad peaks of the glorious mounts and there sit and meditate. You would laugh at us if we put forth such impracticable methods. You want to sit in your parlour room and find a way to enjoy the Supreme Happiness. Of course you can. It is said in the Vedānta Sūtras that there is no restriction about the time and place regarding the worship of Brahman. All you have to do is to sit, not lie or stand, as lying may bring on sleep and standing restrain the mind. In seating yourself there are certain postures to be adopted which cannot be dwelt in the space of this short paper. Then you will have to examine whether your mind is pure to undertake the glorious task you have set upon yourself. Then perfectly relax and meditate on the splendours of that Eternal Being—God. You will, in course of time, begin to lose the weight of your physical body, and forget your mundane relations. Then the Supreme Bliss will begin to dawn on your Soul. It is only now you can know what you are and find the way to your EMANCIPATION.

THE SECRET OF SUCCESS.

(A STUDENT.)

(Written for "The Kalpaka.")

THE first phenomena which would strike even any casual observer is the presence of various activities which are the subjects of engagement of the vast majority of people in this vast world.

Let us now make a few enquiries: What is that which prompts these men, or women, as the case may be, to be so engaged? What is the method they follow in attaining the object of their wish? What standards of right or wrong, do these people apply in checking the work they have been able to turn out in all the various stages of the progress of their work before it places them within the reach of the object for which they have so long worked with so much intense yearning and desire?

I shall in this short space, allowed to me try to explain and answer these various important questions about the activities of man in his life, though however short it may be.

Now, every man is moved by one motive or another. Let us examine a few definite cases. The Miser is ever anxious to hoard up money—money which he thinks when hoarded up will afford him supreme happiness. Does it afford him any happiness at all? We can boldly say: 'No.' Let us grant that he has reached his maximum hoarding. Is he happy? Is he not ever in constant fear of somebody, whoever he may be, who will deprive him of his wealth? Does happiness consist in constant fear? We can stoutly proclaim: 'No.'

Then what is that which is the secret of success? Let us generalise and see what is the secret of success in every case. Let us try to group and arrange all our experience, knowledge and wisdom—by *our* I mean all that the world of to-day is possessed of—and try to distil out some general and basic principles on which ground-work this superstructure of success as it is understood by various men in varied and numerous callings in life, whether working for remuneration or for pleasure, or merely for the sake of the pleasure in work, stands. This store of the world's information gives us several essentials of the ground-work of success; the chief of these being: (1) work, (2) self-sacrifice, (3) self-forgetfulness, (4) universal love (5) cheerfulness, (6) fearlessness, and (7) self-reliance.

Wherever we go and whatever walk of life it may be, we hear the advice: 'Work, and success necessarily awaits you.' We do not know how many of those to whom it is addressed do really understand and act up to it in their life. Our belief is such persons are very few, and among the few who act up to it, many think they are following it up but they are not really doing so; while at the same time they are themselves ignorant of their failure in not acting up to the advice in the real spirit.

The case of any man succeeding in anything he has undertaken is unceasing work in the fulfilment of the object of his work. Poor and

useless as he may appear to be, still by unceasing work in the proper direction, prompted by proper motives and environed by proper and healthy surroundings which any man can create for himself only if he cares to, every one is bound to succeed as he ought to. If you have not succeeded, work and you will succeed. Such is the doctrine of every religion; such is the doctrine of every science or cult. The tenet of every religion says: 'Pray and thou shalt attain communion with God.' These, though they appear different at first sight, are only the same works in different directions having a same object.

It is work which raiseth a man to eminence. Even as the great immortal poet has it:

Honor and shame from no conditions rise;
Act well thy part, therein all honor lies.

This is true when it is applied to all kinds of affairs which men are subject to; be it the worldly calls of life, be it the spiritual and the higher and nobler phase of man and his soul, work incessantly. Never think that you are working with a certain object, for that would make you very anxious of the result, and anxiety is the very bane of true works.

You must have always a spirit of self-sacrifice. In its absence, whatever may be the nature and quality of the work, and however long you might have been at it, such work bears you no real benefit. It is only in your heated and self-environmented and self-satisfied imagination

you think that you have derived all the benefits. The fact—the stern fact is to the contrary.

In your work you must be so taken up with it, that you must forget that you are working with definite aims or to bring about a certain result. Take a lesson from the heroes of the world. They appeared to others to be very actively working for an object. But let us analyse their minds. Let us imagine we see the mighty Napoleon in the midst of one of his mighty battle-fields—say Leipzig, or Austerlitz. He was hard working, cutting this way or that way, ever commanding, and ever being obeyed. He was to an on-looker very active. But did the mighty hero feel it? No, he never did. He was so much taken up with his work that he never was able at that time to distinguish his self and the work which that self was so faithfully performing. As a poet has it, *When shall I be free, when I shall cease to be.* We have read about the dutiful hero D'Artagnan, of the famous novelist Alexander Dumas. Dum there gives us a picture of an ideal soldier who never can distinguish his self from the work of the King whom he serves, however dangerous, perilous or risky that work may be.

All our work must be seasoned by Universal Love. Every one loves his wife, his children; some love the place of their nativity; some extend this love to their country; what is required to crown all our

efforts is Universal Love, a love which knows of no distinction between man and man, be he white, be he black, be he educated or be he uneducated; a love which emanates from the whole heart, affording happiness to him who loves and falling with all its natural effect upon its receiver, who imperceptibly feels that he is an object which makes him as it were another source of love towards whom he comes in contact with. It is this love that uplifteth a man, not the love due to policy or special circumstances.

You must ever be cheerful in everything you undertake. If you want to drive to the goal of Success, you must never think of the past, for that may bring on dejection; you must never think of the future, for that may bring about anxiety; be ever in the living present working heart and soul, ever cheerful, ever sprightly, ever hopeful of success.

When you have made up your mind about doing a certain thing, you should at every risk overcome any resistance that may come in your way; you should make a bold and fearless stroke. You must be decisive. Have not your traditions given you a Cæsar crossing the Rubicon fearless of the consequences when once he thought of becoming an Emperor? Have you not heard of the great Alexander scaling over the walls of an enemy's fort in the East with a handful of men and throwing open the gates of the fort amidst the deadliest of

his enemies? Do you not see in the world of nature, the small built lion fearlessly and successfully killing the mighty elephant? What is it that gives them such nerve, such power, such vigour? It is fearlessness.

You should ever depend upon yourself in bringing out the desired object. You know in the world of life—I mean common life—every one has to look out for himself. Now take a specific instance. I want to acquire knowledge. Now, can any amount of culture on the part of other men advance me one tittle forward. Certainly not. If I have to know, I must work for *myself*, cultivate my

mind, must *rely solely upon my powers*, however much others interested in me may din into my ears all the rare fruits of their own knowledge and erudition.

Be ever God-fearing. Think that your actions are for ever superintended by a Being higher than a puny and insignificant self—why, higher than everything, and above which there is nothing high. It is a Being which is All-Powerful, All-Mighty. To surpass it or even to be on a par with it is madness, for this starts with the idea that your self and the mighty God are separate. Start with this and it will surely lead you on to happiness, success and glory, human and divine.

SUPERNATURAL MANIFESTATIONS.

BABU PRAMATHA NATH BASU, Pleader, Mymensing Judge's Court, contributes to the local paper, "Charu Mihir", a report of certain supernatural manifestations in the family of a relative brother-practitioner for the absolute truth of which he vouches.

During the last Puja vacation a relation of his, a young girl of 15 or 16, visited her parents in a village in Tangail Sub-Division. There she contracted malaria. On the 30th Aswin, having heard of a suicide in the neighbourhood, the girl got frightened and had a fit. Soon after she returned to Mymensing. One night while suffering from an attack of fever, as she lay

with her husband and sister-in-law beside her, she suddenly cried out:—"Didi (elder sister) has come; she wants to take me away." She was then overcome by a fit, which was ascribed at the time to high fever and delirium. Next day, when better, she gave out that a deceased sister-in-law (wife of her husband's elder cousin) had come to fetch her. This lady had died in labor pain in previous Baisakh. They had all lived at Mymensing in the same house and been rather intimate.

On the last 'Amabashya,' at evening, the girl went to the water closet, which in Indian houses is always apart and at a distance. Here, she said, a white cat sought

to coil round her legs. Then her deceased sister-in-law touched her on the back with her fingers and continued urging her to leave. She ran back home frightened and was overtaken by fit. This happened after she had felt better through using an armlet (kabach) given her by a local lady doctor. At night she slept with her husband on one side and sister-in-law on the other. Towards morning she cried that the spirit had just removed the armlet. Indeed, it was not found on her person, but when the bedding was searched it was found under it at a distance from where she had slept. The armlet was again tied round her hand. In the evening, however, in a room lighted and occupied by several persons, while she was talking to her father, she suddenly complained that the spirit had again removed the charm. Strangely enough, this was proved to be true and the armlet was removed from under the sleeves of her bodice. This time the charm was not found.

The lady doctor gave her two more 'kabachs', one of which was tied round her neck and the other

to her arm. These too, had been removed. The first had been torn off by force, but the second had been removed though the string which held it remained intact.

An 'Ojha,' a ghost doctor, was brought in, who tied severely some root round her feet. Even this had been removed though the rag with which the root was bound remained as tightly tied as ever.

The girl now complains that latterly the spirit of her sister-in-law does not appear alone but is accompanied by a black woman—a stranger. Both remove all charms and armlets given to her sometimes so violently as to cause her physical pain.

Babu Pramatha Nath Bose would be glad if somebody can offer any suggestion to cure the girl and remove the unwelcome manifestations. It is further said that the spirit addressed the girl somewhat to the following effect:—"Why do you fear to leave? Do you think I have no love for the little ones I have left behind? You are here only 2 years (married) but I was with them 18. They gave me too, any number of 'kahachs'. They would be of no avail."—A. B. Patrika.

THE SOUL'S WAY OF SPEAKING.

THE soul often speaks in epigrams. The mind or intellect is more or less involved, pedantic and dogmatic. The soul has nothing to do with argument—it *is* and *knows*. It says what cannot be said by mind alone. Its vocabulary contains a few

simple words—Love, Life, Light, Truth, Knowledge, Wisdom, Eternal Bliss, are its essential words. At times it appears to speak in paradoxes—but this is only an appearance to the yet unspiritualised mind. The *New* and *Now* is its

theme, and it sings glad songs of Progress, with tone and dignity. Its language is often mystical to the unawakened, when in truth it reveals all and conceals nothing. Its words are mild, sweet and gentle, because they stand as symbols of love. Calm, serene, positive and authoritative are the words of the soul, transcending all conventional modes of speech. It always speaks without fear or doubt, and has no

concern about its words being received or not. All who are ready for its words will receive them with joy. Others will not be disturbed, and will pass them by with complacent indifference. So soulful language is never disturbing to even those who are not yet awake; it encourages all and discourages none; as it is simple purity, it sees good in all beings, all things.—*Magazine of Mysteries.*

Literary Reviews.

MENTAL SCIENCE.

"A Mail Course Of Lessons In Mental Science" by Prof: K. T. Ramaswamy, F. L. L. C., Author and President-Founder of the Indian Academy of Science, Kizhanattam, Tinnevely District, South India, has reached our table. Phrenology is one of the important branches among various others dealt with by the Professor.

No less an authority than Alfred Russel Wallace, L.L. D., D. C. L., F.R.S., writes:—"In the coming century Phrenology will assuredly attain general importance. It will prove itself to be the true science of mind. Its practical use in Education, in Self-Discipline, in the Reformatory treatment of Criminals, and in the remedial treatment of the insane, will give it one of the

highest places in the hierarchy of the Science."

Prof. Ramaswamy is well known to our readers, and does not require an introduction at our hands. He has done meritorious work in the past, and the philanthropic work he has now taken in hand is laudable. The work before us is published by the Indian Academy of Science, Kizhanattam, at whose head is the Professor. He is a shrewd observer of human life and nature, and is a practical man. The Academy has chalked out a very good line, and we believe this is the first of its kind in the East. We wish every success to the Academy and hope all interested in the Science will find it profitable to go through the course of lessons.

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Thought: Creative and Exhaustive.

(Written for "The Kalpaka.")

A. P. MUKERJI.

THE right exercise of thought-power is an act of creation. "Each thought is a soul" says Lytton. "What you think that you are, what you shall think that you shall be" are the blessed words of Lord Buddha. "We live in that state of development our thoughts create for us." "A drop of ink makes millions think"—and one might go on piling one saying above another to the same effect.

The action of thought manifests itself everywhere. The power of suggestion and auto-suggestion, reigns supreme here, there and

everywhere. Nations are caught up by an idea, and their destiny is shaped thereby. A thought becomes the ruling passion of a man's life, and monomania or perfection in a certain direction is the natural sequence. One man meets another, and the latter's inner consciousness rises in response to the idea held in the former's mind, and *vice versa*. No words have yet passed between them and yet "the cat is out of the bag." "Hide your thoughts?" says Emerson, "you may as well hide the suns and the stars."

Every one who watches his thoughts realises that ideas as they enter our minds are accompanied by corresponding forces in their train. As soon as a thought comes in, there is an inrush of force in correspondence with it. This may be due to the calling up of other mental images lying dormant within the deeps of our mind, but which waken up as soon as they recognise an associate and hasten to combine their influences with its. Different waves are thus stirred up in the mind. A peaceful thought is akin to the fragrant breeze of fresh air; a hateful thought is loaded with corroding influences. Let us illustrate the point.

My soul is filled with love or compassion for some one, man or beast, and my whole heart goes out thereto. I quite forget myself. A poor, stricken beggar, with tottering limbs and feeble form, catches my eye. Instantly a train of thoughts is started. I feel for him and with him. Pity and sympathy make me feel for him. Introspection makes me feel with him. I transfer my soul into his and feel the acuteness of his feelings. I live his life for the moment. And what is the good of having so lived his life? This I HAVE EXPANDED. Something of the grosser side of my nature has been shaken out of me. Some one has perhaps outstripped me in my mad hunt after money, run away with my mistress, or crossed me in

a love-affair. My whole being is a-quiver with rage and mortification. There is fire in my veins. "O, if I could catch the rascal on the hip! Ye gods, how I hate the fellow." I stamp my feet, gnash my teeth, and clench my fists. I AM ANGRY.—I HATE. Oh—Yes, decidedly. I know it. I have lived. But to what end? THIS—I HAVE CONTRACTED. I have passed through two distinct moods, the one was *creative*, the other *exhaustive*. Which shall I choose?

All life is a flux of moods.—The mind of man is continually vibrating. External impacts impinge upon it and galvanize it into activity. Impulses initiated from within act upon it. This ceaseless activity of the mind, if controlled and toned up to an exalted level, will at last lead us to that, by knowing which man knows everything;—if left alone, will knock us about here and there, from pillar to post, till, weakened and exhausted, we fall within the iron grips of King Death to be taught perhaps harder lessons hereafter.

The mind is like a wild, unbroken colt and requires to be broken in. So long as the waves of this mind are not stilled, the path to peace may not be trodden.

The law of action and reaction holds good everywhere. Between man and man, between brain and body, between the physical and supra-physical, between atom and atom, a constant interaction of energies is in full swing. Nothing

goes out from us but must complete the circuit of its influence and come back to us. From within, outwards and then back again—that is the law of "Shristi"—Projection.

We cannot stir up different conditions in the world of thought or of action, and yet escape scot-free from the influences thereof. We cannot commit violence without having the causes which motivated the act react upon us. Take an India-rubber ball and throw it with force against a wall. The ball returns to your hand with exactly the same force which drove it through space to the wall. This is very simple.

The human brain may fitly be compared to a galvanic battery, generating currents of electric force, weak or strong, according to the nature of its structure and power. We generate a thought, bring it up to a high pitch of activity, project it over our nerves and then off at the extremities—into physical manifestation; an act, a word, or something else. That is how I understand it.

The brain, which is a concretion of fine nerve matter, commanding an area of upwards of 300 square inches, when stimulated by a thought, generates force in the brain-cells, which number about 250,000 to the square inch, and currents of this force run down the nerves, which in turn are attached to these cells—the "brain" battery cells, we may well call them. Indeed, physiology teaches us that attached to

each cell are nerves, never less than two in number and sometimes as many as four. Minute nerve fibres proceed in bundles and cords from the microscopical centres, the cells—I mean, all over the physique. These fibres are very fine, I may say, superfine, in structure, since their ultimate ends are not perceptible even under the lenses of a microscope. You may imagine how fine they are when I tell you that the smallest part of them, the microscopically visible part, "is calculated to measure in size not more than 1/15,000 part of an inch" and it is considered by advanced physiologists that even these minute nerves may after all be bundles of fine nerves. Now you may well conceive of the effects produced by an intense emotion, a powerful suggestion from outside, or a strong thought vibrated upon from within, upon the nerves which concentrate themselves mostly in the intricacies of the nervous system and generally all over the system.

The nervo-vital force, the psychoplasm, as some have wisely termed it, is in a state of exchange between the brain and the body. Each thought is of atomic origin, otherwise its transmission through the ether would be quite impossible. Each atom draws upon another atom for momentum, and therefore the energy of thought-atoms is vibrant in its nature. The finer the atoms which go to compose a thought, the more tremendous the rapidity with which

they are whirled into action from within outside, and reaction from outside within. The nobler and more intense the thought, the greater its vibrant fineness and the wider its field of activity.

A calm ascension of the mind is perfectly compatible with a strong, sensitive, and glandular organisation capable of standing immense strain, and registering on its sensitive nerve-wires the feelings and thoughts of those who come into contact with it. It can exercise the projective functions of the mind with a serene power. It can repolarize the minds of weak, worried, suffering mortals by its mere presence. It can receive beams of spiritual light that flash downwards into it in the form of intuition, genius, and inspirational messages from the unseen. Remember, please, all this means everything and nothing for us just as we watch and control each tremor and quiver caused within us by our thoughts or drift along aimlessly cycle after cycle of our existence.

The human body is a channel for the influx and efflux of various forces and the degree of its purification shall determine whether much shall manifest in it or little. We live in the state of development achieved by the mind and the body—not muscular development necessarily. The body which is built up of the gross constituents of animal flesh and alcohol is hardly fit for employment in lofty thought and the spiritual

evocator—he who calls the sacred spirits of the finer planes—sits stark naked that nothing impure should cling to him within or outside, lest he should, by the coarsened nature of his body or garment attract maleficent beings to himself. The mind cannot be tampered with without injury to the body, and *vice versa*.

Certain thoughts exhaust the life-force, others create it. *Injurious thought-currents can be suppressed by raising an opposite wave.* Hatred should be replaced by love, worry by hopefulness, hesitation by decision, anger by calmness, and so forth.

Training is necessary. Knowledge must be gained. Strength of the will-power must be developed. Now for a glance at the practical side of the question. Will you pay special attention please?

The mind is capable of existing in two states—POSITIVE and NEGATIVE. Both are necessary for the up-keep of mental and physical equipoise. We must be able to call up either state at will as easily as we would eat a dinner. The positive state is a state of *tension, alertness, centrality*. The negative state is an attitude of *receptivity, relaxation and non-resistance*. The former, if sustained all through the day, would mean *exhaustion* and nervous break-down. The latter, *unless self-induced*, would render us a victim to the "world, the flesh, and the devil." The former calls for an increase of nerve-force. The latter *conserves*

this force and replenishes the store house.

We must attune ourselves to both these states. Thought is the fine cause of action; control the one and you have controlled the other. Evil, health-destroying and will-weakening thoughts must be faced by a calm and positive attitude. A position of strength should be taken up. "I AM STRONG. I AM PURE. I HAVE NOUGHT TO DO WITH EVIL THOUGHTS AND PRACTICES. I COMMAND MY BRAIN. MY BODY IS MY SLAVE. I AM MASTER WITHIN MY OWN HOUSE. NO THOUGHT HERE REMAINS WITHOUT MY PERMISSION. NO THOUGHT GRIPS ME AND HOLDS ME ITS SLAVE. I AM MASTER."

Simultaneously with these auto-suggestions, the attention should be turned to something lofty and noble. We must go on encouraging the in-flow of noble ideas, till at last, the evil thought is cut off from our mental vision and drops off altogether. The mind can think of one thing at a time.

Whilst we repeat mental suggestions, we must feel their action. We must take long, caressing breaths and breathe life upon them. Thus they will become permanent in our constitution. With each successful effort, *automaticism* will be hastened, till at last in a very short time we shall become so strongly grounded on our principles that bad thoughts will be thrown off automatically and nothing evil shall touch us.

How easy to be good and pure, after all? Yet we men spend years in fighting an evil and exhausting thought, when healthy mental occupation would throw its own blissful mantle of peace upon us. It is the only lesson I have learnt:— "WOULD YOU HAVE PEACE? THEN SPIRITUALISE YOURSELF;" and I give it to you with all the love in my heart.

The negative mental attitude is absorbent of energy only when it is given free play deliberately.

When seated at the feet of one; pure-hearted and loving; when studying the inspiring words of some great teacher; when under the influence of calm thought; after a strong and continued exercise of will-power, we ought to "relax", and receive the transmissions of energy from such sources, and breathe them in with a prayerful heart.

When praying to the Supreme Creator, let us be receptive of the currents of spiritual force that follow in the wake of devout prayer. The sun shines upon the dung-hill as well as the beautiful rose. The saint as well as the sinner can open themselves out for an in-flow of divine energy by simple earnest prayer. He who says otherwise is born blind. Science must repair the evil science has done by recognising the efficacy of prayer. The negative state *must be accompanied by an interior balance of mind*.

The most important factor in the *training and development* of mind, in

the expansion or rather the *unfoldment* of the soul, is CONCENTRATION.

Now concentration means the power of holding the mind to a centre;—to a focal point, if you will. Concentration is perfect attention. All, Oh—Yes! all possess this power of attention. We all pay attention to what we like. But the secret of strength lies in concentrating our minds *upon what we don't care for*. Dry, hard study repels us. "O, give us something we like,"—that is the internal thought of a lazy student, who would rather amuse himself with Joe Miller's Book of Jokes than break his brains upon Darwin's "Descent of Man."

The element of "attraction" predominates. Let us utilize it. Suppose there is a hard bit of work a man does not like but which would be of great use to him if properly accomplished. What ought he to do? He ought to dwell on the advantages that would accrue to him if he did it. Thus at last what was dry work would become interesting, because he now *knows it will make him happy*.

CONTROL OF SPEECH, CONTROL OF ACTION, CONTROL OF THOUGHTS;—THAT IS SELF-CONTROL, *par excellence*.

We ought to decide upon the particular type of thoughts that should find an open door in the precincts of our minds. This particular set of thoughts must be encouraged, must be assimilated, *i.e.*,

made part and parcel of our being, must be brought to bear upon our action and speech.

Each act must have a well defined basis and should be seen complete mentally previous to being externalized. Fore-thought must precede action. Decision and tenacity of purpose should accompany its performance.

Each utterance must be well-grounded on a clear thought. It should be based on strong conviction if it is to tell. Calmness and not muscular exertion of the larynx should accompany speech. Silver-tongued men are always sweet tongued.

Each evil thought once entertained with delight sets up a magnetic centre for the attraction of others. It must be excluded promptly and a good thought substituted in its place. This must be done with tireless zeal till our mind will *automatically repel* the evil and welcome the good. For the law of automatism reigns supreme in the world of nonment. Serious, thought-compelling books should be studied and their teachings applied with resolution in our daily lives if we are to be in magnetic trim with them. We should keep ourselves healthily occupied mentally and physically. We should keep ourselves well-in-hand emotionally.

What, O Friend, is blind passion that you should be in its thrall? What is death that you should be afraid of it? What is there in a bit of painted Eve's flesh that you should

lose your head over it? Will it not become parched and haggard one day? What is this case of flesh that you should be its slave all your life? Nothing,—neither body nor mind, neither wife nor child, neither wealth nor worldly enjoyment;—nothing will make you happy. Oh! That is what we all seek! Happiness. And that is rooted deep within ourselves minus world, riches and all such other toys.

Escape from the illusion of forms, of senses, and of selfishness.

Know "THOU ART GOD—TA TWAM ASI, O SWETAKETU", and be free. Know that you are for Perfection, Eternal Love and Service Free. Thus:—increase your Spiritual Stature and realise God who alone exists. All is His. All is He. He is Truth, Existence and Bliss. Then let us worship Him by right action, thought and speech. The path is open to all. Every one is welcome to tread it. The sooner we do so the better for us as well as the world.

THE TRUE AIM OF LIFE.

Ramananda.

(WRITTEN FOR "THE KALPAKA.")

WHAT is 'The True Aim of Life' has been the life problem of many a great mind from the greatest antiquity to the present day. And many a master-mind has answered it in one way or another. The answer, though satisfactory to its particular author, has been disputed by yet another greater man who advances his own solution only to be refuted by a still greater mind. This is the general state of affairs all over the world, especially in India.

Let me confine my observations to India alone. There have been in existence in India several Systems of Philosophy each having a regular existence, and being succeeded by another which appeared more rational to the thinking majority. The last that had its existence and that which still continues to exist and exert such powerful influence over the cul-

tured minds not only of India but also of the whole civilized world is the renowned and unique Advaita System of Philosophy.

We know every System of Philosophy starts with a fundamental belief, the belief in the existence of an Almighty, All-powerful God. This forms the basis upon which the mighty web of thought, reason, and logic of the doctrines found in such systems are based. The main portion of every Philosophy is to point out with the greatest possible clearness and precision the law of the existence of man, his relation with the Almighty God, the paths by which the truths of Him can be unveiled and be known, the means whereby one can ever be in His Supreme Grace, and finally the ways and methods of obtaining communion with Him. These are the main topics which every sys-

tem of Philosophy deals with and attempts to solve.

Examining these in detail we come to the great Pilatean question 'What is Truth?' When once this question, simple as it may appear to be, is solved, everything which any Philosophy attempts to solve is solved and the finality is reached.

Some of the greatest men have proclaimed that "Our birth is but a sleep and a forgetting" and that "Our souls have sight of that immortal sea which brought us hither." As much as to say that, if we but live laborious days and scorn delights and work in the striving to find out Him who made us and Him to whose holy feet we go after our evanescent stay in life—only we should work heart and soul with entire honest belief in Him—we are sure to be blessed with success in our most sincere endeavours. So cry all the greatest expounders of human thought and actions from the remotest antiquity to the present living day.

We have the Holy words of Lord Krishna in the sacred of all sacred books, the Holy Gita, whose words are the solace and comfort of mankind. Lord Shri Krishna sayeth thus:—

"He so vowed
So blended, sees the Life-Soul resilent.
In all things living, and all things
In that Life-Soul contained. And whose'
thus.
Discerneth Me in all, and all in Me,
I never let him go; nor looseneth he
Hold upon Me."

The truth aim in life would be to work in accord with this great piece of Divine Advice, ever worshipping in all sincerity, ever living in his Divine Affections, ever striving to be released from the bondage of life, and ever working to be perpetually in His Divine Grace after shuffling off this mortal coil, this fleshy prison of the ever living soul.

All the world's great minds have, after holding various views about 'this life and after' finally come to this Advaita Philosophy as the highest and most rational of all. Even the great Shakespeare, the most perfect human being, (by *human* I want to emphasise that he had little faults of his own from which no human being, however great he may be, has ever been able to free himself) professed and advocated this Advaita, though not by this name, as the highest of all systems of Philosophy known to the world. This is well seen in his poem entitled "The Phoenix and The Turtle." The Phoenix and the Turtle represent the Universal and Individual Soul. That he holds the Advaita view is seen from the following lines of that poem:—

"How true in twain
Seemeth this Concordant One!
Love has reason, reason none,
If what parts can so remain.
So they loved, as love in twain
Had the essence but in one,
Two distincts division none
Number there in love was slain,
Reason, in itself confounded,
Saw division grow together:
To themselves yet either neither,
Simple were so well compounded

Thus we see that all great thinkers of the human existence and its future have finally come to the same conclusion which is set forth in this renowned Advaita Philosophy. As a matter of fact we know this system of thought by the name Advaita. Some call this by this or that name, while some have held this giving it no particular name.

What is there in a name after all? Let us not waste our time in discussing about the propriety of this name or that, but let us all join hands in working successfully with all the warmth and fervour of our hearts in the paths shown to us by our Lord Shri Krishna in the Holy Bhagavat Gita.

A SCHOOL IDYL.

THIS piece of poetry which I give here below is a true and faithful picture of the mode of education imparted in almost all great Schools and Colleges all over the wide world, and is taken from an old issue of the "American Medical Talk."

Ram it in, cram it in;
Children's heads are hollow,
Slam it in, jam it in;
Still there's more to follow—
Hygiene and History, Astronomic Mystery,
Algebra, Histology, Latin, Etymology,
Botany, Geometry,
Greek and Trigonometry.
Ram it in, cram it in;
Children's heads are hollow.
Rap it in, tap it in;
What are teachers paid for?
Bang it in, slam it in;
What are children made for?
Ancient Archaeology, Aryan Philology,
Prosody, Zoology, Physics, Clinictology,
Calculus and Mathematics
Rhetoric and Hydrostatics.

Hoax it in, coax it in;
Children's heads are hollow.
Scold it in, mould it in,
All that they can swallow
Fold it in, hold it in,
Still there's more to follow.
Faces pinched, and sad and pale.
Tell the same undying tale,—
Tell of moments robbed from sleep.
Meals untasted, studies deep
Those who've passed the furnace through,
With aching brow, will tell to you
How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Pressed it in, caressed it in,
Rubbed it in, clubbed it in,
Rapped it in, and slapped it in—
When their heads are hollow.

T. S. V.

Thoughts.

Body is the boat by which we must cross the river of life. For-
giveness is the oar by which it is to be propelled. Truth is the ballast of righteousness is the rope for dragging it along difficult waters;
and the wind to urge its sail on-
wards is charity.—*Gnanodaya*.
"Perspiration for material health, inspiration for spiritual wealth, and aspiration for mental concentration towards union riches—these form the Trinity of Life's success"

THE KALPAKA

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EDITOR'S CHAT.

Purity.

PURITY is defined by Dr. Anandale as "the condition of being pure; freedom from foreign matter; cleanness; innocence; chastity; freedom from anything sinister or underhand; freedom from improper words or phrases." Of course in the narrowest possible sense that a materialist of the modern day could do.

In its broadest sense purity would mean the keeping of our Godhead unsullied by craving, cringing thoughts of limitation and personality. Above charms and repulsions of the world, above the reach

of the change of mental attitude by favors and frowns, above the catechising influence of attractions and repulsions, through a knowledge of self and mastery—thereof is purity; purity of the right sort.

This state sees everything in the world in the same strain and nothing is different to it. The sublime state of Purity is not to be attained by any known process of outside influence. It must come from within and it is the 'within' that can show you the way to attain this state of bliss.

It is the pure that can enjoy Nature in her every fascinating way. It is here that he sees the 'Kingdom of Heaven' within him or his real self reflected in every thing, name and form he comes in contact with and derives the true pleasure that can be realised from beholding the views of landscapes and charming sights.

It is only the pure who is capable of loving—loving those whom one may not and care not to love—not only loving but also rising in that love—a love of an inspiring nature and not the common weedy attachment and shaky sensationalism.

Love and attachment, purity and moral weakness, are often mistaken one for the other. It is only true purity that is true love, and true love, true purity. As it sometimes happens, moral weakness is considered as purity, and attachment—assumes the name of love. Attachment is the source of all danger and would drive you to perpetual care and anxiety—you cannot enjoy a thing when you have an attachment towards it. The only thing you need is this pure love or purity, in short, coming near truth—the Cosmic consciousness.

MAN.

R. S. SWARNAM.

(Written for "The Kalpaka.")

WHAT is man? Every religion gives its own solution of the problem. Christianity presents the idea that man is a mere worm of the dust, that he is "conceived in sin and shapen in iniquity," and some among them assert that he is fore-ordained to bliss, or everlasting damnation ere even he is born into the world.

Science defines man an outcome of the evolutionary process and believes that consciousness is the effect of certain molecular changes in the brain.

The Indian Philosophers give a grand ideal of what man is essentially. They tell him that he is

both personal and impersonal and that the body and mind that appear in relation to our senses are a mask that covers the real man.

When we trace the original meaning of the word personal, it comes from "person", a mask used by actors in ancient times to cover their own features and so help them to portray the character they assumed.

These bodies and minds of ours are covering from sight the real being in us. The effort of all existence is to uncover the true man behind the appearance.

We have worn these masks for a considerable length of time and

we have come to identify ourselves with them. So we have forgotten that they are not really ourselves but a temporary covering placed over the real man by indiscrimination.

Swami Vivekananda describes the soul of man as a circle whose centre is where his body is and all his activity has to be manifested there. Man is really omnipresent, but his consciousness is concentrated in that centre of the circle, his body.

Manifestation or expression is only possible through form, though it may be a form of very fine and subtle nature. Manifestation means that, by limitation, something is separated from an indiscriminate whole and we can recognise it by definite and separate qualities as distinct from all other qualities.

Every day in one's life, one's body and thoughts are changing, but in spite of all these changes the sum-total of these changes constitutes a mass which is a constant quantity. That is the impersonal one (real man), of which all these expressions form, as it were, parts.

Materialism is fast arriving at the conclusion that man is more than body and mind, more than a "fortuitous concourse of atoms," moved by a mere physical law. Fifty years ago, what was ponderable was called matter. But since researches into electricity have been prosecuted the scientist has found

means to detect by results only what he is forced to call substances, that can be weighed on no scale ever invented, or seen through no microscope however powerful. The earnest investigator finds that he reaches a point where Physics stops and Metaphysics begins.

Some animals have been proved to possess certain senses in a far more highly developed form than they are found in man. So it seems reasonable to believe that man may under certain conditions intensify his present senses and develop new ones.

As the working of the evolutionary law is uniform and the end has not been reached, the probability is that other senses will be evolved in the ages to come and man will reach a state as far in advance of his present one as this is in advance of the protoplasm. This is the aspect man presents to the evolutionist.

Researches among the crudest form of religion have proved that every race has the tradition of something analagous to the "Fall of Man." The savage asserts that his ancestor descended from either gods or from a very superior condition of existence, where they possessed greater powers and were happy and contented.

The Hindu philosophy teaches that this inherent belief in man that he has at present in a lower condition of spirituality and happiness than originally belonged to

him is the soul's recognition of its divine origin. In the darkest ages that remembrance was never entirely obliterated.

The soul was never so deeply covered from sight that man could be made to lose all sense of his relation in the divine. This is proved by the fact that he had always some form of religion, which was the expression of his effort to relate himself with that unknown something beyond the range of his senses.

Man is ever searching after the spiritual world and is never satisfied with the mere world of phenomena. This effort points to his oneness with that Divinity.

When man is looked at from this point of view, we cease to think of him as a "worm of the dust." When man can look upon himself in the light of a divine being destined to finally reach a full realization of that divinity, he is able to make an intelligent effort to free himself from the ignorance which prevents that realization.

Ignorance is the source of all our misery. The real remedy for the rooting out of this ignorance is knowledge. Knowledge can be gained by experience.

When a man learns by repeated experience that the results of certain actions are unpleasant, he ceases to do those actions. He has gained some knowledge. In the same way, when man finds through other experiences that the results

of some other actions are more agreeable, he will form the habit of performing such acts. He has gained more knowledge.

After a period of these alternating experiences man will finally develop a habit of doing right. Then he is ready for the next step, to do right not to bring pleasure and avoid pain, but to do it for its own sake, because it is good to do good. Lastly, he will come to see how he is one with all mankind and losing all sense of separateness he will work in harmony with Universe.

Real religious feeling naturally tends to outward expression, which in turn is in danger of losing its vitality and becoming a mere form. Man has, therefore a difficult path to tread, because he must practise the various virtues. If all the virtues had to be acquired in one short life, man might well despair.

The best way to set to work, is to take one of these qualities at a time and meditate upon it each day for weeks and months, until it becomes a habit with us.

We are always forming habits, whether we will or no. By doing this intentionally and by striving to make these habits good ones we rise gradually to the highest.

Meditation is a wonderful power. It is the key that unlocks the spiritual world for us, when put in the look of concentration.

Man finally learns how much depends upon himself and feels that he is not a mere automaton, the

helpless victim of fate or chance, but that his destiny lies in his own hands.

By taking off the temporary covering laid over the real man, and with the growth of knowledge, man

will get a true concept of what he is; he will perceive that he is essentially divine, and, thus perceiving, will be ready and willing to enter upon the path leading to the realization of that divinity.

CURE FOR A MONOTONOUS LIFE.

THERE are not a few women in the world to-day who complain bitterly that their life is insufferably dull. They are almost bored to death with the monotony of their existence. The consequences of a dull life are serious, for dullness propagates a host of evils such as slander, malice, and strife. "If the brain sows not corn it plants thistles." "When I hear," said a public man, "that any one has been speaking ill of me behind my back I am not angry with him, but I merely say to myself, 'how dull he must have been to have had nothing better to do?'" And yet no intelligent person should live a monotoned (monotonous) life. Life monotonous when we are every moment touching this wonderful world at five points—hearing, seeing, smelling, tasting, feeling. Life monotonous when our sojourn in this world of which, as Goldwin Smith said, we know as little as the mole knows of this world of vision—is so brief, and so uncertain. Life monotonous in a world of some 1,200,000,000 living human beings, not to mention the animal creation with its wealth of Intelligence. Life monotonous? with such an inlook? outlook? uplook? Surely there is no

excuse for dull monotony in such a world, and above all, in such an age as ours.

However restricted may be the circumstances of the daily life, it is possible to maintain among least things, what Wordsworth calls, "an undersense of greatness." This is an absolute and never failing cure for dullness and monotony. The cultivation of ideas is the real charm of life. No life can be commonplace and uninteresting where the mind is kept uppermost. An idea is still the alchemist that turns the world to gold. However petty may be a woman's occupation—and let it be remarked in passing that it often calls for greatness to do little things she can, according to her capacities (and capacity increases by cultivation) revel in what Macaulay calls "the infinite wealth of the mental world." There is no irksome sameness, no want of variety, in the thought-world. Father Bonhours remarks in his dialogues that the Graces were always represented of small stature, in order to show that their virtue consisted in little things—a gesture, a smile, an accent of kindness, or a respectful air. No two days of any intelligent life ought to be exactly similar. Every

day should be a fresh beginning. Every day should be enriched with these "little" excellences which are after all, so great! "Fear not", said the late Cardinal Newman, "lest thy life come to an end, but rather lest it never have a beginning".—*Selection.*

Literary Review.

MAGAZINE MENTION.

THE Sri Krishna Review,

Srirangam: Edited by Devendranath Sen, M.A., the President-Founder of the Sri Krishna Mission has reached our table. The editor is well known throughout India and has done a great deal of good to humanity at large by establishing two Pathasalas, one in Calcutta and another in Bombay. We anxiously expect the opening of a promised one in our Presidency town—Madras. We are sure our brethren of the Presidency will do all in their power towards the establishment of the proposed institution. The neat little magazine before us is the official organ of the 'Mission' and this first number is replete with high moral teachings. The aims of the Mission as stated are (1) to serve God by fostering a spirit of supreme devotion to Him, and (2) to serve humanity by founding philanthropic institutions and furthering the cause of all human institutions. We wish our contemporary all success.

'The Swastika' Edited by Dr. Alexander McIvor Tyndall, 1742-1748, Stout Street, Denver, Colo., U.S.A. continues to furnish the readers with interesting matter, truths and high philosophy.

'The Harbinger of Light' Edited by Mrs. Annie Bright, the well-known spiritualist of Australia ever presents good reading and aims at a higher spiritual development of humanity.

Washington News Letter, by that forceful writer Bishop Oliver C. Sabin ever propels the truth of the Christian Science. The beautiful lines of this inspired lecturer before the Evangelical Christian Church, Washington, deserve to be read by all lovers of truth.

The Stellar Ray: (The Astro Publishing Co., Detroit, Mich., U.S.A.) by our well-known friend Henry Clay Hodges is as usual an able exponent of life problems and is one of the most beautiful periodicals that reach our table. It gives enough matter to think upon and is best suited for thinkers.

We take this opportunity to thank the American State Phrenological Society, Ohio, U. S. A., for having conferred its Honorary Fellowships on:—

T. R. Sanjivi,
S. V. Rengasami,
Professor K. T. Ramasami,
and
S. V. Raghavachary of the
"Latent Light Culture."

MY SERMON ON
HUMAN LIFE.

Human Life is one of Sorrow or of Joy,
Nature holds in plenty all resources of
Bliss; and every average man of Health
And Intelligence, can open her closet,
And enjoy same; but few are they who see It.
The Joy of Life is the outcome of the right
Use of the Powers of Man, Mind and Body.
The Mis-deeds of Life is Hell; and they spring up
From gross misconceptions of Life and its end.
It is worse punishment than physical pain.
You mis-shape your environments; you mislead
Your Lives: AH! 'Tis Hell! Evil begets evil;
And Good its like. The one mars your beauteous Life
While the other attracts Health and Happiness.
Man's ways are many: some good, and some are bad.
Some develop the Mine for paltry gems of note;
Many explore oceans' depths for precious pearls.
Oh! Man! You toil and strive for GOLD glittering,
Until your hands are worn and your heart gets cold.
You attire yourselves in purple and fine
Linen and strut forth in your gilded frippery,
On the narrow Bridge of Time, lying between
The two great solemn realms of Eternity.
You despoil the thin purses of the poor,
To erect brazen altars and priceless fanes.
Know NOW, my Friend! the whole earth you see around
Is a sacred Shrine, and the whole Universe,
Is the grand Temple, where rings the Voice of Spirit,
With all sweet Harmony of the Super-Realms.
'Tis the rapturous joy of Psychic-Consciousness.
'Its joy you can FEEL its presence you can SEE,
Through the Physical, Mental or the Spiritual
Faculties of your Being. If your SENSES
Have ne'er unfolded themselves, this world will be
'Sif it had not any existence at all.
So, My Man! Better WAKE UP NOW and GO FORTH
To learn the True Lessons of Life, while all your
Mental Faculties are now clear and strong,
Instead of waiting till bitter experience
Of WRONG LIVING compel YOU to seek the BEST.
Aim therefore to be in the Silent SUNSHINE
Of Being; shun always the noisy tempests
And the roaring Cyclone of vile Sense-Passions,
And GOVERN NOW the Apex of your Being.
Here is Heaven! My Friend! and *just* FEEL that Bliss!
It will pay YOU WELL, 'SERVE GOD and NOT
MAMMON.'

Written for "The Kalpaka."

K. T. RAMASAMI.

THE KALPAKA.

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God Vision In Man.

(Written for "The Kalpaka.")

RAMANANDA.

WE see around us hosts of things. We see a regularity from the minutest to the biggest in all their functions, both in regard to them considered individually, and in relation *inter se* with other things and other objects in the creation.

There are the mute objects of Creation like the trees and the earth; there are the intelligent portion of the world like the man. The most striking, and in fact the crowning piece of all objects in the Universe, is the Man—the being endowed with intelligence, lording over all other objects. Even as the Holy Bible sayeth;—"All the other

objects in Creation are meant for the use of man"; he governs all other things, subdues and enslaves them, or otherwise uses them as he pleases.

But what is that which enables him to do such things? It is his "intelligence." He is conscious that by dint of this rare gift, he is able to command and control other things.

Naturally this peculiar state of things sets him in a train of thinking. He seeks to find out why in all the creation, he is singled out to reign supreme; what is that exceptional quality resident in him which has been refused to other things;

and who is that All-Powerful Being who has endowed him with such powers. This vividly brings before his mind the existence of a Higher Power, the One Creator, Preserver, and Destroyer of all, that holds a supreme and uncontrollable sway over all that ever was, is, or will be in existence.

We have now arrived at the point that has come to the consciousness of a Supreme and All-Powerful God. Next we come to the knotty problem: "Can man know God"? Various hallowed beings of holy memory have followed certain definite paths prescribed in the holy Vedas and Upanishads, which are but the outcome of the Divine voice, and have, as a matter of fact, known God and have reached the eternal bliss of His perpetual service.

All the Hindu sacred works of yore, especially the gnostic portion of the Vedas, the Upanishads and the Gita, have laid out a definite, organised and well-pointed path to attain this object. The highest object in human existence is to know God, to understand its relation with the Divine, and to endeavour to effect a close concordance and unity of the individual soul which is but a spark, a very minute spark, of the Divine and All-pervading Power, with that central and immutable power itself. The learned Rishis of yore have firmly held that man can know God, but that spiritual discipline is in essence a condition precedent to such knowledge.

The greatest spiritual idea of the Hindu Metaphysical System is that the human soul always strives to have union with the Divine Soul. This communion of the human soul with the Divine soul—this great *Yog*—is the highest state of spiritual culture. But to acquire this, a man has to struggle very hard. His human disposition is pervaded by the three tendencies or qualities, *viz.*, the *Satwik*, the *Rajas* and the *Tamsik*, and, unless he can bring them into a state of equilibrium, he cannot attain to this highest form of spiritual communion.

It is knowledge that brings about the union of the human and the Divine soul. It is *Ahankara*, or the consciousness of self, that creates attachment in the worldly sense, which takes away a man from the universal order and makes him seek selfish desires, error, ignorance and the assertion of the self that ultimately lands a man in chaos. Our works in this life should be to root out desires with the exception of that one saving desire to know Him, to be ever working on the way that leads to Him, and finally to forget oneself and to be one with Him.

In *Prasonopanishad* we find that an enquirer after God should practise celibacy, penances, and work with keen *shradda*. Thus earnestness forms the key-note of success. The other things which this Upanishad prescribes are intended only to cultivate and foster up this

essential necessity—*EARNESTNESS*. The really earnest man who seeks to know Him will never care for his physical sufferings, however acute they may be—why, at a certain stage of his progress in spiritual discipline, he will be totally unconscious of everything but this one all-engrossing desire to know Him. Such an earnest soul will certainly have vision of Him, who is the end of all its yearnings and the Saviour of its existence. The truth of this is held up as in a mirror in the Holy histories of Sage Naradha, Markandaya and King Sibi.

As a preliminary, the mind must be purged of all evil desires and be concentrated on the meditation of the Supreme Self before it can be said to have travelled any distance in the way to know Him. This is the first step in spiritual discipline.

When this perception of the All-Powerful and Supreme Being is thus conveyed and the mind clings fast to it as even a wrecked sailor would hold the broken spar of the wreck with a firm, tenacious grip, and such idea takes root deeper and deeper in his inner self; then such a man is said to have *GOD-VISION*.

Once a man has reached this stage, he realises most vividly that he is nothing, his actions go for nothing. But that movement of his, nay his very existence and the existence of others are immersed in the Omnipresence of the Almighty, and he becomes convinced, more

than ever, that the Divine Will is All-Powerful and it is He who exists everywhere. It is at this state of Spiritual Culture, this state of the Merger and identity of his self and the entire universe with the Supreme Self, that *GOD-VISION* can be said to be acquired by him for any furtherance of his soul.

Once this stage is reached what is wanted is the firmest faith and the greatest earnestness to arrive at the goal, always keeping this true Vision before his eyes, never losing it from his Vision. The Sacred Gita says:—

“Whoso⁶ any all his deeds
Renouncing self for me, full of me, fixed,
To serve only the highest right and day
Musing on me—him will I swiftly lift
Forth from life's ocean of distress and death
Whose soul clings fast to me.”

It is only the faith that his desire to know and reach Him will be fulfilled, and the consequent ever increasingly burning earnestness in that direction of his work which has given him, so far as he has tried it, such promising and fruitful hopes, that will ultimately lead him to the lasting halo of His Glory and bliss. Such a faith cannot be better expressed than in the words of the Lord himself:—

“If thy soul be set
Ever on me—still exercising *yog*,
Still making me thy refuge—thou shalt
Most surely unto perfect hold of me^{come}
I will declare to thee that utmost lore
Whole and particular, which when thou
Leaveth no more to know here in this^{knowest,}
world.”

We must try to shake off all evil thoughts and deeds and live a life of virtue and good, and be ever earnestly hankering after God. This hankering after God is the very back-bone of man's real life. If the devotee seeks Him earnestly all the passions and impulses of his mind will fade away, and he will be proof against all the temptations and desires in us save that one leading desire to reach Him; and we must tread such paths as are conducive to such ends. This is the true vision of the object of life which, if steadfastly kept in view and followed to its true and legitimate end, will free him from the bondage of

life and finally obtain his entrance to His Blissful Sphere.

Let us work in our lives to know His form which passeth mortal knowing with a preserving and active spirit. Lord Krishna has described the truly faithful as:

"In the hour when life is ending
With mind set fast and trustful piety
Drawing still breath beneath calm brows
unbending
In happy peace that faithful one doth
die—
In Glad peace passeth to Purusha's heaven
(ultimate)."

Let us live a life as pictured in this and be faithful to the end and die a happy death and finally reach Him—OM.

THE IDEAL AND THE PRACTICAL.

(Written for "The Kalpaka.")

A. P. MUKERJI.

HERE are two words—**Imagination** and **Fancy**.

What is the distinction between the two? Well, the one is closely related to the positive and the conscious side of our character; the other can claim kinship with the negative and the receptive side only. Take a youth starting in life. He has not been born with a silver spoon in his mouth. He is poor, and has absolutely none to look up to for help of any sort whatsoever.

Now, suppose **he has got a spirit**, and instead of sitting down and bemoaning his lot, he forms a definite plan of conduct, throws his mind forward into the future, and

decides to reach a certain state of development. He pictures to himself that state in its perfection, plans out the methods whereby he is to achieve it, takes in the difficulties to be met with and conquered, and by an effort of common sense reasoning sees the actual amount of good accruing to humanity and to all of God's creatures in general. He has had to think hard in order to construct the whole picture. He has had to breathe life upon it by repeating the images in connection with the whole picture. He has had to acquire knowledge, seek the advice of men more experienced than himself, and all the while he has had to keep up a brave and hopeful

attitude of mind. And, mark you, he scorns to think of failure. It is for him to try his level best. It is for nature, which is a hard though a just pay-mistress, to bring him the reward in its due season.

The above is a fair example of the exercise of **Imagination**. It may certainly be improved upon. But I challenge you to strike it out as being "all bosh."

Fancy plays us tricks. It is not the man who pulls the strings this time. He simply yields himself to the influence of all sorts of impossible day-dreams. His mind is a sieve for thoughts to pass in and out. It is an aimless, idle wandering, and brings ready victims for the "pitch-and-toss" game of men whose principle is to "do" others before the latter can have a turn at them.

A man is what his ideals are. If one man with an ideal makes 50 mistakes in a day, the man without an ideal is sure to commit 500 blunders. This is a simple truth, yet it will bear repetition here. All muscular actions, whether mental or physical, are simply fragments from off the ideal. Says Vivekananda:

"The life of the ideal is in the practical; it is the ideal that has penetrated the whole of our life, whether we philosophise or perform the hard, everyday duties of life * * * It is the ideal that has made us what we are and will make us what we are to be * * * The principle is seldom expressed in the practical, yet the ideal is never lost

sight of."—(*Parvati Baba* by VIVEKANANDA).

The very fact of the ideal being present in your mind foreshadows its fulfillment.

Our thoughts set up a magnetic centre within us. Like attracts like. Good thoughts draw to themselves corresponding thoughts. This fact is very emphatic. Each tree brings forth fruits of its own kind. If you think **well**, you cannot act **ill**. The greatness of a man must find its measure in the greatness of his thoughts and no 'nay'. The amount of money in your pocket and of bluster on your tongue go for nothing.

Our ideal is the hinge upon which our future turns. We create our own fate.

The first essential is to pitch our aims high. Let us look upwards, and upwards alone. Let us pray to God for strength by all means, but let us be prepared to deserve His grace by walking a straight path.

If we weave our thoughts around a grand purpose in life, the ideal so formed may take material form any day. Its impulsion may stir up concretions of gross physical matter into activity and may clap spurs to the feet of even a lazy hack. So much for the ideal.

If the ideal is to be **cherished**, it must also be **nourished**. If you simply sit down and desire to get a thing, you will never get it unless you are an "adept." Now the practical side of things must never be neglected. "Practice

makes perfect." Having set currents of holy desire in motion, we must set to deepen them in intensity and volume.

"Great actions are only transformed great concentrations." Desire expands the will; action clinches it into strength. Each act in the right direction goes to establish us in our ideal. Action gives us training. Education is for self-discipline. Force of character is what we want; money, fame, praise and blame may well take care of themselves.

What matters it what the world thinks of me so long as I can think well of myself? Have I a clear conscience? Is my body under my control? Is my mind pure? Do I love man? Do I dare to look others straight in the eye? Do I fear anything?

The answer to such questions will go to make up the sum of our happiness or misery.

A strong will; a steady pulse; a pure mind;—are what we want.

But nought comes from nought—*Ex nihilo nihil fit*. Nothing will drop from the skies. See here, my brother, do you want a thing? Is it

a good thing? **Then take it.** Let us deserve what we desire.

Fine phrases count for nothing. If I spin out good sentences and blacken my soul by evil thoughts and desires, then I am a humbug: a scoundrel who deserves to be kicked. Action, right action, unselfish action—these alone can give us strength. **To think is to act. To think is to live. To live is to love.** "Love, Love; that is the sole resource."

Therefore, O Thou Soul! Pray to thy primal source, God, for the power to make others happy.

Disease may come; limb after limb may be lopped off; sorrow may strike thee to the core; yet cease not to desire nobly and to bear thyself in action yet more nobly.

The privacy of your own room, aye, of your own mind, is the place where you must play the man.

We have long lived under the influence of fear—the first-born of Ignorance. Let Knowledge come and with it its power—Courage.

This is the supreme lesson we have to learn. Fear leads us from Death to Death. Courage opens the gate into Life, Serenity, and Joy.

THE CALM MAN. (Written for "The Kalpaka.")

A. SRINIVASAN, B.A.

IT is rather a sorry fact to observe that in the world at large, there are really but a few calm men; and the reason is not far to seek. Calmness is a virtue which is not easily attained; for it really means the suppression of the storms and tempests of passions that are raging in the human mind, and involves a perfect control of its wandering

nature—one of the most difficult things to perform. Mind is compared by the ancients to a lake which is ever agitated by the ripples of thoughts that rise in it whenever external causes impinge on it; and it is only the calm man who has a restraint of these waves.

The calm man is a mighty man; for he withdraws his mind from the external world and turns it within. His mind is calm and clear; and just as when the water of the lake is clear, and when there are no ripples on its surface, we can clearly see the bottom of the lake, so he sees the All-knowing, Joyous self shining gloriously at the bottom of his mind. Ravished by the beauty of the self, he contemplates upon its unspeakable glory and joy, and his life is a life of everlasting joy. A calm man is one who thinks calmly, judges rightly, and thereby arrives at a definite correct conclusion. He is a man having many powers, he is esteemed by all. And he rules his neighbours thus. The man who is in a hurry and is easily excited always, as soon as he hears a joyous news, comes running to his calm friend to inform him; when, the calm man hears it, he receives the news coolly with just a pleasant sunshine of joy which he allows to gleam on his face. The man in a hurry is surprised that what has overpowered him so much has only tingled his friend's face so as to cause a beam of joy, and then becomes conscious of his power of self-control. To

the calm man, all men therefore turn for help in times of distress, for he is one who does not allow himself to be carried either to the one extreme or the other but keeps himself in the mean; and "it is no mean happiness to be seated in the mean." A calm man is a magnetic man, and has a personal charm with which he impresses upon the minds of his weak-minded and easily-irritable companions a certain amount of power and confidence. Praise and blame he does not care for; he considers the tremendous force of desire for approbation as one of Nature's subtlest forces; and therefore by checking it and holding it within himself, robs the desire of its power, and absorbs it for himself. He thus exercises his self control over each and every desire and temptation; and as he conquers them comes out full of power. Such a man is a man of strong will and when the man controls not only the temptations but also all the evil thoughts that are fathers to the deeds, surely then his will becomes indomitable, and there is no barrier either physical, mental or environmental when he wills to accomplish his ends. Nature obeys him as his servant, and his will is law.

The ultimate end and aim of all great men has been to become perfectly calm; and all great men—Socrates, Christ, Ramanuja and Vivekananda—were all calm. Some of the great men have philosophised, some have performed unselfish actions, some have devoted their

heart and soul to the worship of God, and others have practised Raja Yoga, but in the end all have become calm and free.

We now see the importance of being calm, and it is a duty incumbent upon all of us here, which we must rightly fulfil in the battle of life if we mean to make our life successful and happy. For, nearly all the sorrows that man inflicts on man in so many various ways and on so many occasions, and all the sorrows that men are led into in consequence of their yieldings to temptations and seeming joys with which life is beset on every side,—all of them in reality may be attributed to a want of calmness if the word be understood in its proper and wider sense. And herein the opinion of Shakespeare, a keen observer of human nature, who held his mirror faithfully up to nature seems to be the same too. According to him a tragedy is nothing but a representation of the human revolt against the wrongs and the injuries of the world; and all his tragedies were an illustration of that revolt. Now this revolt betrays nothing but a sad want of calmness. Who will not remember Othello who put to death the gentle Desdemona who all along led a life of innocence and love,

(To be continued.)

and what else is his action due to but a sad want of calmness, a want of self-possession? Alas! poor soul! when he became aware of the treachery played against him and when his injustice and her innocence both touched him to the quick, he killed himself on her death-bed—once more he could not contain himself, and once more and for the last time in his life he was not calm. It is here interesting to observe how Shakespeare in the third period of his life when suddenly great calamities befel him, and his friends and supporters died and were no more, and when consequent upon the misery he had to suffer, his mind became serious and his hand turned to write about the tragedy of mankind, hit upon calmness, upon reconciliation and reunion, as the only way of overcoming the sorrows of mankind. In the plays of the last period, Shakespeare answers the question—what should be our attitude towards the wrong-doers? His answer is that as to ourselves our attitude should be a state of perfect self-possession; and as to the wrong-doer, our attitude towards him should be to forgive and be forgiven. All this means perfect calmness of mind, and entire self-control.

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EDITOR'S CHAT.

Man: Within and Without.

IT is no new fact, that man leads a double life—a life of flesh and a life of spirit. Both the devil and God are in man. The devil or the matter is the man without. The God or the inner reality of life is the man within, generally called the *phenomenal* and *nomenal* existence.

The man without is familiar to one and all. The man within is a dark page unknown and unread. The so-called reason and science accept the man without—matter—as God.

This matter—man without—is but the servant of the soul which

in turn is that of the spirit. This law of nature is not understood and everything spirit, soul and matter is matter to many. None of you are independent of your material surroundings. Your life is matter. This matter is the custodian and jailor of your mind.

The Vedas of the glorious Ind proclaim—"The life of senses produces one result, and the life of spirit produces exactly the reverse."—"the life of the senses is spiritual death, the life of the spirit is the *new birth* immortality."

The beauty, the law and harmony of the universe, the innumerable

systems of the planetary world, the vast space which is the everlasting source of pleasure and thought to the thinker—the philosopher—is nothing to you who are immersed in matter. Money and matter surround you on every side; you revel in them; in course you are led by that MONEY and MATTER.

Now when you are a mere tool of matter, the heavenly TRUTH does not dawn on you. DOUBT, the everlasting doubt takes possession of you. What else is possible in such a thralldom of matter? Your better portion—the Mind—vainly tries to reach the soul-consoling philosophy. Aye! it is a Herculean task.

Nothing is visible to you except the outward man—the devil—the matter. Led by Doubt you seek every possible source to find out that Omnipresent Being—God.

Wherever you go you find every door barricaded. The sciences which disclose many a mystery insinuates in you more doubts and you become all the more plunged in the mire of matter; worship matter and you become a matter. Every known science of the day, Geology, Natural History, Physiology, Anatomy, Phrenology, Mathematics, Chemistry and Astronomy do nothing but develop the grosser elements and naturally the outer kernel. Only the tangible, the tactual, the optical, the audible, the edible, the olfactory and the palatal are dealt with by these sciences.

The Universal Spirit—GOD—is above all such phenomena of the senses. He is above reach; but is within you. The revelation is your soul's harmony. Abstraction, meditation, mental quiet and contemplation alone are compatible with the realisation of the DIVINE.

COLOR AND MUSIC.

[CONTINUED FROM DECEMBER 1908 ISSUE.]

(Written for "The Kalpaka.")

K. G. SRINIVASAN.

IN a former number of 'The Kalpaka' we spoke of the Colour and Music of the Universe in general. We spoke of the culture of the mind necessary for the realisation of these. We also spoke of how the rate of vibration of the mind can be accelerated. We shall now direct our attention to the study of the Colour of the Universe in particular.

The colours of the Universe are indeed numberless. Just as the rate of vibration may increase to any amount, the number of colours may rise up *ad infinitum*, for every vibration has a distinct colour of its own. But as the ordinary physical vision is very limited, we shall be conscious of only a few of the infinite colour vibrations. As we observe Nature we find an infinite

and illimitable variety of colours existing wherever our eyes are directed. The same colour has many different degrees and gradations—light, pale, deep and so on. Man is almost powerless to name them. He is unable to distinguish between soft, mild and comely colours—light, delicate and transparent hues—pale, sweet and melting tinges—deep, temperate and extravagant tints. These confusing differences in colours can be realised to a certain extent in the physical plane and their nature conjectured from some such experiments as the following:—By pouring a quantity of oil on the surface of water unruffled by the wind in the effulgent sunlight or by causing a ray of sunlight in a dark room to fall full upon the eyes, while the eyes are half closed and the hairs of the eyelids are in slight contact, we will become alive to the existence of a sweet and beautiful variety of colours, one colour merging into the other imperceptibly and the same colour appearing as a different one according as we look at it far or near.

Blue, green and red colours are the most predominant, though we find a confusing conglomeration of colours in Nature. They are called the primary colours inasmuch as all the other colours can be produced from them. They are also the most important life-giving colours capable of soothing the harassed soul. Have you ever observed in you while on the sea-shore

a kind of melting and soothing peace, a kind of inner harmony exuberating and enlivening the spirits in spite of the wild waves wandering to and fro violently dashing and splashing against the shore? Have you ever given ear to the inner music of the waves in spite of their eternal wailing in a monotone, in spite of their jarring jargon of restless to-sing, foaming and fretting? Have you ever conceived of being all surrounded by blue waters below and the blue firmament above all breathing peace, happiness eternal and seeing nothing but sky and water wherever you turn your eyes, far, near, high, low, here, there, everywhere? God has so ordained Nature that wherever we turn our eyes we are greeted with blue and green. Had it not been for the sky and the waters and the trees, man would have gone mad long ago and the purpose of creation set at naught.

Colour is the language of the soul. It is the secret language, the golden link which binds mind to mind, heart to heart, and soul to soul. Every thought, every idea has a distinct colour of its own as a distinguishing mark. It is by this language of colours that souls are able to understand one another in the higher planes of existence. It is, so to say, the language of the Gods. This is the voice of the silence speaking to us without words; this is the music of the soul singing to us without sounds. But in reality as time goes on, out of

his silence that is peace, a resonant voice shall arise and out of this silence that is harmony, a melodious music shall arise. Thus we shall see and hear by means of colours though without eyes and ears. Paradoxical as this may seem, it is nevertheless true. And in the case of flowers this is truer still. Now that we are unconsciously led to speak of flowers, we shall deal with them in some detail.

It is very often observed by those who are acquainted with the laws of the higher planes of existence that every phenomenon in the higher planes has a corresponding counterpart in the lower. That is the *Microcosm*, is the reflection of the *Macrocosm*. So then it follows that every phenomenon in the physical world has its corresponding manifestation in the higher worlds. So whatever we see in the physical world, be it a thing of beauty or the reverse, it is sure to be found still more refined, still more enlightened and still more beautiful in the higher planes. "A thing of beauty is a joy for ever," even in the physical plane, and so the beauty of the thing in the higher worlds simply passeth the understanding, and is quite unique and unlike anything we are acquainted with here below. Even the most ordinary things, be they ever so dull and ugly, ever so bad and uninteresting, ever so crude, ever so unenlightened, have the most lovely and beautiful forms above outshining the most shiny, and nicer than

the nicest in this world. This is just the case with flowers.

Flowers, with their sweet colour and fragrance, influence man's mind and his emotions not a little. He feels a kind of joyousness and hilarity unknown to him at the mere sight of flowers. His heart buds and blossoms out just as the flowers do. He is also full of smiles just as the flowers smilingly open their perfumed petals. In short, flowers enbalm his very existence and infuse their fragrance into his very soul. But this is not all. The forms and colours of flowers are nothing but the physical manifestation of noble and soul-stirring thoughts. Every flower expresses a noble idea most glowingly in all its glowing colours. If we can but realise the beautiful philosophy and the immortal moral and ethical principles underlying the forms and colours of flowers and, after fully realising their immense value, if we but begin to learn and study the language of flowers, we shall have crossed the most difficult barrier between ignorance and knowledge of the soul. If we can but by thought and experience learn what idea each flower expresses, if we can but become acquainted with the moral quality of which a particular flower is the physical manifestation, we shall have paved the way for the speedy evolution of our soul.

In India, the home of Occultism, flowers of different colours are always used in connection with divine worship. Every deity has

its own favourite flower. Many may wonder what connection flowers have with worship. But surely, wonder shows ignorance and ignorance imagines superstition. The connection between flowers and worship is surely not superstition as many seem to think. If they can only understand that flowers are the physical manifestation of thoughts and emotions, they cannot even *think* of superstition. So then, your intense emotion of love to such persons as your wife and children assumes, in some of the higher planes, the form and colour of the rose; your feeling of the highest order of intelligence assumes the form of a yellow flower; and the highest spirituality, the form of a blue flower. The emotion of Universal Love assumes the form of a flower with blue, yellow and rose colours and an effulgent silvery light in a perfect homogeneous combination. We shall speak of these in detail later on.

It is, therefore plain that what the Indians do in their worship, is simply throwing at the feet of the Lord the physical symbol or the manifestation of the thought or emotion, so that it may aid the mind in conceiving of that particular thought or emotion as it appears in the higher planes.

From what has been said above, it will be understood that it is necessary to concentrate upon the form and colour of a particular emotion, or rather upon the flower which is the physical manifestation

of that emotion, so that we may develop that particular emotion. So if we want to worship God in the oriental fashion we should not only make use of flowers of different colours but also concentrate our minds at the same time on the thoughts expressed by those flowers. But persons who are highly advanced in the practice of divine worship may altogether dispense with the use of flowers, for their thought-power is of so high an order as to at once assume the forms and colours of flowers in the higher planes.

That high and exalted stage of evolution is rarely met with nowadays, and is not to be easily achieved. Those of us who have set up before our minds' eye high ideals, and who try our best to act up to those ideals, may hope to rise up to that level of evolution. Indomitable perseverance and limitless labour and arduous toil await us before we can reach that stage. We should first begin by concentrating our minds on single emotions just as love, joy, bravery and so on. Before beginning to concentrate say upon love, we should relax all the muscles of our body and close our eyes. Before long, we will become conscious of rosy-tinted clouds passing and repassing to and fro. If our mind is one-pointed, we shall very soon see some flowery form floating freely here and there, and we shall be all peace and joy. A rosy atmosphere will envelope us.

In addition to our inordinate love—if we have also thoughts of intelligence and spiritual progress at the same time our rosy atmosphere will very soon be intermingled with yellow and blue colours. High purity in thought, word and deed infuses into the above atmosphere a tinge of silvery whiteness like the colour of the stars above.

Thus love, intelligence, spirituality and purity infuse into the

thought atmosphere a sweet blending of lovely colours—pink, yellow, blue and silvery white—quite unlike anything we know of in the physical plane. And hours, nay even days, may pass unconsciously unobserved in that blissful condition. Human words are inadequate to describe that combination of colours. We shall speak of the qualities and their corresponding colours at some length later on.

(*To be continued.*)

LIBERTY OF SUCCESS.

LIBERTY is the inherent right of every human being, even though he has worn shackles from the very hour of his birth. The fact that he grows up into manhood's estate perfectly content to wear them is no excuse for his failure to strike off his chains. Some slaves are set at liberty; others gain freedom.

The purpose of this article is to emphasize to *you* the value of exemption from the domination of others; also from the restrictions placed upon you by circumstances. All restraint should be removed, and all hindrances to your highest success should be avoided. As an individual, you owe it the laws of your inmost being to soar above the falseness of life and inhale the pure ozone of the Realms of Truth.

Say what you will, the first essential of achieving success is health. A proper estimate must be placed upon the condition of the body. The highest achievements are

usually secured by those who are free from the pain attendant upon disease. While it is true that some chronic invalids have, in spite of their handicap, accomplished that which has brought them fame and money, they are the exceptions to the rule. The majority of people must feel well in order to do well. You no doubt realize the necessity of good physical conditions when aliming toward, a given mark of distinction in your career. Bring to bear upon the house that contains yourself all the arts of a Master Builder and make it the demonstration of the proper exercise of your mind. Banish your headaches. Quiet your nerves. Assert your vigour. Be free from disease. Be unhampered by pain. Be unfettered from the links of weakness. This can be done. The mind controls the body. The Liberty of Success implies the greatest freedom in the use of the body, because it is in possession of health.

One's own destiny is influenced by the personal thinking of the individual. All acts are the outcome of thoughts. Character is produced by deeds. This is why we find the Bible containing these words: "Whatsoever things are true, — honest, — just, — pure, — lovely, — of good report, — think on these things." "For habits are the children of thought." As one "thinketh in his heart so is he." Those who steal, think theft; those who lie, think falsehood; those who murder, think evil. Hence, wrong habits are changed by right meditation; vicious tendencies are overcome by good thoughts; immorality is conquered by moral thinking. Righteousness is caused by correct contemplation of the holiness of true living. Be fully alive to the strength that emanates from truthness, justice, pureness. Ally yourself to honest thinking, noble resolves, high aspirations. Consider the pleasure, happiness and joy of deeds performed with an eye single to your highest good. Ceasing to be a gourmand, abstaining from drunkenness, being unwilling to live a life of voluptuousness, are the fruits enjoyed by those who know the Liberty of Success.

"The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Well, no matter what the cause, poverty is slavery. Limitation of any kind or character is bondage. Absence of the neces-

saries, and even some of the luxuries of to-day, is a barrier to the full enjoyment of happiness. All should have sufficient money to live well, eat well, dress well and spend well. Cash on hand represents power. Financial lack indicates a misuse of the faculties of the mind. Owing to a non-understanding of the right methods of thinking, sufficient commercial results have not been obtained. Gold is to be secured by those who dig in the right place for it. Ideas have a Fifth Avenue value. Brains command the attention of Wall Street. Unwasted gray matter commands high prices in the market-places of the world. Economy, thrift and industry, plus an intelligent direction of the mind, will obtain all resources necessary for those possessions in life that are included in *The Liberty of Success*.

The twentieth century is destined to be known as the Era of Wisdom. The investigations conducted by the Society for the Psychical Research are already attracting the attraction of thousands because of the results obtained. As Marconi has sent and received thousands of words across the Atlantic Ocean by means of wireless telegraphy, so thought transference and telepathy have a new illustration demonstrating the feasibility of flashing the thoughts from one mind to another, even though the persons may be miles apart. All of this means that there is a *New Order of Things*; that the mind is going to occupy

the centre of the stage in the arena of the industrial world; that psychic forces are going to be assigned their proper position in the affairs of life; that no longer will intelligent and thinking persons bow to the dogmatic opinions of hide bound fossils who are wedded to the traditions of the past. There will be more freedom from beliefs that bind to ignorance and prejudice. There is an awakening to the future possibilities of the results to be obtained by those who know the power of their inherent forces. There is abroad in the land a spirit that will not down, that portends for all who will put into practice the laws of concentration and unfoldment the right to do their own thinking. The LIBERTY of SUCCESS means this.

Give your aspirations wings. Be of those who are lion-hearted and eagle-eyed. Be masters of your own selves. Realize that God's "law is within" your heart; that there

"One's own! What a charm there is in the words! How long it takes boy and man to find out their worth! How fast most of us hold on to them; faster and more jealously, the nearer we are to that general home into which we can take nothing, but must go naked as we came into the world. When shall we learn that he who multiplieth troubles, and that the one single use of things which we call

is no limit to your strength, that you should not dam up the Spirit of Truth; that you possess all needful things with the intensest love; that you may fire all the faculties of your mind with glorious zeal; that you may give your life lustre and perfume; that those who will may be fettered, but that you will strike off all marks of limitation; that you will possess your right to think, to worship, to enjoy; that you will assert the God-man within, and put to flight the world-man without; that you will claim the freedom that Jehova gave you, when He gave you life; that, by the union of mind and effort, you will earn your prerogative to live your greatest life, think your noblest thoughts, and win your highest success; that you will know the charms of abundant existence, unboundedness of unrestricted meditation, and the unstintedness of proper financial acquisitions—in other words, THE LIBERTY OF SUCCESS.—*Modern Mysteries.*

our own is that they may be his who hath need of them?"

Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit for all that, and it is better that one's heart should be kept clear of them, without over-care as to which is the largest and blackest.—*Ruskin.*

MAKE EVERY DAY COUNT.

THE man who starts out in the morning with a determination to do something during the day that will amount to something that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous unproductive work than the man who starts out with no plan.

Begin every day, therefore, with a programme, and determine that, let what come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the results.

Make up your mind, at the very outset of the day, that you will

accomplish something that will amount to something, that you will not allow callers to chip away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

Make every day of your life count for something; make it tell in the grand results, not merely as an added day, but as an added day with something achieved.—O. S. Marden in *Success*.

PEACE.

BY

THE ASSOCIATE EDITOR.

Peace! Peace! Oh! the precious Gem of Life,—PEACE!
Solemn in look; but how sweet its Stillness;:
It bids Nature's hard labour quickly cease,
And calm it preaches of Soul-Blessedness,
That gives to Man a taste of Heavenly ease
And Sweet ambrosia from those Upper Springs,
Guiding him with all pure imaginings
And longings for a truer Life than this.
Peace—a state, when souls with ardent wings
Of HOPE, soar, aloft to the Mount of BLISS:—
Peace—a rift, midst dark clouds, through which a ray
Shines all unruffled by the tempest's rage:—
Peace—a Shelter, where pilgrims on their way
From weal and woe, find a sure anchorage:—
Peace—a Guide, to souls all toiling sore,
To launch them safe upon the farther Shore.

Literary Reviews, &c.

By

THE ASSOCIATE-EDITOR.

Practical Methods to Insure Success: by H. E. Butler, Author of "Solar Biology", etc., and Editor of that excellent Cosmopolitan Monthly Magazine, "The Bible Review" should be read and pondered over by all who are interested in the problem of Human Unfoldment. It is a handy volume containing nine Chapters of Esoteric knowledge, and valuable hints for the practical solution of Physical and Mental culture. Especially the Chapters on "Methods for Obtaining Perfect Health," "Regeneration, the Source of Life", and "Control of the Mind", are worth reading many times. They are clothed in a beautiful language and contain many Ancient plain Truths of great scientific value to day. It is published by the Esoteric Fraternity, Applegate, California, (U.S.A.) or can be had of L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, England.

The Naturopath and Herald of Health: Edited by Benedict Lust, N. D., 465, Lexington Ave., New York, is a publication worth reading at any time. It contains many valuable information which every one ought to know. The price is \$ 2.00 a year.

Janmabhoomi: is a neat little booklet by Mr. C. Subramania Barathi full of beautiful verses in Tamil.

The Open Road: Pigeon-Roost-in-the-Woods, Indiana, U.S.A., is quite an unique monthly publication and is full of exhilarating and uplifting matter. I do not think I can afford to miss this neat little publication. The subscription is only 50 cents. The price is too insignificant for the teachings.

Voice of the Magi: A monthly Journal of Occult Science, Spiritualism and Reform, published by the Magi Publishing Co., Waldron, Arkansas, U.S.A., is one of the best journals that reach our table. The price for one year for foreign countries is only 75 cents or Rs. 2-5-6. At the price I can only say it is too cheap for the matter it contains.

The Optimist: Published monthly by the Optimist Co., 1267, Broadway, New York, has not only changed hands but also its size, and is now in full Magazine size. In its new form the February issue contains many well written articles and is an all round publication.

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A Magazine of Knowledge.

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Life's Ideals.

(Written for "The Kalpaka.")

A. P. MUKERJI.

If we study the action of mind upon mind, of mind over matter, of mind over the human body, we may realise how "each man is a power in himself" —to use Mr. Randall's phrase in his beautiful book on Psychology.

Life is demonstrative: it speaks with a million, million tongues.

All stagnation is death. Humanity is a "moving" mass, and this is true of it as regards its single units as well as of the collective whole. Yes; we all are moving forwards.

Stop we cannot. We must go forwards, which is "God-wards," or there is the backward line of progress; which is IGNORANCE.

Spasms of activity catch hold of us and push us onwards, and similarly fear, weakness and worry, the triple weapons of our Old Friend, the Devil, catch us in their deadly grip and "crib, cabin and confine" us.

We all are preparing to live, day in day out. Is it not so? The body ages, the soul is ever on the alert. We all are trying to grasp life in its proper perspective, to get a clear view of the goal ahead.

Some say: "I am for enjoying life;" some say: "It is a bad mixture of heaven and hell, for the most part, hell;" others stand on neutral ground and say: "Let us make the best of a bad bargain. Since

we are here, it is no use grumbling. This world is for our Education."

Right. Progress we must. It may be progress forwards or progress backwards.

Life is a series of awakenings. Ideas dawn upon the mind from time to time, are caught up by brain and body and find physical expression as acts. Our outward life with its environment is fitted to our inward development. Wealth, position, fame, power ;—all these are the simple expressions of individual character. It is not a platitude. Look out and see for yourself.

It is quite necessary that we should pass through certain experiences, that we rise from ideal to ideal. We create our own fate. All our sufferings, all our joys, are so many projections from ourselves. We alone are responsible for them.

Like the silk-worm we build a cocoon around the soul and then feeling "cramped," as it were, we set to loosening the bonds.

Enjoyment is not, ought not to be, the goal of life. Sense-enjoyments end in satiety and exhaustion. Power and self, riches and all that riches mean, may tie us down to a narrow sphere. But in the long run we do come to know that happiness is not in them. This is a tremendous truth; yet God mercifully screens it from us till we are prepared to receive it.

What remains then? Man wants happiness. He rushes from one

thing to another to grasp it, only to find everything slipping through his fingers. Let none deny it. "The aim of philosophy is to put an end to pain." All pain has IGNORANCE as its cause. Apply the saving remedy of KNOWLEDGE, and PAIN vanishes at once. This is a great fact, and all young men ought to stamp it well upon their minds.

By the way, while we are upon this phase of our subject, it may be worth while to go into these important facts of life :—PLEASURE and PAIN.

Our thoughts and actions are the forces we send out of ourselves. All life is expression. The soul of man is trying to see itself in everything. How did the different organs of the body come into existence? How did man get his eyes, his ears, his nose and so forth? How does the growth of things proceed on the sub-conscious plane of existence? The soul willed to see and it saw, willed to hear and it heard, willed to smell and it smelt. That is the right explanation.

Take a subject, throw him into a hypnotic trance, lead him into the deepest state possible, give him vigorous suggestions that a steady increase is taking place as to his height, repeat the suggestions twice every day for a few months and you will have put a few inches on his height. It is not all bosh. If you know anything of these things at all, you will be hardly astonished

Try it, if you can. Persevere steadily and you will see for yourselves. Seeing is believing. A striking case once occurred: Some frivolous students of Aberdeen held a hypnotic *seance*. A friend of theirs was hypnotised and made to go through certain illusions. Then a wet towel was put upon his neck and it was suggested to him that a sharp knife had been drawn right across his neck to cut his throat and that he was dead. It was such fun! The students danced for joy. But what was their surprise when they found the man was stone dead. It taught the eternal truth what man thinks that he is, what he thinks that he shall be. Draw your own inference from this tragic story.

Now, man is trying to express himself on the different planes of his being by appropriating to himself different vehicles of expression. When he meets with an opposition, an obstacle, he chafes like a caged lion. Load the limbs of a man with fetters of iron and see the result. It is really this—when we can push forward without an opposition, it causes pleasure, a sense of happiness; when we are held back it causes pain. Let a healthy man eat good food. See how he likes it. It is because he knows that he is making an addition to himself. It brings on a sense of "MORE-NESS," and pleasure follows. Some ancient doctors defined passion as an accession of strength due to the surcharge of arterial blood in the veins. All pleasure is from

STRENGTH, all pain from WEAKNESS.

There is a fire burning. Heap coals. The more coals, the brighter and steadier the flame. All obstacles are really "coal" feeding the "flame" of the spirit. They spur a man on. The vibrations of pain are really a blessing in disguise. They drive the lesson right home. The effect is not different from the cause. Both are the obverse and reverse of the same coin. Painful results grow out of deeds that clash with the interests of the DIVINITY WITHIN—which is for FREEDOM, pure and simple.

Life cannot be a constant round of pleasure, nor is it a quite a hell of pain. As we evolve in different directions, "our cheeks refine," (Emerson's phrase) *i.e.*, our powers of perception grow keener and keener. Our fibres and nerves become more sensitive. We enjoy more, we suffer more. See the butcher. To him it is easy to kill. The horrors of the slaughter-house mean nothing to him. To me death and physical tortures would be preferable to the practice of butchery. Once a friend, a Christian youth, remarked to me. "Well, Mukerjee, I challenge you to prove yourself not a coward. Let us somehow chloroform a rat, and then we shall see who can cut its throat with a calm face." He was right. I pleaded guilty to being the greatest coward living in the world and had the pleasure to see a grin on my friend's "brave" face. I have seen him shoot a bird and roast it *impromptu* and eat it too!

These are the limitations of flesh: "Lord, I want nothing, neither health, nor beauty nor power. Give me FREEDOM and I am content." Such is the cry. This is the highest ideal of life. Thinking of the little pleasures of the senses has brought us to this pass: to weep for two minutes, to laugh for two minutes, to dance for two minutes, and before the tears are gone, to begin over again. "See my condition. Slave of the flesh, slave of the mind, wanting to have this, that and what not. DARKNESS BEHIND—DARKNESS AHEAD." Such is the wail of IGNORANCE.

Get rid of it, O! My Friend. It is your greatest, direst enemy. Let the LIGHT of KNOWLEDGE dissipate this DARKNESS of

IGNORANCE. The Lord above is our refuge. He alone is STRENGTH. "In Him we live and have our being." Where seek you for your ideals? Here it is FREEDOM. You are rushing to it, and so am I. Welcome everything that helps you, yea, compels you, to strike one more blow in the noble cause of EMANCIPATION. "Can a marble figure brook the blow that an iron mass can bear?" "Know, slave is slave, caressed or whipped * * Fetters, though of gold, are not less strong to bind."

Thus, let us work it out. Let us cut short this show of five minutes with death and decay as its sequel. We shall go beyond this to the ONE SOURCE, GOD; and there is PEACE.

MENTAL AND MAGNETIC HEALING.

(THE ASSOCIATE EDITOR.)

WHILE the rank and file of Humanity seem quite opposed to the rational and scientific Mental methods of cure, yet there is a growing desire on the part of thinking classes of unbiassed researchers, to learn more concerning the truths along these lines, and adopt them in the treatment and cure of Diseases. This is an age of new ideas. It is in fact an evolutionary period, an era of Progress and Reform in all lines.

Many able physicians who were prejudiced at first sight and who did not investigate into the claims

of this system, rashly condemned the whole teachings of this branch of Science as absurd. But as men of intelligence and learning have examined with unbiassed mind the mysteries connected with this science, they are gradually convinced of the truths of its claims.

In the past few years, Mental Healing has come into prominence, so much so, it now numbers thousands among its adherents, many of them recognised in their respective communities as persons of high morality and culture.

Some call themselves Christian Scientists, basing their belief in the

cure of disease, on the teachings and miracles of Christ. To-day every religion more or less has for its basis Healing in some phase or other, in its rudimentary aspects, and this class of individuals have erected Churches which have flourishing congregations. Another class call themselves 'Mental Scientists', and while not exactly antagonistic to the former class, do not give a religious dress to their belief.

Both classes, however, base their theory of the Cure of Disease on the fact that Mind is superior to matter, and hence should govern it. This is not a brand-new idea, but this has been long long ago discovered by our ancestors, and has been practised by them from time out of mind. Only it is now being accepted as a Science. Its advocates claim that there is no such thing as 'DISEASE', and this is the result of man's transgressing physical and moral laws and environments. Disease or ill-health will exist or appear to exist, until abolished by the universal acknowledgment of Health as the only reality.

Every physician knows that Thought, which is the expression of the Mind, is an essential element in the cure of the ailments of his patients. A physician who inspires confidence in the patient and family, has a *cheery* way with him, and looks on the *bright* side of the case, is a MENTAL HEALER to that extent, and his medicine is so much

the more effective owing to his personality.

Have you not seen that under stress of excitements, persons have been unaware of pain that under ordinary circumstances would be pronounced? Every one of us have had such an experience. Savages undergo self-inflicted torture, apparently without much pain and suffering, which the ordinary civilised man would faint under. Do you not see that the Mind here certainly controls the Body? It is a question to what extent the mind could be developed to not only prevent physical pain, but prevent many diseases from gaining a foot-hold in the organism.

Are then the teachings of Mental Scientists fallacious? Certainly not. The time will come when their method of cure may supersede drugs. Cures are made by them to-day, and it will not do to merely remark that they are cures of IMAGINATION; for they are real and lasting to the patient, and certainly the patient's present state or condition is what counts for the CURE. No doubt Mental Scientists meet with FAILURES, just as ordinary physicians do. In what class of cases do they fail? In certain conditions such as Chronic-Disorder and the like. In these even able physicians fail; and one cannot blame or find fault with the other.

Let us just pass on to the *rational* side of Mental Science.

The mastery of Pain is the end and aim of every cure. Ever

human being may be and should be able at will to subdue pain. What is Pain? Pain is such a common thing that it is almost regarded by some as an entity, whereas it is nothing more than a *sensation*, and is dependent for its very existence upon the Brain or Nerve action. It is, therefore, rooted in the mind, and is not an entity or material thing, in any sense of the word. When a Christian Scientist says that there is no such *thing* as pain, he is absolutely correct.; but when he says that there is no such *sensation* as Pain, he is far from being correct. Pain and Pleasure are twin-sisters, born of the same mother, nerve-sensitiveness. It can be proved here that there is in Man a power of Mind capable of subduing pain. It can be worked up through analogy to the point at issue. Suppose you are called upon to treat a person suffering from such a pain as severe Head ache, than which there is nothing more excruciating. Suppose this patient is a fit subject, and you now put him to sleep by PASSES, and order the pain to depart. A few minutes after, wake him up, and ask him, how he feels? He confesses that he is entirely free from all pains. What is your opinion of the process that has taken place in that man's physical organism? What have you done for him by this Mental Method, other than awake to activity a power which is dormant within him—the power of subduing sensation? You have simply

caused him to inhibit Nerve sensation. You have done absolutely nothing of yourself beyond calling his power of the Mind into activity. Even if you accept the theory that Magnetism is a force capable of being projected by you upon another person, you have still done no more in curing this man of his pain than to cause him to accept from you a vibration which his *own* power converted to his advantage. You as Healer can no more assist the workings of this man's physical organism by some extraneous injection of force than this. He alone suffers the pain and he alone is responsible for the cure. All that you do is to set his own forces at work for the elimination or relief of pain.

This intensification of a Mental state inhibits then, if carried far enough, the centres of sensation in the brain, and in this way insensibility both to pain and touch may be produced. One does not always need to be deeply hypnotised in order to obtain the best remedial effects. Simple suggestion will sometimes relieve many apparently severe conditions.

All new and old things used for new purposes must and should stand the test of sharp conservative criticism and the most searching scientific investigation. That hypnotism, in its application to surgery and as a means of relieving pain, may withstand these tests and prove a blessing to myriads of sufferers must be the hope of all who seek the alleviation of Pain.

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EDITOR'S CHAT.

Reflection.

One of the most important elements that constitute success is Reflection. It is more or less an exercise—intellectual exercise; by this the mind is cleared and the thought receives a greater impulse.

"Read and reflect" is an adage worth remembering. Just take a piece of poetry; read it slowly; think of its various meanings; value the thought that could have suggested the piece; weigh each word in it and see what a clearness and precision is before you.

Now take your life; aye, a day of your life; say from morn to eve. Just when you retire for the

night, recount each word, act and deed of yours from morning till then. Think over each of them in an impartial light; see what a host of light—true light—is thrown, and everything in its right sense is revealed to you. If your recounting portrays your acts of the day in a light which would make you blush, turn over a new leaf and improve yourself.

Try this for a week and say whether you have become master of your actions or not. A rigid training along this line will make you pure and enable you to control yourself, which in turn would lead to success.

TRUTH.

(Written for "The Kalpaka.")

Truth, the Sinner's Saviour Stone,
 Truth, the Seer's sacred tone,
 Truth, the key of Faith and Fame,
 Truth, the Curing crutch of Shame.
 Truth, the core and cream of Cause!
 The first and final of grand Cosmos!
 Truth of doing, the whole Universe!
 Truth of Being, the Creation boss!
 Truths agree in consistence,
 One by one in close instance.
 Truth is one and fits to every tense,
 The seed and source of the holy 'ssence.
 The Atom true, the Mountain true,
 The starting true, the goal too true,
 The path betwixt be true and through;
 The walk be true, the harmony prove.
 Harmony, the happy home of Love,
 Of Truth, the Holy of Holies Above.
 Harmony, the Strength as keeps in tow,
 Heaven and Earth, their states enough.
 Harmony, the offspring true of Truth!
 And Truth, the Father of all in sooth,
 As kind as hard; her favour smooth,
 And Revenge too, a tooth for a tooth!
 Such is Nature's Law, discern.
 Children true and men Untruth they learn;
 Given their feet, they wilful turn.
 Their hands to walk, and walking surely mourn.
 Mourn at last to no relief but Pain.
 Mourn but now, Mercy sure you gain.
 Truth to Say and Do, I say again.
 Truth here, a Guide to God's Domain.

—V. Desigam, F. I. A. S.,
The Author of the famous Lyrical English Drama
"The Dasarathi."

THE CALM MAN.

(Continued from April issue).

A. SRINIVASAN, B.A.

CALMNESS is acquired only by a steady control and long practice. A man who aims at the great goal of eternal happiness and absolute freedom, and in whatever way we proceed we reach the same goal after all. He may begin thus slowly.

All those who have observed nature might have noticed the calmness of nature in the evening. "It is a beauteous evening calm and free"—so wrote Wordsworth. The beauty lies in the fact that in the evening when everything is getting calm, our minds to get calm, though they be sorely oppressed by the din and the tumult of the world. "Advantage should be taken of such occasions which in every age the wise have loved, as bringing with it sentiments and affections more valuable than all the splendours of the day." Two impressions may arise to almost every keen observer of the soberness and silence of nature in the evening; the first is that of bringing calmness, of stilling the throb of every unruly passion and the ardour of every impure desire that the day might have awakened in our minds. The second is that a sense of desolation, a feeling of loneliness that as the sun retires and darkness sets in, and as the birds of the air and as the animals and men retire from the day's work, we are left alone, away

from the men with whom we lived during the day, to hold a solitary communion with nature.

From the nature of these impressions themselves, one may come to realise the usefulness of the evening time for meditation. Now retire to a solitary room, far away from the haunts of men, and there lie down or sit comfortably in any convenient posture. You can maintain this for a long time. Then relax all the muscles from head to foot and bid farewell for a while to all thoughts of the noisy world, and breathe deeply and slowly, five or six times, inhaling and exhaling as much air as possible. After doing this repeatedly for about 3 minutes:—"I AM RELAXING MORE AND MORE; I AM BECOMING MORE AND MORE PASSIVE: MY MIND IS NOW IN A RECEPTIVE STATE TO RECEIVE ANY IMPRESSION I WISH TO MAKE UPON IT. I HAVE NOW ABSOLUTE CONTROL OF ALL MY MENTAL FACULTIES. I CAN IMPRESS ANYTHING I LIKE ON MYSELF."

After this, repeat the following formula slowly, imagining everything in detail:—"NOW ALL NATURE IS CALM: I AM CALM: MY MIND IS CALM: MY EYE IS CALM: MY OUT-BREATHING IS CALM: MY

DIFFUSIVE BREATH IS CALM. THE WHOLE OF ME IS CALM: AND I WILL BE CALM FOR EVER: AND NO IRRITATING OR ANNOYING MEMORIES, IMAGES OR THOUGHTS OF ANY KIND SHALL OCCUR IN FUTURE: I AM CALM FOR EVER." An hour of this exercise a day will bring peace to any rebellious mind in the near future possible. To this add, whenever possible, a repetition in the morning, as soon as you are awake, and in the night when you retire to bed.

"Friendship, mercy, gladness, indifference being thought of in regard to subjects happy, unhappy, good and evil respectively, pacify the Chitta." We must be friendly to all—we must love all. We should be merciful towards those that are miserable; and should be indifferent to the wicked. If the subject of your thought is good, you should be glad; if it is evil, you should be indifferent. The most important thing to be borne in mind, as a general rule for attaining calmness, is that evil grows greater and greater as we fight with it more and more. Evil should never be resisted, but should be quietly ignored. To suppress an evil thought, a thought of good should be substituted. You should not allow your mind to be idle, for then it will be easily swayed by temptations, and evil thoughts; but must give it some good work to perform. Whenever you have no work, your mind should remain quiet if not let it contemplate upon some

good thought, or good person, or anything that appeals to you as good. Again, there should be no resentment against the wrongs of the world; for every evil thought, every thought of hatred or revenge, rebounds upon the sender of it with increased energy; but if the thought of reaction be controlled, it is so much good energy stored up in your favour.

"I fed him with honey and he vomited poison. I loved him and he hated me in return." Well then what I should do is to follow the Christian principle of "forgive and forget," come what may; and to continue to send blessings and prayers for his improvement. The world will then surely call me a fool—but I am not to be worldly wisely but to be wisely worldly. I must simply shine with love and virtue and power; the evil shall disappear by itself. Allow light to enter, and darkness shall disappear.

Calmness follows out of love. In one of his sonnets, Shakespeare writes:—

*When in disgrace with fortune and men's eye
I all alone beweep my out-cast state,
And trouble deaf heaven with my bootless
cries,*

*And look upon myself and curse my fate,
Wishing me like to one more rich in hope,
Featured like him, like him with friends pos-
sessed,*

*Desiring this man's art, and that man's scope
With what I most enjoy contented least,
Yet in these thoughts myself almost despising
Happily I think on thee—and then my state*

*(Like to the lark at break of day arising from
sullen earth) sings hymns at heaven's gate.*

*For thy sweet love remembered, such wealth
brings,*

*That then I seek to change my state
with kings:—*

If such is the influence of earthly love, how much more comfort, calmness, and joy will the sweet love of God bring to His constant lover? The serene happiness of all the devotees of God who have loved God with that highest and purest love with which husband and wife love each other, is but the result of frequent meditations upon God's love. No thought is more refining, nothing more consoling, and more joyous than the thought of His immense love, of Him who is all love, which descends on all and blesses all, unseen and unknown just like the dew that falls upon the earth when the world is asleep.

Peace follows close on the heels of Renunciation. Either you should boldly renounce all the pleasures of the world, by the sheer force of your will, considering that they are fit for the enjoyment of sordid and selfish animals, and not for reasonable men whose heart is the Temple of God—which is rather a laborious task; or you should surrender yourself to the Lord saying "Lord, let thy will be done," and leave Him to take charge of us. Or by meditation on the Eternal Law that prevails—the law of Goodness by which the souls of all men and women must finally become free, and reach that perfect state of

eternal bliss, omnipotence and omniscience, you should realise fully that the sufferings and joys and others that we see are all a mere delusion, something that we cannot understand fully and that always tends to improvement though apparently we fail to know it by reason of our ignorance. The souls of the father and the son, of the husband and the wife must all be freed from the mortal coil, and God in his Omniscience has decreed that such relations must be fulfilled with the great goal in view, and all the ideas of the world must be ignored. All love which is the deification of persons must become impersonal one day. Even the love between a man and a woman, which at first is purely personal, or restricted only to the person loved, in the end changes into 'a love' which knows neither sex, nor person nor partiality but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom; for ultimately the souls of both must become perfect.

Anyhow the work of subduing the flesh by the spirit must be done, however difficult; and it will be done as you move onward. Some day you will find all your affections and dear passions and tender desires arrayed in battle-array and standing before you full in view. You will have to fight them, and at the very thought the mind will become enfeebled the body will tremble, and the strength might whither—You should

rise from it and again you may find that even the love of the husbands and the wives, and children and friends slowly decays, and that decadence seizes everything in life. Your disappointment and despondency will be greater than before; and when you find that at last everything fail, and when you are oppressed by misery and hopelessness, than truly desire help shall come either from within as a revelation or from outside in the form of a Guru. You will then be able to understand the world and reject everything as a delusion. Then shall calmness dawn upon your mind, and you will never more be unhappy here below. For, "when a man has attained some high and luminous table-land of joy or renouncement, when he has really transcended self, or when some one of the everlasting virtuous powers of the world—duty, sacrifice, or the strength of anything higher than oneself has assumed authority over him, forthwith a strange pathetic ideal light is shed over all the beautiful things in the lower world which have been abandoned." Then shall we all live a life of perfect bliss, in the open sunshine of God's

love shall we all live and love, and make a sweet heaven this dull earth. We shall all welcome such a day; but in the meanwhile let us surrender ourselves to the Lord; let us fill our minds with love and joy; let us shun evil by being indifferent to it; let us be unselfish and do what we can to help others whatever wrongs may come to us; let us be faithful to the Lord and follow wherever He may lead us and do all the work He imposes on us cheerfully and with a sweet remembrance of His love which is ever present with us; let us turn our eyes away, from the ruins of the past and from the vague shadows of the unsettled future; and let us

"Act, act in the living present
Heart within and God overhead."

Than verily, verily, I say to you all, God shall help us all in reaching our goal, and let us allow Him to do as He likes, and surrender ourselves to His Love and His Justice tempered with mercy; then truly shall we all attain perfection—the great goal in our life—in the easiest way that is possible.

May God bless all and make all peaceful!

THE SUNNY SIDE OF LIFE.

(Written for "The Kalpaka".)

BY

T. S. VENKATARAMA.

But love is indestructible
Its holy flame for ever burneth.—*Southey*

The sunny side of life is Love.
It is the breath of God. Where

Love dwells, God reigns. When you learn to love, you will need no preacher to tell you how to relent and save your soul. You will then

'know God,' will 'feel God,' will 'breathe God,' say 'God is here and now.' You will praise God. You will show gratitude for God, because He has given you a cheap medicine which is the panacea for all ills.

Now, what is this wonderful Love? It is a philosophy well understood, seldom put into practice. It is a thing whose price is the least, whose reward is the highest; it is that only thing which brings the maximum benefit out of the minimum exertion; it is like a grain of mustard seed which indeed is the least of all seeds, but when grown, is the greatest among herbs. Like most other things, it is difficult at the outset; but after constant practice, it becomes a part and parcel of your being, shaping your actions and feelings in the different walks of life. Love consists in giving "the best of your mind and heart to others—your purest thought and kindest action and feeling."

The man who has in him this gem of Love is clean in mind, body, and surroundings. His soul is purified, and his thoughts are all upward bent, admiring the glory of God, and longing for the Kingdom of Heaven. His actions are always kind and charitable—well saturated with the noble ideas faith, fortitude, forbearance, endurance, self-restraint and purity. He moves in an arena of pleasure, challenging to his mortal combat all vices such as anger, malice, hatred, envy, etc.

He is considerate with other people. He forgives with a cheer-

ful heart all their faults and failures, and indeed makes way for their misgivings. He strives to bring good out of evil; to render what was harmful to others, beneficial to them. He tries to open the eyes of the miser, who "starving his brother's body, starves also his own soul"; he attempts to bring to the path of virtue, love and duty, the man who has gone astray, who has led a life of vice by his mind, his words his actions, his feelings.

He who manifests Love, never argues to have his opinions prevail. He transforms all things to harmony. Out of chaos and confusion, he brings order; out of strife and violence, a Heaven of Joy; out of "grim-visaged war," "smooth-faced peace." In him, life is not strife; it is a delicious heaven of light. Life to him is glorious; life is filled with beauty, with all the pleasures that we can imagine.

Lastly, he never amuses himself at other's failings and weaknesses, nor is he at a loss for company.

"No man", said Tolstoi, "has a right to deal except with Love." "Owe no man anything but to love one another," is the similar advice of the Bible. Love is the fulfilling of the Law. Love is the only force in the Universe that knits together a congeries of heterogeneous elements into one homogeneous whole. Immaculate Love is the stepping-stone to the Kingdom of Heaven. Any organisation that makes love the supreme plank in its platform will

soon become the best of its kind, will last for long defying the corroding changes of Time. Love, in fact, illuminates our faces, sweetens our words, elevates our actions, and always infuses us with a life divine.

Manifest Love. If you are in need of anything, it will supply the need; if you are rude, it will make you civil; if you are unkind and boisterous, it will make you kind calm, and orderly; if you are foolish, it will make you wise; if you are impoverished, it will make you rich; if you are sick, it will make you well, hale and hearty.

"Think Love, and to thee flows Love's mighty power

Angelic wisdom from the hosts of Light.

Think not against Love, if thou wouldst be happy

For hate enslaves, while Love alone makes free."

Therefore cultivate Love by all means at all times. Love at eve, love at morn, love at noon, love by affection, faith and gratitude, we must plant in ourselves. This is the message of all Religions, of all Vedas. This is the "revelation of all nature and all thought.

To conclude this sermon on Love with a beautiful extract from a famous speech:—

"There is a jewelled key that we shall receive from the Master's Hand. It is of the purest gold set with diamonds and rubies, and these gems form the one word, 'Love.' This key will unlock all doors, open all gates. It gives as

open Sesame to all the kingdoms of the spirit. The Servants of Truth in all ages have carried it in their bosoms. The angels have gained admission into the Holy of Holies with its counterpart, and the saviours of the world have unlocked many doors of communication with its magic spell. It can never fail, for its very touch brings inspiration. It is like Alladin's lamp of fairy yore it brightens by use and is beautified by service. It is absolutely necessary, for without it we cannot see the face of God, we cannot recognise the divine in each other. It opens every human heart, it sets every captive free from selfishness or pride, greed or jealousy, it admits every soul into the kingdoms of wisdom, truth and joy. There is no darkness it cannot illumine, no heart it cannot cheer, no life it cannot inspire. Its influence is eternal all potent, all sufficient, and it is the gift of God to every soul. It looses every burden, it supplies every need, comforts every sorrow, it leads us through the gate called 'Death' to reunion with all our loved ones, to share with them the joys of everlasting life, and it is the most precious of all our possessions, though it cannot be bought or sold, but must be won by each individual, can never be stolen, lost or destroyed, because it is of God eternal, and for ever increasing in beauty and power. Love is the keynote of divine harmony, the response of the soul is the voice of God."

HOW OAH SPE WAS WRITTEN.

SOME two years ago, Oahspe was mechanically written through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this automatic movement of the hands, independent of one's own volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased. In my own case I discovered, many years ago, in sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward; nor could I control them any other way than by withdrawing from the table. Sometimes the power thus baffled would attack my tongue, or my eyes, or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate spiritualism, and I investigated over 200 mediums, travelling hundreds and hundreds of miles for this purpose. Often I took them to my own house and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In course of time, about ten or fifteen years, I began to believe in spiritualism. But I was not satisfied with the communications; I was craving for

the light of heaven. I did not desire communications from friends or relatives, or information about earthly things; I wished to learn something about the spirit-world; what the angels did, how they travelled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my shortcomings in governing myself in thought and deed. In six years training I reduced myself from two hundred and fifty pounds down to one hundred and eighty; my rheumatism was all gone, and I had no more headache. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands; instead of the angels holding my hands as formerly they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a typewriter, which writes by keys like a piano. This I did, and I applied myself industriously to learn it, but with

only indifferent success. For two years more the angels propounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on these two years as an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both hands on the back and they went for the typewriter, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also before sunrise, the same power came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me, looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialized; behind me stood another angel with her hand on my shoulders. My looking

did not disturb the scene; my hands kept right on, printing—printing.

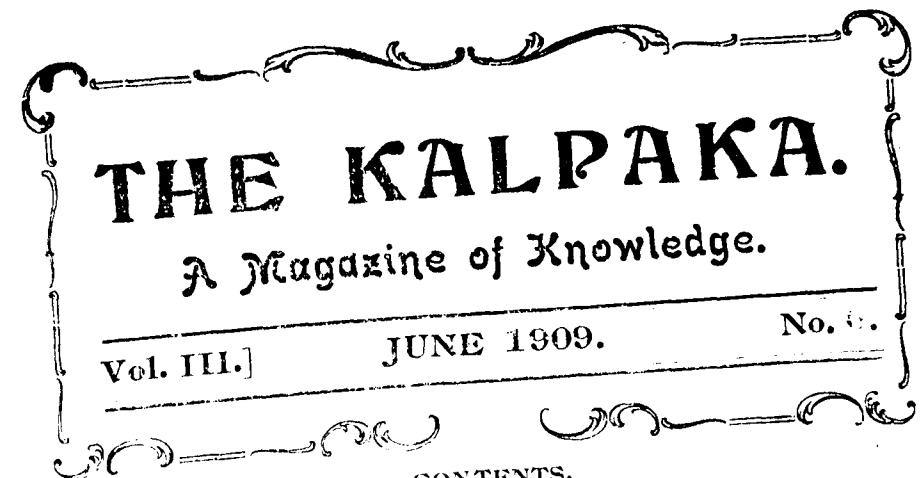
For fifty weeks this is continued every morning, half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book Oahspe. The peculiar drawings in Oahspe were made with pencil in the same way. A few of the drawings I was told to copy from other books such as Saturn, the Egyptian ceremonies, etc.

Now during all the while I have pursued my avocation (dentistry), nor has this matter nor my diet (vegetables, fruit, and farinaceous food), detracted any from my health or strength, although I have continued this discipline for upward of ten or more years. I am firmly convinced that there are numberless persons who might attain to marvelous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion.

J. B. NEWBROUGH.

NEW YORK, January 21, 1883.

Edgar Lucien Larkin,
Distributor.



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Scioahspe.

II.

(Written for "The Kalpaka.")

BY

EDGAR LUCIEN LARKIN.

"AND they thus peopled heaven with untimely births and with spirits of darkness, who, in return, came back and re-afflicted mortals."—(30)

"And I said: I will destroy man from the face of the earth."—(31)

"And I, the Lord, called unto my chosen who were persecuted and hidden away in the valleys and mountains, even on the tops of the mountains, in the land of PAN."—(32)

"Go to, therefore, and build ships sufficient unto my chosen, and get ye within, where none can pursue or destroy."—(35)

"For behold, I will bring a flood of waters upon the earth, even above the highest mountains; for I will destroy the corruption thereof."—(36)

"Take ye, therefore, of all food that is good to eat, and gather it into the ships, for the flood shall remain a hundred and fifty days; and ye shall not come forth and find wherewith to eat."—(37)

"And the angels of the Lord went to the FAITHISTS in God and inspired them to build ships, both in the valley and on the mountains; for two whole years builded they them."—(38)

"And the angels of heaven numbered the ships, and there were one hundred and thirty eight. And the ships stood on the mountains and in valleys; nowhere near the waters stood one of all the ships that had been built."—(39)

"And the earth stood in the Arc of Noe in the firmament of heaven, in the place and grade of six hundred in the A'JLAN roads, twenty four thousand years before KOSMON."—(40)

"And the Lord commanded the chosen to go into the ships; and they went in; and in the same day the gates of heaven and earth were opened."—(41)

"And the earth rocked to and fro, as a ship at sea; and the rains fell in torrents, and loud thunderings came up from beneath the floor of the world. And the sea came upon the land; first upon the valleys and then upon the mountains; so that the ships floated on the waters."—(42)

"But the land was swallowed up, valleys and mountains, and all the living perished save the PHINS, who floated off in the ships."—(43)

"And the Lord said: I numbered them that were saved, and there were twelve thousand four hundred and twenty; and these were descendants of the first race of MAN that walked on two feet."—(44)

"Behold, I will carry them to all the divisions of the earth, and people it anew with the seed of my CHOSEN."—(45)

"By the will of God were the ships congregated into four fleets; thirty-four ships into each fleet, save two ships which were carried in a fleet to themselves."—(47)

"The Lord said: I will name the fleets of my chosen and their names shall be everlasting on earth. And the Lord named them GUA-TAMA, SHEM, JAFFETH, HAM and YISTA."—(48)

"And in one hundred and fifty days, from the beginning of the flood, the ships were brought into their respective places, as the Lord designed them; so landed they in the different countries of the world."—(52)

"The fleet named SHEM landed to the South, and the country was called SHEM for thousands of years afterwards, and is the same as is called VIND'YU (India) to this day."—The Lord's First Book, Ch. I, OAHSPÉ, pp. 72-3.

These verses, selected from Oahspe, recount the scenes of destruction and submergence of an immense continent in the Pacific Ocean, named PAN. This densely populated land came to an end 24,000 years before the opening of the KOSMON ERA of the world, which auspicious day was March 31, A. D. 1848, so that this year 1909 A. D. is 61 A. K. The thirty four ships laden with PHINS, a peculiar people called Faithists, in the fleet named SHEM, landed in VINDY' U, now called India.

Fascinating accounts of the landings of the other fleets in Egypt,

Japan and America are given. And the long histories of the hundreds of nations founded in these divisions of the earth are given in detail.

The four Vedas of India are modern indeed when compared with this antiquity of 24,000 years. The Smithsonian Institution, U.S.A., Report for 1894 gives a large amount of scientific evidence that there was an Austral Land, now submerged. I wrote my first article—"Scioahspe"—in May 1908. And now letters and newspaper clippings are coming in from Polynesia, telling of the existence of gigantic statues, huge walls and terraces and other ruins on these isolated islands.

Now if Oahspe is true, the entire mass of human history, mythology, tradition, legend, religion and archæology must be upset, rewritten and remodelled entirely. Why! the very Pyramids will soon give up their secrets; and voices, as it were, will be heard in the solemn chambers within the giant Pyramid of KHUFU. The Aryans will become reanimate; and the colossal walls of the Himalayas will speak world secrets to Modern Man. Greater streams than the JUMNA and GANGES, Rivers of Wisdom, will issue from Oahspe and startle modern India. The true revelations of Brahma, Vishnu and Siva will resound on earth. That

wondrous epic the Bhagavad Gita will blaze with almost supernal effulgence under the touch of Oahspe.

"And after this they provided a piedmazzr, and descended to the earth, to JAFFETH (CHINA) and VIND'YU (INDIA) and ARABIN'YA, (ARABIA)."—(7), Book of Divinity, Oahspe, p. 299.

Indeed; the first people in India were in direct communication with the marvellous and finer forces.

"Three great peoples sprang upon the earth within two hundred years; in Jaffeth, in Vind'yu, and in Arabin'ya; and a fourth great people were overspreading HELESTE in every quarter. And the Kings of HELESTE were sending emigrants by thousands and thousands into Europa."—Book of Wars Against JEHOVIH, Ch. V, v. 2, Oahspe, p. 374.

Now these revelations of migrations, of the origins of all religions and all bibles is fascinating beyond any book or manuscript on Earth.

LOWE OBSERVATORY,
ECHO MOUNTAIN.

California, U. S. A., March, 15,
A. K. 61, A. D. 1909. E. M. 309.

*The rigid price of Oahspe is 5 dollars.

The postage is 72 cents to all countries having parcels post.

First Class postage is \$2.88 cents as the book weighs almost six pounds when wrapped. Make all P. O. orders payable on Los Angeles, Calif. Mail them to Echo Mountain.

WHAT IS TRUTH?

**A Balloon goes up. A stone falls to Earth. Why?
One Force in Nature—Gravity. Can space have boundaries?**

BY

WALLACE D. WATTELS.

1. Time.

The science of theology and medicine are necessarily very closely allied, both having to do with the saving of men from the consequences of wrong living; and it follows that in religion and medicine we are always seeking for realities; searching the truth; seeking the ultimate spiritual and physical facts upon which to base our theories, and from which to proceed in making our demonstrations must and will be complete or incomplete, just in proportion to the completeness of our grasp of the realities, the importance of the search for truth becomes apparent. The very first thing we have to do is to penetrate through all the appearances of life, and ascertain the differences between what is really true and what is only apparently true; for there is often a vast difference between the appearance and the reality. The sun appears to rise and set, and to go around the earth; but it does not. A balloon goes up; and a stone falls to the earth; in appearance there are two forces at work, but in reality there is only one—gravity. The reality behind the going up of the balloon and the coming down of the stone is the same. And to seek for the realities behind the appearances of

life, behind its goings up and comings down, its goings out and comings in,—that is science, and that is what we are going to try to do.

The first of the realities with which we will deal is *TIME*. It is the fashion with some metaphysical writers to assert that there is no time; but the arguments advanced in support of this claim are superficial. Time is not an entity having substance, but it is an existing reality, nevertheless. Time is not an idea; a fiction by which we measure and record the motions of the heavenly bodies; time would go on just the same and at exactly the same rate if the heavenly bodies were motionless. Do not misunderstand me in my use of the word "*TIME*." Many people suppose that time began when man began, and must end when man ends as a mortal and physical being, and that the periods before and after the earth-life of the human race are to be called eternities; in other words that there can be no time except so long as there is a mortal man to measure it; but this is erroneous. Days, weeks, months and years must have gone on before man came on earth, just as they do now; and if man disappeared from the earth, they would still go on. If the

earth ceased to revolve around the sun, and to turn on its axis, the succession of the seasons and of day and night would cease; day would be continuous on one side of the earth, and night upon the other but hours and minutes would go on just the same, and if the sun, moon, planets, stars and all else were to disappear and be succeeded by black, silent, formless chaos, hours and minutes would go on for ever. Clocks do not make time; an hour would have the same duration if there were no clocks. In eternity there must still be time; time is duration in eternity. Eternity is endless time.

Time can never end. If you try to think of a point at which time should end, you can only think of it as a point beyond which there must be still more time. Also, then, time can never have had a beginning; for if you try to think of a point at which time began, you can only think of it as a point beyond which there must have been still more time. Do not say that endless time is unthinkable; you can very easily think endless time, if you do not try to think of the end of it. You cannot comprehend *endless* time, for that means to con-

tain it in your mind, or to go around it; but you can know what it is, and you can know that it is.

Time is; and we must use it, whether we will or no. And the use we make of present time decides the use we shall be able to make of future time; just as the use we made of past time has fixed our place in present time. The use we make of to-day decides the use we shall be able to make of to-morrow. To be strong and wise is to be able to use time well; and to use time well is to become continually stronger and wiser. Success, growth and development are only attained by the right use of time; and we are failures to-day in exact proportion as we have erred in our use of time past. To know the right use of the present moment is, therefore, of immense importance; and to have the will to make the right use of it is more important still. If man *can* and *will* make the right use of every moment of time, he must certainly become a being of marvellous power and wholeness. Oh, the wasted time! The misspent time! The lost time!

We close this chapter, then, by claiming the demonstration of our first fact; that *time* is a *reality*.

2. SPACE.

Bear in mind that in the first chapter we prove that *time* is an existent reality; in this chapter we shall try to prove that *space* also exists. Space is the place where the earth is; the earth's diameter being about 7,925 miles, it fills so

much space; if the earth were to disappear, the 7,925 miles of space would still exist, but it would then be empty space whereas now it is filled space. The sun, also, fills space, and the distance between the earth and the sun is space; beyond

the sun is more space, and beyond the earth still more; and so on. It does not matter whether space is occupied or unoccupied; empty or filled; it is space, all the same. Space is a reality. Distance is a portion of space between two given points. Endless distance would comprise all of space in one direction.

Space has three dimensions—length, breadth and thickness. It could never have a beginning, and can never have an ending. If all created things, and all substance should disappear, space would still exist; it would be merely blank, empty space, where now is filled space. Also, space can have no boundaries. If you try to think of a boundary to space, what will you think of as lying beyond the boundary? Something solid? Then that something solid must itself occupy space, while if there is nothing there, that nothing must be unfilled space. So, beyond any boundary that you can set for space there must be still more space. Space is a reality; beginningless, endless, boundless. Time is a reality; and yet, neither time nor space are substantial things. They possess no power. They do not act, neither can they be acted upon. Time can be used, and space can be occupied; and that is what we do with them; we occupy space and make use of time.

Space is the field in which we must operate, and contain the raw materials which we must use. The

claim has been made that space is non-existent to mind or spirit, because it does not require appreciable time for the transference of thought; but the validity of this deduction has not been proved. The distances with which we are able to deal are very limited; it might require a measurable time to send thought to the Sun, or to the planet Mars, or for a spirit to travel those distances. Again, the argument is advanced that the moon "acts" on the earth; and that, as a thing cannot act where it is not, there is no space between the moon and the earth; but this is puerile. The moon does not, and cannot act on the earth, because it does not touch the earth; if it affects the earth at all, it must act on some thing which is between them, and which in turn acts on the earth. And this something which is between the earth and the moon occupies space.

I have spoken of filled space and empty space. I do not know whether empty space exists or not, but it is quite thinkable that it should exist. There may be portions of empty space, surrounded by filled space; or there may be endless extensions of empty space, side by side with endless extensions of filled space; I do not know. I know that there is filled space, and that there may be empty space. But, if there is filled space, what fills it? The answer to this must be in one word—Substance. That which is not substance is not anything, and that which is not anything cannot

fill space. Space is filled by substance, and cannot be filled by any thing else; but what is substance, and how do we know that it exists? That we shall deal with in the next

chapter, closing this with the claim that we have demonstrated that we live in space, and that life consists in making use of time.—*The Nautilus*.

THERE IS NOUGHT TO FEAR IN ALL THE UNIVERSE.

THE awesome calamities of nature, the carnage, destruction and devastation of war but swing wider the portals of brighter realms, that the stream of life may flow more rapidly to the shining sea of its destiny.

Each leaf whirled in the tempest arrives at its safe retreat in the sacred aisles of Nature's vast construction.

Not, however, with fear and anguish, but swiftly and cheerily it greets the mighty breath that bears it onward. So do small seeds and delicate pollen safely reach far distant shores, to bloom in radiant beauty, in fertile, gladsome soil.

Man alone has resisted change, resented and deplored reform, shuddered with fear and horror when the foundations of his superstitions have crumbled and fallen away.

Through this stage of his evolution he is now moving more rapidly, having gained momentum and velocity in mental and spiritual progress, just as he has acquired them in his physical attainments. For example, his methods of travel:—a century ago he plodded along footsore and weary, where he now swiftly transports himself with ease wherever he wills to go. The once

feared lightning flash now obeys his lightest touch and answers his most distant call.

Fear? There is nought to fear,
Love rules the universe.

Happiness lies in greeting life's changes fearlessly, gladly; and when we rightly comprehend the words of a noble orator of the early part of the Christian era, when he said: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other thing, nor any other creature, can separate us from the love of God," fear will be a vanquished foe. Humanity will bask in the sunlight of realization of its glorious inheritance.

There is a sure way to hasten this much desired condition—it is through liberating each single thread from the Gordian Knot of fear. Disentangle each life from its enthrallment.

Would you be free from fear? Then breathe deep many times each day, asserting *in God's universe there is nought to fear*. As you go to your rest at night let this be your last conscious thought and such peace will unfold your being as shall lift you above all fear.—*The Stellar Ray*.

THE KALPAKA

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Man—Animal and Divine.

(Written for "The Kalpaka.")

A. P. MUKERJI.

BY the side of the Ganges, close to the Dashashamedh Ghat, there sits a man of nearly seventy. He is stark naked. Clad in nature's own garb, the Paramahansa remains seated in one place morning, noon and night.

Look at his face. He is of fair complexion. His forehead rises dome-like above his eyes which are clear as crystal. His lips have a firm set. In short, his calm and thoughtful eyes, noble forehead, and general features indicate unruffled calmness, great self-control, and immense will-power.

For more than 8 years he has been there. In the burning mid-day sun of June, when the very ground seems all a-fire, in the biting, bitter cold of December, he sits there. People flock to him in hundreds daily, bring food enough to fill at least 30 stomachs, bow to him, and tell him their many griefs. All his reply is a nod of his head and a look from his eye. He eats a few fruits and drinks a little milk, and the rest of the food he scatters among people ever ready to pick them up. He never talks, never laughs or even smiles. His face is always solemn

calm and rapt. If you go near him, as I did, you *feel his presence* at once.

Now just turn from this Yogi—for he is nothing else—and follow me to the fish market. I have been there only once, but I will tell you something about it.

It was eight o'clock in the morning. No less than 500 men, women and boys, were there. My first feeling was one of extreme nausea. There was a strong, dirty, abominable smell about the place. The fisher-men had brought in fine, living, leaping, fish in their nets. They started by taking these out and beating each *living* fish dead against the hard, brick-floor of the market. Squabbling, haggling, abusing, spitting were in full swing. *The evil stink was nothing to them.* It was smell of the rose-flower, as it were. I went out, rather *ran out*.

I saw many men and women coming out, their hands full of the dirty stuff. Young men, within their teens, were there. Their eyes were pale and hollow, their skins hung loose upon their bones, their faces denoted greed and lust. I saw not one person who had a healthy, steady, self-reliant look. They looked like a pack of beggars who had stumbled into a little money which they must spend upon fish.

Indeed, how can it be otherwise? Now comparing one of these back-boneless men with the Saint, what conclusion do you derive?

The one is the ANIMAL-MAN, the other, the DIVINE-MAN.

In the one Fear, Greed, Lust, Superstition have made their home. *The horrors of the slaughter-house do not shock him at all.* His fleshly coating reflects the inner man out and out. His senses are gross and coarse-fibred.

In the other, *God is manifesting Himself.* He is proof against the extremes—heat and cold, lust and passion. If a thunder-bolt were to fall upon him, I am sure, the man would not lose his calmness even for the least fraction of a moment.

Is not that real happiness? To realise that you are not the body, that you can never die, that nothing can touch you—that fire cannot burn you, the sword cannot pierce you, the water cannot drown you.

This is the true mission of religion. *Religion is being and becoming.* It is not talk. It is not intellectualism. It is not worldism. It is life and love.

"God is Love." I shall not insult you by telling you that love is woman worship. It is unselfish, burning love for every one. It does not come *easily*. Only when we have suffered much, thought much, then and then alone gleams of this Universal Love shine upon us. *It is the dawn of divinity.*

A time comes when we feel this truth, and sympathy for the suffering of others is the first sign. *To serve others is a high privilege.* God grants us this opportunity for cleansing

ourselves ; no higher step can be taken unless we have learnt to be selfless in service.

Happiness is not the goal of life, nor is enjoyment. Those that hunt for it never get it. God is the goal of life. Realising Him we realise happiness. "Such is the power of good that even the least done brings the greatest results."

It is a long, long task. But take the step. Before you have gone half an inch in this vast path, peace will fold its wings around you. Fear will drop away. Worry will go smashing to the wall.

Therefore train yourself to serve others, if only one soul. If you have a father, a mother, or some one else depending upon you, serve them with whole-hearted zeal. Care not for gratitude, friend ;—*that is their business*. If you are in earnest *and the mere fact of your reading the Kalpaka proves that you are on the Higher Path*, you will force yourself to be unselfish. In a short time your Higher Nature will assert itself, and it will become your second Nature.

Let us learn to forget our troubles as soon as possible, for these are not permanent.

"Shattered be Self, Life and Hope. I will try my humble best to help others with body, brain, and soul." Let that be your brave cry. I am with you in this and so are thousands of others.

Each man is a channel for the expression of God's truths. As we evolve from within outwards we confirm ourselves to the reception of

certain gifts. Each man is a power in himself. We have to rise to our best each time we call some out. They exist in us potentially.

It rests with us entirely what and how far we will unfold in each incarnation. Fate follows us only so long as we fly from it.

Contact with a stronger mind, a purer heart, is decidedly to our advantage. It acts as a push upwards. You may be poor in riches, but you may be rich in God's greatest gift—purity in word, deed and thought. You see this daily.

You are as great as any one, mark you. Duly you have to light the Lamp of Light Eternal in the secret chamber of your heart. *Right knowledge with its right exercise* will wipe out your misery—which is ignorance, the greatest enemy of man.

Let me advise you to read sacred things and then reflect upon them. Study the feelings and thoughts, that arise within you. Leave the faults of others alone. Look upwards but never look down upon your inferiors.

If you study and meditate, if you analyse yourself honestly, you shall surely bury all your weakness in the Light of Knowledge. You will rise to the highest level of godliness in time.

LIVE IT UP. If you fail, rise again, and again and again. Assert yourself, and strength will come as sure as two and two makes four.

Sincere in your wish, strong in your resolve, nothing can stand in your path. Once again I say "Look ever upwards and onwards."

PROPHECY, PRE-VISION, WILL-POWER OR WHAT?

NOT far from my home, in the village of Nal...m, situate on the beautiful bank of Tampraparni, a wonderful case is reported in connection with a Sadhu's passing away to Spirit Life. His name was Lakshmi Narasimhaswami. He was eighty-five. Though he was living in an ordinary plain garb, he belonged to an ancient Spiritual Order. A brahmin he was, and he lived as a Grahasta Sadhu. He was in bloom of health and strength till his last. The Sadhu is no other than the affectionate father of the local Town Sub-Magistrate. The story to follow will no doubt prove very interesting for the modern Spiritualistic world.

A few weeks before this incident, it seems the Sadhu was moving about in all physical and mental ease in the village and was talking to his friends and relatives, and when his conversation was about to close, he told one and all of those he met every day, that the Sadhu's (referring to himself) career in this plane would close in the near future. This statement of his was not received seriously, and the people began to view this as mere wild imagination due to old age. But it is reported that the person was in earnest and emphasising the self-same statement. It is also believed that the Sadhu paid his last visit to his son a few days back, and had told him the very same story. Here too

it was slighted. On the day before his departure he called his cousin, (it is from this gentleman, I heard this story in all details), and plainly hinted that he would be passing away in a day or two, and it is true the Sadhu requested this gentleman to be ready making due preparations for his Samadhi burial. It so happened the next day, the person about twelve in the noon, was invited for his meal. The Sadhu dressing himself stood up and moved a step forward to the inner apartment and lo! all of a sudden all the inmates of the house heard him pray "Swami, Swami Bless me Ah! Swami" in such similar accents. It was unusual with him at that hour; when all rushed out to him and extended thier hands to support him, the Sadhu slowly lay himself down and began to breathe deep. His eyes closed. His voice failed him. His feet went cold. His pulse slackened. He lay thus unconscious; and in a few moments more the spirit-bird left its cage. In the meanwhile the whole village assembled in the house, and the case was reported to be one of Death (!) There was surprise all around, and people began to talk of his prophecy (!) An hour after, the whole village, in all oriental pomp and show, prepared a *viman*, and there the body of the Sadhu was laid and carried with music and prayer to the river bank, where a Samadhi-cellar and bower was ready prepared adorned with

flowers. The body was interred with all due ceremony as becomes a Sadhu. The Sadhu seemed to have some disciples distributed all over

the district of Tinnevely. 'May that soul rest in PEACE!' was the earnest prayer of all those assembled on the solemn occasion.

PHRENOLOGY AS IT IS.

BY

PROF. K. T. RAMASAMI, C.L.D., F. L. L. C.,

If anything should interest you in Life, it should be the study of 'Man'. It is one of infinite interest to every researcher of Human Life. It is one over which philosophers have pondered, and poets have sung. It has been the greatest question of all ages. The more Man is developed intellectually and intuitively, the more he can know of himself, and more wonderful the problem of 'Human Life' becomes.

Phrenology relates to the study of Man. It is a practical Science. It should be studied by all who wish to know their SELF and their fellow-men. You gather facts about plants, and study Botany; you gather facts about rocks, and study Geology; you gather facts about stars, and study Astronomy; you gather facts about Brain and Mind, and why should not you study Phrenology?

Phrenology is practical, it deals with scientific facts, and not with theories spun from a sprained imagination. It starts the young in the right direction; places youth in the right occupation, selects proper mates for the single unmarried, overcomes sexual troubles for the married, points out the right

path for the wrongly directed, brings health to the diseased, unfolds mysteries for the puzzled, and enables man to reef his sail, escape the breakers, and through the gulf-stream of Truth enter the harbour of Success-in-life. In short it is practical in every profession and business.

A brief sketch of its history and its founder will give you an idea as to the influence of this science in the civilized world. "Remember that Phrenology is not the fabric of quacks. * * *" Dr. Gall was a physician and an educated man, he was a man of no mean repute; he was Physician in Ordinary to the Emperor of Austria. In 1796 he commenced to give lectures on Phrenology. 93 years ago Phrenology was poured into the public ear; its great originator and expounder faced the world with a new idea, and there is nothing more perilous to a man of reputation, at least there was not in the past, than to dare to think of something that had not been thought of before. For many years he had been studying the subject.

The chief aim of Dr. Gall in his observations in this line was to localize the Mental faculties in the Brain, and to give them a proper definition. In his observations he became convinced that the brain is the seat, not only of thought, but also of Mental traits and emotions and he began to make comparisons between the developments of the brains of different people, and demonstrate that there was difference that could readily be recognised, by the form of the heads, between the proud and the humble, the timid and the rash, the loving and the non-loving, the wise and the unwise and so on. Thus you see that Mental Philosophy for the first time became the subject of intelligent study, and was adopted to practical use. Aside from suggestions lately derived from Phrenology and Physiognomy, among all the Metaphysicians of the schools there are very few who would successfully read the Character and dispositions of a number of strangers. No doubt they are thinkers on Mental Philosophy as an abstract fact, but they have no system of delineating Human character. They could reason in the abstract; they could understand that there might be a difference among them in the powers of judgment, imagination, will and understanding; but they are ignorant as to whom and how the differences are applied. On the contrary an experienced Phrenologist can examine the heads of a

number of strangers and say exactly their particular traits.

Now the method of observation adopted by Mr. Gall in this line of fact gathering is very interesting to be noted here. His method was simple and natural. He would invite to his rooms people from the street, those who had not the culture that would enable them to regulate, modify and control their natural dispositions. He would entertain them, give them food and wine to excite them to enthusiasm, and make them feel happy, and then they would act out, unrestrained, their natural instincts. Some wanted to fight, some would argue, some were funny and frolicsome, some brusque and lordly, and others were pliable and mild. He would put the quarrelsome into one group, the proud and forward, or the cautious and timid, into another group, and so on, and then would carefully examine their heads to see what resemblance there might be among the fighting sort, and so on through the different groups. He took many casts of peculiar heads and compared them with those of similar dispositions. He visited many prisons and studied and classified criminals of different sorts according to the shape or size of their heads. He also visited many lunatic asylums and carefully noted the head formations of the different classes of lunatics. Thus he studied the brain as a science and located many of the mental faculties.

In a great number of instances when he heard of the death of remarkable persons, he procured their skull, wherever possible. So great was Dr. Gall's perseverance, energy and success in this direction that many became alarmed, and expressly stated in their wills that after death, provision should be made to prevent him obtaining their 'skulls'. Thus they distinguished him as the 'Man of Skulls.' As time progressed, however, his collection of crania, casts and brains, both of men and animals, increased, and his own writings testify as to his diligence and good fortune.

In the year 1800, Dr. Spurzheim began the study of Phrenology and in 1804 he associated himself with Dr. Gall; they travelled together extensively throughout Europe and in 1807 Dr. Gall delivered his first course of lectures in Paris, and settled there. He was an honest and true worker to his cause. In 1813, Spurzheim travelled throughout the British Isles, and many became converts to this worthy science. In August 28, 1828, Dr. Gall in his seventieth year was laid to rest at Pere la Chaise, Paris. Some of the wisest and best men of his times stood around his grave, and it was said: "The Death of Dr. Gall is an immense loss to Science." Then in 1832, Spurzheim visited America and held successful lectures in Boston and elsewhere. In the same year, in November 10, Spurzheim aged about 56, breathed his

last in Boston. In the death of this earnest researcher, Phrenology was supposed by some to have received its death-blow. But his death gave a great impetus to phrenological investigation. Dr. Spurzheim had a better balanced organisation than Dr. Gall, and with perhaps richer literary aptitude and a better metaphysical turn of mind. He wrought the facts of his co-worker and those which he discovered himself, into a systematic form, and gave better names to the Brain organs.

Another worker in the early days of phrenology, was George Combe of Edinburgh. He was born in 1788, of Scotch parents. He was a lawyer, by profession; and he promoted the cause of Phrenology in Great Britain, through his popular books and public lectures. He was assisted by his brother Andrew, and a few energetic gentlemen. He died on August 14, 1858, at Moor Park, England.

From the beginning of the last century the public sentiment in America seemed to be favourable for the promulgation of Phrenology, and happily an earnest band of workers, O. S. Fowler, L. N. Fowler and their sister Mrs. Charlotte Fowler Wells adopted Phrenology as their profession. They were later on assisted by S. R. Wells, Nelson Sizar, Caldwell, H.S. Drayton and Jessie A. Fowler. They have been working with heart and soul spreading the Gospel of Dr. Gall and his worthy followers. Phrenology is

manifesting itself on every hand. Scientists are recognising it as the most worthy of sciences. We breathe to-day the air that has been purified by the storms and dissensions of the ages. We walk the path that has been smoothed and cleared of its brambles by the toils of the earnest band referred to above.

A new era has dawned upon all humanity. In America to-day there are many active Phrenologists and Physiognomists in the field, and they are doing yeoman service to humanity at large. If we just turn our eyes to Great Britain, there also you see many active institutions, not to lose sight of the British Phrenological Society, Incorporated, London, disseminating a knowledge of this science to the public at large. To-day the spirit of Dr. Gall has not been inactive in Australia. It has converted many to its faith. And what to say of India? India which has all along been sleeping is slowly waking up from its stupor, and beginning its activity in this line to keep pace with the times. There is a bright

future for the sons of India, nay the East towards contributing its own quota of work in this line. May the mighty power within Man rouse itself up, and let it put forth the requisite energy to help push the spirit of this Science to gain ascendancy over the affairs of Mankind at large.

We hope to see in the near future spread in this land throughout its length and breadth the Gospel truths of Phrenology and its associated sciences, and let those who wish to work for the betterment of Humanity at large, join us in this great movement, and let us all profit by the examples set forth by the American pioneers, and push on and on that we may prove to be worthy followers of such illustrious workers. It is a laudable ambition that each one of you desires to become a successful Phrenologist.

Kind Man! Know thyself PHRENOLOGICALLY. You have a natural talent for it; why not you proceed to utilize it, and reap its golden harvests. Better Push on, NOW.

Literary Reviews, &c.

New Thought Science. By Mr. Ganaprasadam Pillai, C. E., L. E., Asst. Engineer, Rissalkonda is a book worth perusal. It gives a clear and practical knowledge of everyday Hypnotism divested of all its mysteries. I would earnestly recommend the same to all interested in Hypnotism.

The Oriental Mystic and Occult: Edited by Mr. Hines of Denver, Colo. is a magazine which I would not under any circum-

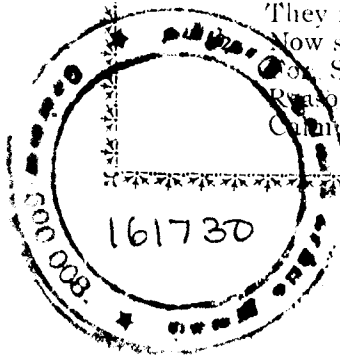
stances miss reading a number. It is just after my own heart, fearless and bold.

Oahspe. I would earnestly solicit the attention of my readers to "How Oahspe was Written, and the two articles in our columns the crowning work of the day. This book is priced £1-10s-2d. & Mr. Edgar Lucien Larkin has been kind enough to reserve for the sake of the readers of the Kalpaka a few copies as a special case.

SOLITUDE.

1. Alone in Solitude we stray—
Arrear in Solitude we stayed—
Alone in Solitude to pray
Eloquent Solitude pervade.
2. Ado in Solitude we scour.
Adore in Solitude we do,
Aside in mortal life a door,
Behind, before a's and through.
3. Oh! Solitude serene some say
That sojourn thou in forest deep;
Where once they find their prudent way.
They feel thee not, they go to sleep.
4. Many in search for thee they roam
And find thy foe melancholy,
Who tempts them soon and brings them home
To moods of mind and heart unholy.
5. 'What art and whose?' is often asked.
'What not, where not?' I say;
Anywhere art thou but masked,
Any Self induced to feel thy sway.
6. Some sit for thee with rod and line
Some sit for thee with pipe and pouch
Some more the skies sur-ey serene
Some more they shut and stick to the couch.
7. Fie! Fie! the human race of now
They fish and smoke and blink and sling.
They feel in common senses' nough;
To senses same they childish hug.
8. Ages back the sages did
Great penance of earnest faith
And calm of common senses rid
And self induced the self to bait.
9. Mahatmas that sat to seat
And steer their breaths and beats
To dote on sacredly and defeat
The self of sloth and slumy treats.
10. Civic noise and pomp and bout
And secular pursuits to they fled.
They hied to hermit homes about
Where cool and calm their selves they fed.
11. Conceits all of holy strength,
Characters of mental mien,
Conducts all of simple length,
They formed and felt and did attain.
Now sit alone and think of these.
Solitude rip in and try
Reason and rhyme and rhapsodies.
Calm for Self! On senses fie!

V. DESIGAM.



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