

THE KALPAKA.

A Magazine of Knowledge.

Vol. IV.] AUGUST 1909. No. 2.

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On Human Soul.

(A LECTURE DELIVERED BY SWAMI NIRMALANANDA BEFORE THE 6TH CONVENTION OF THE SADU SANGA MAHA SABAH, KURUKUTHURAI, TINNEVELLY.)

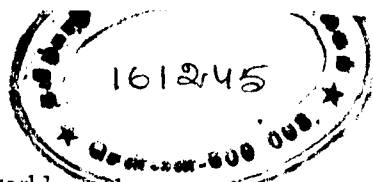
[Specially reported for "The Kalpaka."]

SWAMI Karnanadaji, the Founder of the Sadu Sangam; Swami Bala Subramania Paramahansa, and Gentlemen :

Before we try to understand the individual Soul that dwells within every human heart, let us first understand what our individual mind is. The study of mind is very beneficial, and is the most interesting of all other studies in the world. In fact the study of Mind comprises the study of all branches of knowledge ; of sciences, secular and spiritual.

In fact when we try to understand certain sciences, for instance,

Astronomy, Philosophy, Metaphysics, Logic and several other branches of knowledge, we find what is there really. They are the whisperings of the Mind. Is it not the mind that conceived all these sciences in the world ? So you see, Gentlemen, the study of mind includes the study of all other sciences in the world that have been discovered up to this date. So let us understand what this Mind is. Mind has two powers : one is efferent and the other, afferent. Cycling inward is *Nivarthi*; cycling outward is *Pravarthi*. The sciences in the



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world are the outcome of Pravarthi. Philosophy, Metaphysics, Psychology and other sciences of a similar nature are of Nivarthi, the introspective sciences. Now what is that force that is behind the mind that guides people to understand things? Mind itself cannot conceive anything unless there is some force behind it. What is that power that moves it behind afferent and efferent, outward and within?

In our Vedas we find that all the forces that are manifested in the Universe have their birth, as it were, from one force, or one power, or one energy, or what is called in Sanskrit the **Prana**. That is the sum total of the forces, of the energy, of the powers, that are displayed all over the Universe. The powers of Attraction, Cohesion, Repulsion, are nothing but the manifestation of that one power which is called **Prana**. Prana is the mother energy from which all the other various manifestations of forces come out. According to the Hindu Shastras it has been found out that all these manifestations of power can be reduced into one power or force; and then that science reaches its culmination because according to modern science, that science has reached its culmination when it has found the one underlying unit from which all variety has proceeded, and that unit is **Prana**.

As it is the Prana that acts behind the mind—that produces the different sciences and different branches of knowledge—the Cosmic

Prana, comprises all the Universe with the diverse variety of forms.

Now before we try to understand this Mind let us see what our modern Philosophers say about it, whether all admit the existence of something behind it or not. If Brain explained everything, where is the necessity to admit the existence of another thing behind it? They say brain is the centre from which all senses arise. For instance, I will give you a concrete example: How do I know there is the light? The nerves of the eye are affected, and the power of discrimination tries to analyse what it is and compares it with the sensations pigeon-holed in it. From that reflexive power of the brain we know it is light. Similarly, I am standing here, and some sounds are heard. The vibrations reach the nerves. The nerves affect the brain, and I hear. That is what the physiologists say. Simply the brain cannot see it. I will tell you the defect of this physiological science. The picture of yours is on my retina, but I am thinking of something else; if you take a picture of the retina, the picture will be there but still I do not see you; for, my mind is not the object of the brain; behind the brain there is the Mind. I am talking intently to you; my mind is grossly absorbed in it. Some music is going on near. I do not hear that. The sound vibrations came, struck the tympanum, and the sensation was carried to brain centre which I do not hear, because my mind is not touched. Then

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there must be a mind behind the brain. We need one factor besides the brain, namely, the mind.

The external organs of touch and smell—the dual organs—are Indriyas, and they have their nerves there. We may have a beautiful eye, still we will not see anything because the internal nerve is useless. If the brain centre is not right, then also we cannot hear. The external organs may be perfect and the nerves may be perfect; if the brain and sense nerve be perfect and if there is no mind, we cannot have the perception of the sense. Now here we shall have to understand that all these perceptions are impressed on the brain, but there is another factor needed to have these grouped. Mind is constantly changing. We do not know what mind is. We know of the particular shape the mind is taking. It is a strange thing, your Swami is saying, that we do not know what mind is. It is simple, but we know the particular nature of the mind and not the whole nature of it. If I am happy, the mind has taken the image of happiness, and we know that image only. So we say we are happy. A number of waves move on the ocean of the mind. One wave causes happiness, and another misery. What is this mind? Mind is compared to a vast lake where ripples are constantly raging; senses are gathering perceptions from outside and create motions in the lake of mind, and that creates disturbance. So we are constantly

disturbed by the activity of the mind. When we can see the unruffled, the peaceful, the calm equanimity of mind, then we come to know what is mind and what is beyond the lake of the mind. So long as the mind is disturbed by the waves and ripples we cannot see what is lying behind the mind, and so we must know the real state of the mind, and not the form which the mind has taken. We want to know the shape of mind. When we come to know the calm state of mind, we can look through what is lying at the bottom. **The reflection of the Soul is Mind.** Materialists call mind as matter. Hindu Shastras deem mind as finer matter, finer than even ether. It is very fine subtle matter. So far we have understood, on this mind act certain forces which we call **Prana**; and forces cannot act without any matter. Where there is matter, there is force also. So they are inseparable factors that remain together. **What is Matter?** Let us arrive at the unity of matter from which all these varieties of matter have come out. It is **Akasa**. It is not the space. From that cosmic mind, the first form of matter is called Akasa. And solids, liquids and gases can be reduced to that one unit element known as **Akasa**, the sum total of all these different forms of elements. They can be reduced when taken together into one homogeneous mass, one ocean of matter. We see that is the ultimate thing out of which this whole

Universe has come out—the first matter from which the Universe has been manufactured out. This pure matter or **Akasa** cannot produce anything, so it requires some force to produce the various things out of it. That is **Prana**. So in time of Pralaya all things return to **Akasa** which is finer than ether, and these different manifestations of forces reduce to one **Prana**. Therefore it is written in Vedas, in the beginning when there was one homogeneous mass of matter, there was no color, no shape; the sum total of universal energy slept, as it were, on the ocean of matter. It gradually began to vibrate. That vibration of Prana produced these things with diverse names and forms.

Gentlemen! We have seen what mind is. Brain itself is not enough to prove the facts of human existence. Now, we see in the *Sruti*, it is written, how we can have a perception of the thing which is that which gives light and analysis of the senses and even the mind? Mind borrows the light from it; it appears intelligent; and we see that the mind is made of fine subtle matter which we cannot see with our eyes or by any of the modern instruments. It is finer than ether. We have also felt that there is a force behind the mind, which force is very fine. It displays in different forms. When it manifests through nerves, it is nerve power; when it manifests through muscles, it is known as muscular power. They are one and the same force. Just as one white light, when it breaks

through different colored glasses appears to be differently colored, so also when Prana appears through different media, it appears as muscular or physical force.

How can we see what lies behind the mind? *Sruti* says: "These eyes cannot go, words cannot express, thoughts cannot reach, and mind cannot conceive." How shall we be able to say, affirmatively or positively, it is mind, sense and brain power? It is beyond all that. If you notice something changing, there must be something unchanging beyond it. A man in a carriage which is moving appears to be steady. What is the steady thing behind the mind. It is the soul. So *Sruti* says: "That which cannot be conceived by the mind, but by whose power the mind is able to conceive, that which the ear cannot hear, but by whose power the ear is able to hear, that which cannot be vitalised by this *Prana*, this underlying principle by whose power it is vitalised, is **Brahman**. It is the calm eternal light that is shining, whose light mind is manifesting, whose power physical matter is manifesting." Therefore, Gentlemen, we have come to know that if we understand the nature of our mind we will be able to understand what is behind the mind. This human eye, the individualised principle that is behind the cosmic mind, is transparent matter like water, has a clear grasp of the Divine principle behind; it is indivisible. If iron is put in a furnace

it becomes red hot. It will burn anything it comes in contact with. It has absorbed the heat from the furnace. So mind has absorbed that power and is peculiarly intelligent. So we call mind intelligent. So mind is made of a matter which we call **Akasa** or ether. So with this mind, when it is in its perfect equanimous state, we are able to see what is behind it. Such individualised mind sees what is behind. When the mind is in the condition of happiness we say the mind is happy.

Ignorance is the cause of all miseries and happiness. Thinking I am the son of a great Zamindar, a Landlord, I become happy. My mind identifies itself. I think so. This identification causes all this misery, trouble, and happiness too.

So that, Gentlemen, when we know the individual mind we know the cosmic mind. Individual mind is a part of the cosmic mind. It is of the same nature. The difference lies in degree and not in kind. A spark or a particle of a clay is the same as fire or clay; so we know this little ego; we know this cosmic ego.

Whatever attribute the individual mind possesses, the cosmic mind possesses also. The only difference is quantitative and not qualitative. It is the possession of light and power. Individual mind possesses that. Behind the mind soul is not limited. Just as the sun is one, though its image may be seen in several pots containing

water, we become servile, miserable or happy because we think so. When we know all we can see I am, I am the one individual, eternal, material substance that I am. When different forms vanish and when there is no other perception, when there is one equanimous mind and behind it there is one truth, we become one with it. We do not see variety and nothing else besides that. There is a story in the *Upanishads*: That one Virochana and another Atmana came to a Rishi. One was a Deva and the other an Asura. The Rishi told them 'thou art the OM' you are searching; 'you' are that very God. They had no idea and they considered themselves gods. The Rishi said 'thou art God.' Virochana, the Asura, was quite satisfied by saying that he was God. Indra went to his Swargam saying he was the Lord; but he had no calmness of mind. He questioned: 'If this body is God, why should I fear that I will be dethroned?' This body is not the Atman. Well, Rishi, what is the Atman that Atman you are and from that Atman the whole Universe is come? Enquire about that. That is Brahman from which the whole Universe is come out. It exists and wherein it revolves in the time of the Pralayakala. Make *thapas*, you will know that. This physical body has its growth and death. It cannot be the Atman. Then the principle of life, the vital principle in it, is as long as the life is in the body. So the

vitality must be the Brahma. So he came to the Rishi and asked him whether this Prana is not Atman? He asked him to go and perform penance. Out of this Prana the Universe came out. This Prana is not constant. What is that Brahman? Make *thapas* and you will come to know **Pranamaya-vigyanam** and he came to **Anandamayakosam**. At last he came to know from that Brahman the whole Universe has come out, and in that Anandam the whole Universe exists. In that Anandam the whole Universe dissolves at the time of Pralaya and he was satisfied and he realised. Similarly when we say 'I am Brahman' we do things that in this world of ours we have named fame and influence. We say 'I am the Lord of this Universe.' How tiny we are when we think of the world that lies behind us? How poorly we have been thinking of us? I possess so many acres; I possess the whole world; I am the son of God. Why should I find myself within this limited body? I am Aiyar, Mudaliar, Iyengar. I am the son of God. If I get something, I am satisfied with this mental, physical happiness. You are the son of God. Therefore the old Rishi after long concentration came to realise this being within himself. I have found something which is beyond darkness, ignorance, by *thapas*. Knowing himself also, you will possess eternal Anandam from which there is no death. Do not limit yourself.

Find yourself as a human being that you are the Divine soul. At least you think you are the son of that God. You are as great as God is. Just now God is infinite. When you think you are conditioned and qualified you are limited. If you think you are the child of God, you are as great as God just as the spark is as great as the fire itself. So, Gentlemen, you have come to see that whatever is in this individual self or what we call in philosophy, is microcosm that exists in the macrocosm. When we know the nature of microcosm we know the nature of macrocosm as a part of the other. We live in an age of materialism; the modern westerner is taken to commercialism, to find utility in everything. Of what good is it to know this Atman? We are as happy without it. We earn money. We have children; what good can it bring to us? That is the question always asked. Some such question is asked in this age of materialism-utilitarianism. Well, my friends, I tell you there is utility. In the first place, knowledge has its own reward; in the second place, with the relative knowledge of mind sense you are tossed about as fortune smiles or frowns upon you. If fortune smiles you feel happy; if it frowns you feel gloomy and dejected. But when you come to know your own Atman you will be happy in this world. If you know this Atman you will not fear anything in this world. If you know this Atman you will not hate

anybody. This feeling of hatred will vanish from your heart. All your misery will vanish; all the while you will grope in darkness. You weep and cry. You think life is a void and vacuum. You try to die dissatisfied. If you know that wife and child are nothing but Atman and they are the children of God, they are but your own image, they are your own self, then you will lose all your miseries and ignorance, and happiness will live in your heart all the time. You will not hate any one because you will hate yourself. Love will dwell in the place of hatred. I would to God you will know the nature of Atman. We will love each other as children of God and hatred will become

Ananda in this world. If you seek happiness, seek that eternal happiness and not the happiness of this world; then you will be happy. From the minutest Atma to the largest body, everybody is searching for happiness. Why seek for it? That Brahman Atman is within you. It wants to manifest through the senses. We are searching after it. We are groping after it. If we can get a strong body like Rama Murthi, we may be happy, but the body is not permanent. We can be happy only by knowing the Atman. It is a constant and unchanging factor in this world. **Know that one, and that will make you happy.**

HIGHER INTELLIGENCES.

(DR. L. M. ENTWISTLE).

[*Special for "The Kalpaka"*].

WE of the Occident send brotherly greeting to our distant brethren of the Orient.

We seem nearer to you in these days of invention and rapid transit, which have superseded the former long and wearisome months of travel and anxiety. Whether the good ship would finally reach her promised harbour? Do we desire to send you a message quickly? Wireless telegraphy makes it possible to thus abridge distance and time.

They tell us from the higher realms through the messengers that are constantly coming and going, that they have many great and

grand revelations waiting to communicate to us of the "Sorrowing Star" as fast as we are prepared to receive and develop them, which at the best is very slow to them in Spirit-Land.

Those who forget not the hour of silence and secret communion with the "unseen forces" will constantly be in an attitude of receptivity, and to those attentive and earnest ones will the knowledge be imparted. How necessary then for our own good and the good of humanity at large, that this hour and duty be not forgotten or put aside for other things of far less moment, of the

earth, earthy, instead of the higher and spiritual.

It is no wonder that ancient Chaldea was celebrated for its development in science, literature and art. The laws and customs of that country provided for the support and care of all earnest, faithful seekers for the wisdom-knowledge those who would study and delve deep into the inexhaustible mines of wisdom, dig up the treasure lying buried there, remove the dross, refine the gold, polish the pearls and diamonds of rich and rare knowledge until they should glow and scintillate, attracting the eye and intelligence of the seekers for TRUTH. From time to time were chosen from student-ranks, lawgivers and rulers, leaders and teachers, to govern and guide the less intelligent ones.

Those students who thus devoted their lives, time and talents to the good of humanity were inspired and guided by higher intelligences, who gave them the golden key that unlocked the store-houses of unlimited wisdom-knowledge, and

ushered in an era of sublimest thought and intelligence, never before or since witnessed, relegating ignorance and superstition to the dim and musty past.

What a grand example for our "Sorrowing Star" to follow. How quickly would an army of volunteers come forth and pledge fidelity to the cause and life service in the ranks.

With all care and anxiety for the welfare and support of those who were dependent removed, the mind free and untrammelled, to use its God-given faculties to the best and greatest advantage, a modern era of wisdom-knowledge and intelligence would be ushered in.

Under present limited and restricted privileges, progress in knowledge, science and the fine arts must necessarily be retarded and slow of growth, but we can attract by our eagerness to acquire wisdom, the "higher intelligences" to inspire and direct mentality. We can enlist the help of the "finer forces" who are ever ready to respond to the call of struggling, striving humanity.

**Look out for the September Number of
"The Kalpaka."**
RAMANANDA CONTRIBUTES AN ARTICLE:—
"OUR MISSION ON EARTH."
A. P. MUKERJEE WRITES:—
"READ AND REFLECT"

THE KALPAKA

A Magazine of Knowledge devoted to Science, Psychology, Philosophy, Metaphysics and Occultism.

Published Monthly by the Latent Light Culture, Tinnevely Bridge, S. India.

DR. T. R. SANJIVI: Editor.

All literary communications, books for review, etc., should be sent to the Editor, and all business communications to The Manager: "The Kalpaka" Office, Tinnevely Bridge, S. India.

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India, Burma and Ceylon—Rs. 3; Foreign—Rs. 1/8 or 6 Shillings or \$ 1. 50.

ADVERTISING RATES.

Rs. 15 = £ 1 = \$ 5 per page per insertion. Contract rates on application. Advertisement charges are strictly payable in advance. Matter for insertion in the advertisement section should reach us on or before the 20th to ensure insertion in the following issue.

Doing Great Things.

THE "how" of doing things lies principally in the *will* to begin. This fact changes the battle-ground of action from the arena of great ability, which, upon first thought, seems the necessary accompaniment of large achievement, to that of the individual initiative to begin. Certain forces of strength that seem to propel it with greater activity in the direction of its efforts gather around a moving body, like the circulative power of the snow-ball as it traverses the carpet of feathery whiteness increasing in size as it proceeds.

Thus, there will stand before every life the crucial moment of opportunity; the moment when the individual may perform a feat that will ever afterwards mean triumphant victory, and a drawing to himself of all the forces that will continue to accumulate and project into life a reserve fund which will "bear

interest thirty years after." But the failure to recognize this proffered moment may mean, as Shakespeare says, "that all the life may be covered in shallows and miseries."

To be strong, to gain more strength, to achieve dependence upon the start is preferable to *ability* to accomplish. In all this world of action and indolence there is but one great thing to do, and that is to start something along the line of one's "bent" or inclination, and to watch the effort grow.

Watt received an idea from watching the steam escaping from the tea-kettle. He harnessed that thought into the carriage of action, and the world has been blessed by his ingenuity. Edison was a barefoot boy when he went to one of our large cities in search of employment. But he has covered the whole country with a network of wires because he applied his ideas to practical purposes.

Harness your "bent" to an idea and with persistent effort put power into it, and in the evolution of events that thing that needed power and push injected into it will attain a momentum that will carry you before you are through with it. Thus, the big thing that seemed so large to you will gradually fade away, and you will surely see the task developing into an accomplished fact.

Have you ever watched a hill before you as you commenced at its base to climb the summit? What a task it seemed, and yet as you travelled on, the ascent has seemed less difficult, and as you have gained the height the pathway has an entirely different and easier per-

spective than when you stood at its base. The hard thing to do now seems the easy thing when done.

Remember that we often hypnotize our minds into thinking that the work before us is so difficult that it is beyond our ability to achieve, hence we make no beginning. But there is power in the beginning, and power that generates its own power, that propels its own progress.

Then to commence is the most important action of a man's life. Begin now some noble work and allow the sympathetic, unseen forces to assist in the accomplishment of something worthy that may be the product of your life.—*Nautilus*.

THE RIDDLE OF RELIGION.

(BY A. P. MUKERJI.)

[Written for "The Kalpaka."]

LIFE is a constant accumulation of knowledge. The vast majority of humanity are the **pushed**, and a few are the **pushers**. The latter class have learnt to grip the good in everything and turn it to account. Some have lived to purpose in the world of matter, some in that of spirit. They do not seek, but are sought after; do not weep, but are wept for; do not want, but are wanted. They have gripped this lesson:—Knowledge is power, and power moves the world. They have acquired knowledge and then applied the same with a conscious,

a straight aim, and the shot has hit the mark right in the bull's eye.

Such, indeed, is the result of the right exercise of knowledge. Now, knowledge has many aspects. Some strive for the **material** side of things, some for the **spiritual**; ninety-nine per cent for the former, and one per cent for the latter. No blame is attached to either class.

We must all of us follow our own bent.

Well, we are for the spiritual, and will therefore see how we can live the **positive life** from the spirit's view-point.

As the deep blue of the ocean is gladdened by the rays of the shining sun, so also are we, men and women, like so many cups of **living** water brightened by sparks from the Eternal Fire.

Each man has a spirit, and by **knowing** and **realising** it he realises God.

What is the general tendency of men with regard to Divinity? Let each reader ask himself this question and answer the same in the silence of his own heart. Come, honest truth! **It is Fear**. Man, smitten hard every time he takes a step forward, says "Lord! Let thy will be done." He thinks that **God has sent him** this and that experience. Let me illustrate this: Once I had a discussion with a Christian lady. I told her how it was foolish to believe in an extra-cosmic Being with a rod in one hand and an apple in the other;—the former for the non-Christian and the latter for the faithful ones. We suffer because we have deserved same by impinging on the **Eternal Laws**. There is neither heaven nor hell, and God has not appointed a **heartless** police force for the punishment of the sinners. There is nothing to fear. God is within us and by rising to the vibrations of the Divinity within we become Master of Nature. I told her many such things and she held up her hands and cried: "Please stop. I am a sinner and unless Christ speaks I can never escape God's wrath. You may control

other men and throw a magic around them like that **wretch**, Mrs. Besant, but you won't make me disbelieve Christ's words. **He will plead for me.**"

"I am not trying to force you into disbelieving Christ," I said quietly, "**I worship him**. But do you believe in Christ and love him because you think he will speak up for you, or do you love the Master with the pure, unselfish love of the man **who sees God in Christ** and worships him?" "No. I could not love Christ for Christ's sake. I could derive no peace unless I believed in his mighty power of pleading with God," she said slowly, yet truthfully.

"Then you fear God. You do not love Him. You wish there was no God, no Day of Reckoning. Is not that the truth?"

"So it is. So it is. What a great sinner I am, O Lord Christ cleanse me,"—and tears rolled down her cheek.

Now this lady is a very pious, loving, selfless creature. I **know** this fact. Yet she abuses herself roundly at the time of prayer. And what about the other Christians?

And what is the custom among the Hindoos? Each rich man has a Pandit. This Pandit comes morning and evening and gets into a room in which a few stones are put. He blows a conch shell, puts flower on the stones, talks to them in Sanskrit, eats the sweets offered

to the idols and is paid Rs 2 to Rs. 5 *per mensem*. The family gods must be worshipped or they will get angry. The Babu gets no time to think of God, so he **pays** a Pandit to do his thinking.

I am simply giving you the **facts** and **no criticism**. All up-country Babus do this; not the poor, ignorant Indian, mark you, but the "hatted," "coated," and "pantalooned" Babu. My conception of religion is quite different. I can tell you only what I regard as the right solution of the Eternal Problem. If it appeals to you then **accept** it, if not **reject** it. Consult your own "taste."

We men are **half devil, half divine**. Sheathed in our coat of flesh, **our** powers looped in by the physical form, we cannot expect to come face to face with the Infinite. But there is within us God's Spirit. Now if a drop of water falls upon our head we know that there is a reservoir, an ocean of water. So also Man, when he speaks, shakes off the gross garments of matter, thoroughly and completely, shakes off the emotions connected therewith; he knows his **real** Nature; a drop of water (Spirit) from the ocean (God).

What? What is this real nature? **It is God**—the Deathless, Birthless God—and Man at his highest is **that**.

Many are the ways whereby this **can** be achieved. But all lead to the **same** goal.

Four paths are proposed; these lead to Yoga-Union:—

(a) **Raja-Yoga**—The mind of man when concentrated inwards becomes self-illumination. The Raja Yogi is the Master of Mind *par excellence*. He shifts the grounds of psychology; develops his mind; purifies, trains, and controls his nerves; opens up the centres of force in this body, conveys some into the brain, and finally transcends it (brain). By this time his body is his slave. He then goes on conquering plane after plane of consciousness till at last a moment comes when he feels as if he were Everywhere and Everything. This is Illumination — Samadhi — the Super-Divine State—and when the Yogi has achieved this, he has achieved all. It is a tremendous task and requires all the virtues in perfection. The subject is beyond us. It overpowers the ordinary brain. Yet, the perfect Raja Yogi has but to lift a finger, emit a breath, give a glance, to bring all Nature to his feet. Grand! yet most difficult. It is like walking on the edge of a sharp razor: the reward is proportionate.

The field covered by this form of Yoga is immense. What I have told you is as a drop in the ocean. We shall return to this topic later on and deal with it *in extenso*. Raja Yoga is a science by itself—the grandest ever discovered.

(b) **Gnyana Yoga**:—Here we have intellect at its best. This is the Yoga of Wisdom. The Philosopher, Logician, the Man of Reason,

find their work cut out for them here. They must split hairs of argument, gain knowledge of material science, Geology, Botany, Mathematics Astronomy, etc., and reasoning, *pro* and *con*, upon the vast mass of facts and theories, they arrive at certain conclusions.

The various schools of Philosophy in India aim at arriving at certain working hypothesis and stick to them like grim death.

The Advaita Philosophy is the grandest stem, and as I hope to prove you some day it is not mere intellectualism but much more. The Indian Sages beat the three worlds hollow in conceiving such a philosophy. It is peerless.

(c) **Bhakti Yoga**:—This is the religion of love. "**Love God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength**" — said Christ. "**Thou shalt love thy neighbour as thyself.**" This is love. No maudlin sentiment! The intense, burning love of the heart which **sees** all as One. No man who is a slave to love's opposite—hatred—can have **Mukti—Freedom**.

(d) **Karma Yoga**:—**He who has lost the Self has gained the Self**. This is the Yoga of Unselfish Action: service of others, men and animals, for service's sake. The worker cares not for the results, cares not for himself, but goes on putting forth his energies for the comfort of **others**. It is self-

less, sustained, action in the interests of humanity.

These then are the four paths. I believe in combining all the four in one man, because the one fits into the other; they complement one another. We must develop all-round.

Unless I have gnyana, I cannot **know** God; unless I know Him I cannot **love** Him; unless I love Him and know him I cannot **love and serve humanity**;—for He shining within, changes the face of this world, shows me how I am one with others and not different; and last, but not least, unless and until the Higher Nature unfolds and dominates "**the lust of the flesh, the lust of the eye the pride of life**" no progress is possible, and progress in the control of the self comes only by Raja Yoga.

Thus we see how we must ourselves fight every inch of the ground. No one ever has helped or will ever help us. Even God, in the popular sense is, not a good leaning post. Aye, I know what I say. I have seen things with my own eyes, felt them pierce every rib, and realised that to tear even God himself is to sin heinously against God, Man and Myself.

We are like so many toys in a toy-house. One blow and we go to pieces! It is not a bit of use covering a hideous carrion with a mass of roses. The Eternal one has never given us cause to stand in awe

of Him. It is Ignorance from beginning to end that leads us from pit to pitfall.

What use then talking of God if we know Him not as the **Soul** of our Soul. Yes! **Know him and not go by faith** which is credulity.

"Books—sacred Scriptures"—Pshaw! How dare we call God Infinite and yet compress Him within the two covers of a book.

All that talk of God being a Father and Man being a Brother is froth, rubbish, bosh;—till we know and feel Him as ourselves.

These are bold things to say. But where else, if not in boldness, can we bury our weakness? It is all **hard cause and effect, As a man sows so shall he reap.** No second person steps in to form our fate. It is our own hand which weaves the web; ours alone can unweave it.

Therefore let us stand on our own legs. Tremendous faith in ourselves for starting huge cause—waves that shall sweep hundreds of patient, suffering humanity into the current of God-life is the one thing wanted.

Let us then drill these facts into our brain. Let us think these thoughts till they become the flesh of our flesh and the bone of our bone. Let us awaken the electrifying force of the Living Over-Soul that alone can supply us with

exhaustless force to wring the spirit that would break its cage and fly to Peace—which is **Perfection.**

Let the fire of the spirit course through your veins, O Man. Nought can crush you. Drive and thrash out of your brain all thoughts of fear, wear and tear. Know yourself, and thereby know everything. Tremble not at the task; difficulties are only as a spur to effort. Laugh them in the face. Quail not. Force them and they fly. Face them **boldly, calmly, unflinchingly.**

The first thing necessary is Vairagya—**Renunciation. Ye cannot serve God and Mammon.** So long as this earth ties us down we cannot soar. We must give up as far as possible. We must not **care** for physical comforts. It is really when a man has run the gamut of the world's pleasures that he turns to something higher, something more permanent. You may have had your fill of earth's vices and pleasures in your past life and may now feel repelled by evil. You may be going through them now and will rise later on. **But you must have your experience, willy-nilly.**

Sin is quite a *sine qua non* for man's growth. **Sin** has **pain** tacked on behind it. Now pain when it comes, comes in tangled vibrations, and rends asunder the lower self from the higher self. Suffering ever chastens us. It is indispensable.

We are caught by the beauty of the Dead Sea Apple. We put it into our mouth. There it turns into dust and ashes. How keen is the disappointment! Yet pain and disappointment have rubbed in the lesson right home. There is **no forgetting it** again! We should not eat the forbidden fruit!

Be glad then that you have sined and suffered. **What we want is the perspective of years.** Looking back on our past sufferings we are not horrified, but we feel that it was simply meant to round out that angularity of our mental structure. Our past when marshalled up in grim array loses its sting. It only teaches, it never teases.

Happiness is our privilege, our divine birth-right. When it comes to us we accept it **naturally.** Not so when pain and suffering show up at our door. "Why should I suffer? What I have done is **nothing** compared with this punishment,"—and we chafe and

fume with rage. And this because pain is not **of** us but is **apart** from us. It teaches a lesson, a needed one surely!, and then it leaves us and we **forget** it. Therefore learn to **forget.**

Live then in the Eternal, O Man! Pain and suffering, sin and sorrow, are like the shifting scenes of a kaleidoscope. To-day I suffer; to-morrow I forget same and go merrily on.

When the light of wisdom comes, all pain vanishes. Knowing that time's hand grips us so long as we kiss it, we may sin with joy that while we are clutching at a straw like a drowning man, our struggles will lift us high up that we may ride on the top of the wave.

Such indeed is the power of principles. Let us **know** them and they will uplift us. Let us **follow** them, and they will be our Triumph. Let us **be and become** them and they will set us up, on the throne of power, poise and peace. Salaam!

HOW DO YOU CARRY YOURSELF?

SO say the French, instead of "How do you do?" It immediately reminds one of one's carriage. Your spine straightens, your chin lifts, the salutation challenges your best manner, your best behaviour. Your defect, however, rises at once into your self-consciousness.

Is it this salutary phrase that has made France the most polite nation

on earth, and has it also made them the most elegant in figure?

Let's adopt it for a health greeting lest we forget to carry ourselves well. Without good carriage or good poise there is not good health.

Now, then, how shall we get the Health Poise that is to distinguish us? In attaining poise we also acquire many other benefits to health, good looks and manners,

In the first place, we carry our weight. What carries it? Without going into physiological and psychological research, we all know that mind, the conscious or sub-conscious mind, is the force that moves every muscle of the body.

The mind will direct everything aright when it is not hampered by obstructions. When the body is lumbered with waste deposit and grown stiff by a limited set of motions, the mind impulses run into the same channels and keep only those supple and responsive that are used. Evidently, the first thing to do is to limber up all the joints and muscles in the body.

That is a big proposition for some persons, and will require a whole course of baths, diet and exercise. Some relaxing exercises, drinking plenty of distilled water, and Turkish or Cabinet baths will do wonders in getting rid of the stiffness. I am only outlining the methods of treatment which enables you to carry yourself in the right way.

You need to have a straight spine, an uplifted chest, and to balance the weight of your body in standing or walking on the ball of the foot.

The arch of the foot spreads the weight from heel to ball, but the most of the weight should be forward and the heel free.

When poised you can rise in a perpendicular line to the toes, without moving the body forward. That is your test of poise. Try it many times a day, for when out of poise every part of the body is on a strain.

In good poise you breathe easily without the chest movement which marks the shallow breather. The abdominal muscles and diaphragm pump the air into the lungs, and you have deep, natural breathing. The chest is up in its place; all the organs of the body have free play. That is, they do when the cloth is not interfering. You cannot breathe deeply nor well with any tight band about the waist or with pressure on the abdomen or ribs. You cannot keep good poise long without breathing well.

There is so little general knowledge about correct breathing that the public have been buying braces to compel deep breathing, when it is evident and shown that the same compellers actually prevent natural deep breathing by constricting the ribs, waist and the very muscles that are needed to be free.

Chest breathing is forced and health suffers.

Now, how do you carry yourself? Stand erect, that is, so you can lift on the ball of the foot, heel free, in a perpendicular line. As you walk you shift your weight from one foot to the other, the arch of the foot spreading the weight and lessening the jar of the step.

Your chest must be up, and your spine is straight, shoulders flat. The breathing muscles of abdomen, the diaphragm, the ribs must be free from pressure. You can then fill your lungs, and feel the inflation of your breath-sack, the lungs,

and you feel as if you have a balloon "carries" you along. *Commo vous* inside of you which lifts and *porte vous*. See?—*Health*.

Literary Reviews, &c.

The Goal of Life: By Mr. Butler, Editor, the "Bible Review".—This is just the sort of book the Christian world has been waiting for. It is no new thing to the occultist that many valuable gems of truth are hidden away in the Bible. It has been given to Mr. Butler to lift the veil. The teachings of the Bible have been explained in the light of modern science and astronomy. Mr. Butler asserts that Christ believed in Re-incarnation and backs up his assertion by quoting passages from the New Testament. What he says in support of his statements is not new. Swami Vivekananda gave the same proofs in his learned essay on Re-incarnation published in the *Metaphysical Magazine*. The Theosophists have said so from the start. Here you get practical instructions for living the Christ-life. Mr. Butler's instructions as to living the "Regenerate Life" deserves our serious consideration. It is not a brand new doctrine. All Indian Yogis practise it. The sanyasin is a celebrate for life. He concentrates his will upon the *Kundalini* Force, and after long and painful concentration opens up the *Shushumna* Canal, thus establishing a direct connection with the brain and the central magazine of force in the human body. The chapters on "The Exit from the Old to the New" are assured by the first of their kind ever written by a Christian. They are alone worth more than the price of the book. The book is full of fresh, strong thought emphasized by the writer's evident

sincerity. There is not one page but will amply repay perusal. We, on our part, have not a word of criticism to offer on this book, but others welcome its advent as one more point of light for the guidance of humanity. It is strongly bound; bold print; and can be had at the Esoteric Publishing Society, Applegate, California, U. S. A.—A. P. Mukerji.

Sanskrit Readers: By S. R. Nilakanda Sastry, Pandit, C. M. College, Tinnevely.—We have the First and Second Readers before us. We find the first to be a good exponent of Sanskrit Grammar and would carry the beginner successfully through the study of this ancient and holy language of our forefathers—a language in which the sacred Sastras of Ind. are written. The second part also is another grammatical book which carries you through and completes your knowledge of Sanskrit Grammar. Mr. Sastry has supplied a long-felt want, and our brethren of the Occident who are very eager to have a look into our ancient lore which are in Sanskrit would find these readers of a great help in mastering the language.

Diamonds:—We would draw the attention of our readers to an advertisement 'Ceylon Diamonds' in the advertisement section. The firm, Messrs. Wickramanayaka & Co., Kalutra, Ceylon, is one of a good stability and their prices are very cheap when compared with many others.

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THE KALPAKA.

A Magazine of Knowledge.

Vol. IV.]

JULY 1909.

No. 1.

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Mind's Material Counterpart.

[Written for "The Kalpaka."]

J. P. BLACKFORD, F. B. P. S., F. I. A. S.

Ex-President, British Phrenological Society, London.

THE connection between the mental and physical natures of man is so intimate, that for every mental or spiritual expression there is a material counterpart. The knowledge of this connection, and of the actual physical signs, or bodily conformations, which correspond to the invisible life forces, is a necessary part of the student's psychical outfit; and he who would fully qualify for entering upon the study of the highest philosophies, must see to it that the foundation knowledge of man's physical endowments, especially those which subserve mental

and spiritual processes, should be completely mastered ere he seeks to pass on to greater themes.

Science, that revealer of Material mysteries, has opened paths which all may tread, but none of greater value and attractiveness to the student of life, than that which has been given to the world under the name of Phrenology.

It is evident that the ordinary man can know nothing of his fellow-man except that which reaches him through one of his senses—sight, hearing, touch, taste or smell. That which appeals to the senses must of

cessity be material, for none of the senses can cognise the spiritual. soul or spirit cannot be seen, or heard or felt, under normal conditions, and all we have to guide us in our estimate of its capacity for love or hate, for learning or imagination, for benevolence or cruelty, is the impression conveyed to our minds by the appearance and methods of manifestation of the person we desire to analyse. We know the ordinary observer is frequently misled by his judgment. He imagines that a particular person is honest, or kind or clever, but the manifestation of that person in action shows him to be dishonest, cruel or foolish. Hence, to rely upon an impression formed from the mere appearance of a person is most unwise, unless, by necessary study, the knowledge of how to judge correctly has been acquired.

I wonder if my readers have ever contemplated upon the marvels of the human brain—I do not now refer to its structure, which in itself is one of Nature's great wonders, but to its use or function. If not, let me direct attention to it a little. Reader, are you aware it is the seat of all the senses? It is not the eye which sees, but the brain. The eye receives the impression of the scene to which it is directed, but cannot perceive it. The impression formed upon, or conveyed to the retina of the eye, is passed on through the optic nerve to the brain which lies behind, and then comes the consciousness of the view. It is the brain

which delights in the scene of beauty and not the eye, and so with sound. It is not the ear which is charmed by the beautiful music, but the brain, fed by the auditory nerves. Eye and ear may be perfect, but if the part of the brain with which they communicate be disordered, the owner is blind to the charms of sight and beauty, and deaf to the delights of music or other sounds. As it is with sight and hearing, so it is with taste, and smell and touch. No sensation can be conceived by any part of the body except the brain, and no sensation of whatever nature can possibly be experienced, which has not only its origin, but its entire existence in that organ.

The sense functions already dealt with are but a small part of the duty of the brain. Its most important duty can be recognised from the fact that it is the home of the intellectual powers, of the passions, the affections and the sentiments; whilst it is also the physical location of man's moral and spiritual self.

Here then we have the Material repository of our higher Nature. The brain is the hollowed home of the spirit.

This home or dwelling has been especially adopted by Nature, in the case of every man, to meet the exact and special needs of that man's individuality. Some men have greater need than others, have nobler ambitions, higher standards of justice and truth, purer thoughts of virtue and gentleness, and here Nature has

expanded to the brain in particular parts to give room and place to these greater souls. Others again are mentally dogmatic, selfish, hard, cruel, contentious and destructive; and these have the special parts of the brain, which act as the instruments of these forces, so formed that they too may have their means of acting. The parts of the brain which are the special agents of each of the powers, whether acting for good or evil, are all known to the phrenologist, and, therefore, when he sees any part of the brain larger in proportion than other parts, he recognises that the spirit of man is more likely to operate in the direction which that part of the brain concerns than in any other direction.

For instance:—When we see a man, the upper part of whose front head is large and high, we know that located there is that attribute of the spirit we call benevolence, and that the man is a generous, charitable, sympathetic person. Because he possesses that part of the brain large, he must be sympathetic, he is so by his nature; but if the part of the brain be small and low, he will not have the spirit of charity, and will be quite unable to feel its emotion.

And so, right through the whole list of virtues and attributes, their existence and power can be recognised in various parts of the brain; where these parts, or the brain as a whole, is out of proportion, vices and weaknesses exist.

My readers must further know that the head (above the ear) as we see it, is an almost exact model of the brain which lies within it; so that by looking at a person's head we can tell the form and size of his brain. There are some minor variations which the student can readily discover, so as to be quite accurate, but they can be hardly be dealt with in a brief article of this nature.

Every student of Human-Nature will agree that it is not only desirable, but necessary, to know all that can be known of man's inner being, and self-examination does not reveal this. We are not the right judges of our own thoughts and acts, we cannot be impartial and unbiassed, if we would; and it is, therefore, expedient that we adopt some system of study which shall enable us to examine man from a stand-point apart from our own selves.

Our means of investigation on scientific lines are limited to the exercise of our senses, and the precision which each can be brought to bear upon the object under examination. We cannot see, and weigh, and measure its physical counterpart—the brain—which has been made for its reception and use; made to conform absolutely as to size, shape and quality of structure, in exact proportion to the spirit's capacity and needs.

Here, then, we have a reliable guide, in which Nature has given us the necessary measure of the

spirit or soul, and it is ours to apply the knowledge which is so freely placed at our disposal. Let me urge upon every reader of this journal to apply himself diligently to the study of Phrenology, so that by means of the knowledge thus

acquired, the material casket of the mind may be opened to him, and its inmost treasure revealed in all its simplicity and truth. It will be but a step to nobler heights, and grander truths, to which it should be the duty of all men to aspire.

AUM.

The Way To Universal Brotherhood.

(Sree Mutt Swami Om Prakasan).

AUM. You all know that India is now-a-days highly praised by all on the one hand, and is equally despised by them on the other, and you also know that the cause of her praise is due to the fact that our Holy Ancestors were the founders of a system of thought unerringly leading to the attainment of a Knowledge of the SELF (Atman) and nothing else, and that on account of the innumerable caste and religious distinctions which have obtained among us, she now occupies a degraded position among all. It is sure and certain therefore that, so long as we continue to foster such baneful institutions and distinctions others will only dislike us. But, of course, the moment that these distinctions in respect of religion and caste become extinct, that very moment this Bharatakdha will become the land of eternal bliss. Where then does the remedy for the evil complained of lie? It certainly lies in the Atma Gnana which Vedanta inculcates. There we learn that there is no difference between *man* and *man*, that there is no difference between *God* and *God*, and that there

is no difference between *God* and *man* as proclaimed in Sama Veda Mahavakya:—"That thou art." The great principle of *Universal Brotherhood* of man is, no doubt, taught by Vedantism, but what earthly use will there be if one simply hears thousands of lectures on Brotherhood, or if one teaches others thousands of times that they should observe brotherhood, unless one is able to live up to one's ideal and help others to live up to it. It becomes, therefore, a matter of vital importance for every one of us to make a deep research into the study of Vedantism, and it behoves every one of us to find a solution of the difficulty in our way to realise the *SELF* which is *latent in every one of us*. As stated before, the unfailing remedy will be found nowhere else than in a deep study of Vedanta. For, the Essence of Vedanta is the Knowledge of the *SELF*, which, if attained, will open the eyes of all and make them realise that all Religious embrace but one Common Reality, and that all of them proceed from the same Common Source. It is then and then only that Universal

brotherhood will establish itself and the earth will be converted into the land of Paradise. AUM.

"The truly wise men look on a

man endued with learnings and humility, and on a cow, an elephant a dog and a *chandala* as all alike."

—*Gita*, Ch. V. Ver. 18.

SCIOAHSPE.

(By EDGAR LUCIEN LARKIN.)

(Written for "The Kalpaka.")

OAHSPIC GEMS. ES. DAY.

1. "So Jehovih, through his God, pulled aside the veil of heaven, saying:—

2. "Let My angels forth; together shall converse the living and the dead."

3. "So sanctified He the day when the angels of heaven were made known to mortals." (March 31, A.D. 1843.)

4. "And Jehovih said: Remember this day, and keep it holy, to the end of the world. For, without books and without arguments, behold, I have proven unto you the continued life of the soul of Man." —Chapter XVI, Book of Inspiration, Oahspe, p. 803.

This is one of the most important revelations ever made to man. Jehovih is ever the Supreme Creator of the Universe and all it contains, in all parts of the mighty New Bible—Oahspe God in verse 1, is the Being in the Es, or spirit-world, having dominion over the earth and its inhabitants, directly under the authority of the Creator. We are taught everywhere in this great Bible, that the Creator does not rule any of his many millions of in-

habited worlds, and planets similar to the earth, directly; but this management is in all cases entrusted to a God who has many thousands of subordinate spiritual beings called Lords, Archangels, and Angels. Heaven, or Es., is the entire series of spheres or realms into which spirits once animating human bodies, so far as this earth is concerned, are ushered when prepared by experiences during longer or shorter periods of progression. Eternal Progression is the burden of Oahspe. In this, the majestic book agrees with that other great Bible "Nature's Divine Revelation through Andrea Jackson Davis." Those not able to receive wisdom, and, therefore, unable to progress are liable to reach dissolution. All conceivable states and conditions of spirit life are depicted and explained in Oahspe. A huge book only could contain the verses on these subjects, if all selected out. No eternal hell is mentioned in Oahspe. Indeed, the future is a busy realm of workers, teachers and toilers, ever struggling to advance. Here is an account of an event in Hored the first spirit sphere entered by the spirits of the "newly dead."

6. "But God sent extra workmen, and surgeons and physicians, from heaven down to such spirits as were falling into forgetfulness and dissolution." Book of Sethanthes, XVI, 6, p. 33.

In verse I, above, the veil was drawn aside. Angels—all spirits once in human bodies—were then able to resume communication with spirits in the human flesh body. And this latter drawing aside the veil was on March 31, 1848, in the revelations and occult phenomena of the Fox sisters. And so highly important does this event appear to the intelligences producing Oahspe, that a vast new-world-embracing era, the wondrous Kosmon Era, began then and there. And Oahspe,

in the most awe-inspiring and impressive, yes, and in all-powerful language, prophecies over and again that this influence, whatever the results may be, shall include and impress all humanity. This year 1909 A.D., is A. K. 61. And he must be blind, indeed, who is unable to see a colossal world-movement now in increasing activity. I can prove its existence from the very remarkable letters received up here on this peak from all nations. This planet is in the grasp of psychic powers.

Lowe Observatory, Echo Mountain, F. O. Cal., U.S.A.

Oahspe cannot be sent by mail to India without cutting the sutches and dividing into two parts on account of its excessive weight. Price 2.5-3.6. Will soon be out of print.

POWER SERENE.

(Special for "The Kalpaka").

In the summer of 1906 I was sojourning in a village a few miles off from one of the South Indian Railway stations in the southernmost district of the Madras Presidency. The village is a neat little one with a fair number of well-built houses and a sprinkling of educated men.

My host, a Brahmin of 40 years, is the biggest landowner of the place, and is looked upon by all the others of the village as their 'Bos.' Some even call his abode the 'palace' and he is generally spoken of among the villagers as "of the palace."

All this great respect and veneration towards one of his calm and unostentatious nature was a mystery to me. I was dumbfounded to behold the sort of reception that is accorded to him when he steps out of his abode.

It was only after a stay of nearly a week with my host that I came to understand why he was thus worshipped by the people.

It was on a fine drizzling morning, while the sky was cloudy and the atmosphere cool and enchanting, that I and my host sat chit-chatting. We were seated on a huge log of timber which lies before

his abode. It is not remembered by any when and whence and by whom this log was brought. The owner is strangely silent on its history, and none dare question him a second time when the first is met with a chill reception.

Suffice it for my narrative to say that everyone who goes to his presence feels that he has a superior mind to deal with, though to all appearances he is as common as either you or I. In the course of our pleasant conversation I, through various known ways of indirect questioning, brought every subject we discussed to bear upon the log. Try my utmost—I did; he was as adroit as a born diplomat. It was a subterfuge of evasion. The result was, I in no way derived a whit more of information than what I already knew of the history of the log, i.e., I knew absolutely nothing in spite of our conversation for more than full 30 minutes.

Just when we cleansed our teeth, a servant announced coffee and fruits. The repast was ordered to be served where we were. Sipping our coffee we spent another 15 minutes or so. Thus it was full three quarters of an hour that we were sitting upon the log. Contrary to the programme since I became the guest of this curious individual he would not move from the log. Of course, at the time I neither read nor inferred anything from his thus wasting the morning hour aimlessly and in the mild drizzle of the rain. It was as if we sat for

a spray bath; with all this, when once or twice I persuaded him to go into the building he did not hear me. I began to remonstrate; then he drew my attention to a man who came running towards us in confusion. It seemed to me that the man was running for very life; and it was actually so, though not for his own. Further, he explained to me that the man comes with the story of a serious accident; in short for a case of snake bite; and it was imperative that he should sit there till the man narrates his story.

Within a few seconds the man reached us breathless, and it was with the greatest trouble that we caught what he murmured. The matter was that while working in the garden a young man of 20, the only son of a rich landlord of the neighbouring village, was bitten by a cobra and begged the Brahmin to save the poor man's life. Further, he added that the young man was more or less dead, and may even before something is done irrevocably pass away.

To my utter amazement the wily Brahmin began to pester the poor messenger with questions which in no way had the least connection with the matter then in hand. My anger knew no bounds. What little respect I had towards my host turned into contempt and hatred, and I began to load him downright with abuses. All these had no effect.

After taking his own time, he took his kerchief, wet it in cold

water, and ordered the man to run with that wet piece of cloth and sprinkle what little water could be had from wringing it upon the face of the dying—already dead, which my firm conviction was—man with an order that it was the will “of the palace” that he should arise.

Of course all this seemed to me to be jugglery, and how so ever with my knowledge of Eastern Mantras

I could try to reconcile myself, I could not bring myself to believe in such imposing words. Then, to boot what I had already done, I asked the Brahmin what a game he was playing, and whether he really expected anything good to turn out of this necromancy. The only reply I had was a condescending smile which cut me to the core.

(To be continued.)

TELE-PSYCHY AND TELE-PATHY.

COMMUNICATION OF WORDS, by speaking or writing, is a physical process of conveying thought and feeling from one person's mind to another. There is another method of conveying words and feelings than that of the physical. It is an exchange on the soul plane without the assistance of the physical organs of speech, or the muscles of the physical body in writing and printing. It is sending direct a word or a thought from one mind into another mind. We call it *telepsychy*, when it is a clear transference of thought or word, or idea; and when it is a feeling or emotion we call it *telepathy*.

There is probably a greater exercise of telepathy in all departments of human activity than people are generally aware of. It is a transference of emotion from one mind to another without the use of words, or gestures or any physical intermediary. The air is full of thought-

forms highly potentialized with emotions of good or evil import.

Almost all men are strongly positivized; so they repel and ignore emotional vibrations which the intellect, or what we term *the thinker*, does not desire. People whose minds are negatively strung feel them more. Many women, and some sensitive men, feel “instinctively” the emotions or feelings of those about them. Many men who allow themselves to get into a negative or receptive state through alcoholism, drugs, debauchery, or some other method, become *subject* to these emotions, and can be said to be suffering from telepathy, because their neurotic condition lays them open to the inflow of these thought-waves.

Telepathy is more common to-day than telepsychy, as I have stated, for the great majority of people are developed to the degree of feelings and have not grown in corresponding ratio with their *discrimination-mind*, or what is termed the

understanding. There is, however, in use to-day, a science of thought and word transference. It is practised more or less by those who understand some of the various laws of the procedure. It is practised by others who do not understand the methods by which they work, but yet understand, in a general way, that they can hold a thought and concentrate upon another, and transfer that thought to the mind of another.

As I have intimated, the success of this attempt depends upon the negativity of the subject. Many salesmen use this method in disposing of their goods. This is “black magic,” and reacts upon the man who practises it to tie him in chains of thralldom to the car of recurring pain. Avoid it.

It is done in a beneficial and landable way by many who wish to place healthy and constructive thoughts in another's mind. If these thoughts are allowed to remain, they will result in a healthier and sweeter mind, and consequently in a healthier body and a more fruitful human life. This is one way to heal a person through the mind, but it is not the only way, and neither is it a quick way, or a way we can use with a mind screwed up taut to a positive tension.

Sending a thought into a person's mind for him to assimilate and incorporate into his mental itinerary will tend to result in altering

the mind in a composite or general way; so the subject will himself alter his mind, and put himself into a better mental state into which sickness may not come.

But this method is really above the physical. It is in the realm of spiritual potencies—principles; moral qualities. All healing, whether of physical ills or the moral character, must reach this higher plane in order to become permanent. When a man is given a higher and more spiritual thought which he incorporates into his mind, he is helped to be made whole. This may come through the written or spoken word which arouses his mind to more healthy activity. This is not telepathy or telepsychy. Or the mental stimulus may come from a lofty, a pure, and a holy emotion, caught from some other mind, either *in the body or out of the body*. This is telepathy—in its beneficent operation. Or it may come as word, sentence, or thought, placed *direct* in one mind by another. That is telepsychy. It is on the mental plane. It operates by precisely the same law as the printed or spoken word. It is always entirely voluntary with the subject, whether he be affected or not.

Hypnotism is similar, but not identical, with thought-and-feeling-transference, or what we have termed telepsychy and telepathy, respectively. It is a surgical process. More anon.—*The New Age Magazine*.

THE KALPAKA

A Magazine of Knowledge devoted to Science, Psychology, Philosophy, Metaphysics and Occultism.

Published Monthly by the Latent Light Culture, Tinnevely Bridge, S. India.

T. R. SANJIVI: Editor.

Registered as a Newspaper in the General Post Office, Madras.—No. M. 717.

All literary communications, books for review, etc., should be sent to the Editor, and all business communications to The Manager: "The Kalpaka" Office, Tinnevely Bridge, S. India.

The Kalpaka is posted punctually on the 10th of every month; if you do not receive your Kalpaka promptly, please notify this office immediately; later information will not be noticed.

We are not responsible for, and do not necessarily endorse the opinions expressed by contributors.

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SUBSCRIPTION RATE.

India, Burma and Ceylon—Rs. 3; Foreign—Rs. 4/8 or 6 Shillings or \$ 1.50.

ADVERTISING RATES.

Rs. 12 = £ 1 = \$ 5 per page per insertion. Contract rates on application. Advertisement charges are strictly payable in advance. Matter for insertion in the advertisement section should reach us on or before the 20th to ensure insertion in the following issue.

Spiritual Unfoldment.

[A. P. MUKHERJI.]

(Special for "The Kalpaka.")

THE heart of man pants for many things. *Desire moves man more than aught else.* Passions may lash up the lake of his mind into a thousand pulsations; grief may burn the iron of despair right into his brain and make him feel as one stranded; all his emotions and feelings may play upon him, the world outside may fasten its grip upon him, toss him up from pillar to post and beat him flat—yet the impress left by these is sooner or later wiped out, and man rises to his feet once more. But not as the iron grip of desire. It holds on to him like grim death. It drags out

the soul minute after minute of our existence, electrifies the unwilling hand to exertion, and stimulates the brain to accomplish its ends.

From the hoary, venerable sage, standing triumphant upon the heights of spirituality, down to the most animalized, coarsened man—the Bushman, the Central African savage—this phenomenon makes itself clearly visible to the observant eye.

Now, there come moments in our life, when even the greatest money-spinner and the most rakish pleasure-hunter, turn aside from their

usual occupations to listen to a voice within them which is constantly asking: "*Man, where art thou from? Where art thou drifting along? To what end is all this?—money, wife, children, and all that you hold next to your heart? What has a man gained, if he has gained the whole world and lost his soul?*"

These and similar other questions beat upon our brains in spite of all our contrary partialities, our thorough worldism. I once asked a young graduate: "What is your ideal of life?" "Oh! I am for enjoying life;" he answered lightly; and he carries it out too. All his spare time is taken up in dressing, brushing and shaving himself; in forcing himself upon others for recognition. His *one ambition* in life is to cut a great dash and show himself off at his best. Yet even this youth, when sitting alone with me, has remarked ever so many times: "How tiresome is all this! What a bore! It will all pass away, and then there is Death to be faced. It makes me so sad! *Nothing makes me happy.* What does your care of the body consist of?" "A wash and a feed twice in 24 hours" was my reply. "Yet it works well. You ride a good and obedient horse which does not trouble you much, good thing!"

All this unrest and discomfort is quite in the nature of things. Man cannot always be building "mud-pies" and swallowing "gold-pills." Something more abiding, more permanent, is wanted. This yearning

after the Eternal makes us call a halt upon the pursuit of blind passions, the hunt after pleasure—which is the vanishing point between satiety and reaction.

The son wants to be united to the father, his primal source. God becomes an indispensable necessity. Without Him, life seems to be a dance after fleeting shadows. Each word of advice, of guidance and of spiritual help, comes as a cup of cold water to the thirsting soul.

Life is simplicity itself. **It is governed everywhere by One Life, One Law, One Word—**such is the grand teaching of the Ancients. And as we, by knowledge, experience and observation, get a clearer grasp of this doctrine of **Unity**, we approach **Truth**.

As our vision of God grows more and more distinct, Life with its million, million tongues, seems all music. Fear is sloughed off like a dead skin. Peace, poise and power, are all attracted to us by the subtle magnetism of pure thoughts. Man eyes man with Love, Compassion and Pity. The fibres of the mind have grown too finely strong to stand the shock of evil thoughts and desires, and *these latter fly off* from the keenly vibrant mind. Listen to Yogi Ramacharaka:

"From this point you will gradually develop into that consciousness which assures you that when you say 'I' and you do not speak of the individual entity with all its power and strength but know that the 'I' has behind it the

power and strength of the spirit is connected with an inexhaustible supply of force, which may be drawn upon when needed. Such a one can never experience Fear—for he has risen far above it. Fear is the manifestation of weakness, and so long as we hug it to us and make a bosom friend of it, we will be open to the influence of others. *But by casting aside Fear we take several steps upwards in the scale * * **

When man learns that nothing can really harm him Fear seems a folly, and when man awakens to a realisation of his real nature and destiny, he knows that nothing can harm him, and consequently fear is discarded.

"It has been well said: 'There is nothing to fear but Fear * * *'. The abolishing of Fear places in the hands of man a weapon of defence and power which renders him almost invincible. Why do you not take this gift which is so freely offered you? *Let your watch-words be 'I am'; 'I am Fearless and Free.'*"

The italics are mine. It is a lengthy quotation, but each word will repay perusal.

Thus we see that "Spiritual Unfoldment" means a gradual stripping off of the dense and subtle sheaths in which man is clothed for the manifestation of the spirit.

What is the Spirit? I can give you a very very poor idea. The spirit is the highest principle, the most sublime attribute of Man.

According to the teachings of advanced occultists and the great sages of Ind, *man is a seven-fold creature, is also in seven sheaths, manifests on seven planes of being.* These are, according to Yogi Ramcharaka's classification:—7 Spirit; 6 Spiritual Mind; 5 Intellect; 4 Instinctive Mind; 3 Prana, Vital Force; 2 Astral Body; 1 Physical Body.

Few, almost none of the present race, have achieved the seventh principle. The spirit in man is a spark from the Divine Flame. It establishes a psychic connection, if I may so put it, between Man and the Absolute. The noblest of men, the most wonderful geniuses, the most brilliant master-minds, were the fortunate recipients of a few flashes of the spirit, which is the Invincible Controlling Power in Man. In moments of deep abstraction, the human consciousness, if concentrated upon high ends, finds messages from the Spirit flash downwards like a streak of lightning, and the world is startled by the revelation.

Well, as I have remarked before, Man is not a finished product of Nature. He is a developing creature. He has to *master* all these sheaths and realise the spirit within.

It is a long and serious task. Those that take it up consciously, undertake the most trying task of life. Yet we are all going that way.

Here are three words:—**Instinct, Reason, Intuition.** These are the three phases of mind, from the

lowest up to the highest. They develop into each other. Instinct dove-tails into Reason, and Reason into Intuition. Let us consider them categorically.

The Instinct is a sub-conscious intelligence. There is a *self-preserving principle* of the mind. The animal world illustrates this. One animal fights another, kills another, to maintain its life; the duckling rushes to the water as its natural element; the newly-fledged bird wants to be on the wing; the child seeks the mother's breast as its source of nourishment; our feet run away with us in moments of peril in spite of ourselves—*it is all Instinct.* The various works of the body—digestion, assimilation, tissue change, etc.—are all carried on along this subconscious line of mentation. Passion is said to be *blind*, because it is a part of the Instinct.

The lowest phase of the mind is most developed into man. It has no reason, no volition.

As man grows, he begins to think, to compare himself with others, to analyse things, to classify, to judge, and so on. This is Reason. It is the Intellect, with the conscious entity "I" as its monarch. The baby ego, the hitherto sleeping soul, begins to wake up at its magic touch. *The Will becomes rationalized.* It shows itself by *Assertions, Demands and Commands.*

Through the intellect man learns to recognize his developing manhood. His self-consciousness, the

"*I am*" consciousness, expands and learns to regard himself as a distinct, living, reasoning being.

The Intellect controls the Instinctive Mind. It checks it from picking up suggestions dropped by others. The Will, as it develops, swings brain and body—the "lust of the flesh, the lust of the eyes, the pride of life"—round to its own mandates. The half-developed Intellect is a source of misery. It sends fear thoughts, adverse suggestions, into the Instinctive Mind which, slave-like, carries out orders blindly.

Into the Intellect, when it has touched the nadir point, shades the Spiritual Mind, Intuition. Intuition passes beyond, transcends the Intellect. It is the "Super-conscious Mind." All that is considered noble and lofty in the mind comes from the spiritual mind. The "Brotherhood" of man and the "Fatherhood" of God, true religious feelings, kindness, humanity, justice, unselfish love, mercy, sympathy, etc., come to us through slowly unfolding spiritual mind.

Intuition is the highest phase of the human mind. It sees Truth by direct perception. It is the seat of prophesy, inspiration and spiritual insight. As the mind becomes calm and controlled, rays of light penetrate it from the realms of the spirit. Prophesy, the intuitive perception of some future event, often shows itself.

Such, in brief, is a crude conception of *Spiritual Unfoldment.* It

does scant justice to this subject, yet it may go to throw some light on some dark problems.

Man is not a sack of flesh, blood and bones. We are all of us traveling God-wards. We have not been born to dance to the orders of others, nor is enjoyment the aim of life.

Some people, who have developed a little intellect, regard themselves as the *crème de la crème* of the universe. "We are in a higher sphere." Such is the blindness of conceit. Those that cotton to such ideas will find the ground cut from under their feet.

Let us pick our line of action carefully. Let us not go into society an Ishmael with our hand raised against every one. Selfish, grasping men are the most unhappy of the whole lot of us. **Harm watch, harm catch.**

We none of us are spotless. If there is any one who repels us let us not hate him. It is my policy to ignore his very existence, to "cut"

him when I meet him. **There is nothing to hate but hatred.**

Wisdom and an understanding of our place in the vast Cosmic Evolution alone can rob Death of its terrors.

The warm, living impulses of the heart, if carried out, will surely work for our upliftment. Religion is life. Its mission is to take the **Animal-man** out of the **Divine-man** and set us free from this cage of flesh.

In conclusion we shall address you in the beautiful words—

"Know, O Disciple that those who have passed through the silence, and felt its peace, and retained its strength, they long that you shall pass through it also. Therefore in the Hall of Learning, when he is capable of entering there, the Disciple will always find his Master."—*Light on the Path.*

PERPETUAL YOUTH.

(BY FREDERIC W. BURRY.)

THE subject of youth interests me more than anything else, and has interested me for many years. I am not alone in this idea of conquering old age by any means. Thinkers of all schools are now talking about Longevity and Youth Perpetual.

Youth is Beauty, Vitality, Health. Youth is Happiness. It is that

condition of the body when the demand is met with supply, constant renewal, continual growth; when the Soul shines through the countenance, no debris, no veils; no congestion, no masks.

Youth means a clear brain and nerves in tune. Powerful muscles—the various corporal functions and organs in sound trim.

And how are you going to attain this Perpetual Youth?

By Right Thinking.

You are to master the habit of Concentration, so that you think what you desire. Your thoughts are to be under the control of Will. You are not to waste your mental energy. No fretting or fidgeting; no wearing or worrying. Thoughts are to be economized. When you walk along the street you are not to start up those wool-gatherings. Just enjoy the fresh air and sunshine. Give your brain a rest. It is not the quantity of thinking that counts; it is the quality. You are to learn how not to think, as well as how to think. Relaxation is just as essential as Action.

You are not to think so much about Yesterday or To-morrow. If you do, you will create the deadly germs and microbes of Regret and Anxiety. Have Faith, and live in the Moment. You will then find much Joy around; and a deeper Interpretation will be yours. You will see wondrous things in the simplest of objects and conditions. You will see that all is good and glorious; and all materials and circumstances will appear serviceable, transmutable for you.

When you think rightly, concentratedly, you can choose the direction your Desire shall take. You will feel the thoughts coming, you sense them before they strike your outer consciousness, and you immediately, automatically summon your reason, which is to decide

instantly whether certain things are to be done, or actions indulged.

For instance, with the thoughts under calm control, it is no longer necessary to be prey to habits that have in any way weakened you. You can decide what and when to eat. The stomach, and all the passions, appetites become useful servants to the right concentrated thought.

There is to be temperance. And then there is happiness and peace.

And all this leads in the direction of increased Youth. Perhaps you have regrets over your childhood or your early adulthood—and feel that opportunities are gone with the passing of the years. But the New Thought has a glorious message, first of all, for the sick and aged. It is the doctrine of Cure. Nothing is incurable to the New Thought—not even Old Age. The scientists now say that Old Age is a disease, caused by a germ. Professor Metchnikoff says there is a germicide for the bacteria of Old Age found in sour milk. But if we are looking for germicides and antidotes, what is the matter with Love as a destroyer of Fear, and Faith as a killer of Worry? Surely Fear and Worry are the real germs of Old Age.

Dietetic and hygienic rules are good. It is not healthy to be slave to bodily desires. The I Am must reign in his temple—and God is to be incarnate in all Flesh.

Our bodies to-day are the records of past failures and triumphs.

They are animated structures—animals—agencies of intelligence. They are statements of the mind. They are power-houses. And the Soul looks out on the world through its lattice windows—the Eyes.

Cheer up, Dear Heart, Child of man. A new era is before you. You have learned much because of the hard, peculiar frictions you have undergone. If you have been trodden down, you are now to rise—by the recognition of the Will. To Dare, to Be, to Do. To be Unafraid, to Keep Moving. To express Justice, Beauty, Truth.

Here is your secret of Perpetual Youth.

Don't hurry; but cease temporizing. Economize all your energies; but they are not to be saved up. The more you use, the more you create.

They are such divine vistas opening for the Soul that is out for Conquest, Renewal.

Cultivate Poise and Patience; Balance and Concentration.

Lead the Simple Life. But aim for lofty ambitions. Inertia and deadness come in the walk of indolence. Let there be every circulation; but without over-indulgence. Reasonable Activity and Repose. Temperance is not Abstinence; it is the Balance of Righteousness.



You must think and act as if you were Young. Youth is Love. You must not poison the body with angry thoughts. You must realize that Life needs all sorts of people and conditions and experiences for the evolution and manifestation of Individuality. Close those lattice-windows, a moment, O soul; and see what divine mansions are there in the kingdom within. You have a whole host of resources within you. Do not over-value mere things. These are always perishable; but the Character, the "I," is immortal.

You are to keep on creating the New. That which is transitory must die. But the spirit ever waketh alive.

Who shall deliver me from the body of this death? Who but the Self? One body is to go, and another body is to take its place. Eternal exfoliation—but the "I" goes on for ever. "Before Abraham was, I Am." I am Infinite. I am above and beyond the three dimensions. New states of consciousness are unfolding in me, new senses, and therefore new bodies are in the making.

And now I see no reason for any more collapses of consciousness. And the day of the Undertaker is to pass away. "The last enemy to be conquered is Death." And now, Today, is the time of this Salvation.—*The Balance.*

THE KALPAKA.

A Magazine of Knowledge.

Vol. IV.] SEPTEMBER 1909. No 3.

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Read and Reflect.

(A. P. MUKHERJI.)

[Special for "The Kalpaka"].

WHATEVER is worth doing is worth doing well;—an age-worn saying but one which cannot be wrung too often on human ears. We men are mostly selfish—and all blame to us!—and this because the Light of the Lord within us is so bedimmed by the darkness of the lower nature.

Our deeds are accomplished best when we put heart in them, when we see some gain accruing to us. Need I prove this?

What is the Central Pivot we turn upon? Attraction;—and its absence, Repulsion. We take an interest in certain things. The former gives us a touch of pleasure, the latter causes pain. Both act

diametrically; and the will, unable to assert itself, is unable to draw to itself the happiness-giving objects. Pain racks the soul.

The aim of philosophy is to put an end to pain. It does not bring down upon us the gloom of despair but the gleam of Cheerfulness. Applying this to our actions, we see how philosophy, in the **positive** sense, is a true helper. It hands us a **weapon** which cuts through difficulties. The weapon is **Wisdom**.

By Wisdom I mean a light which is **self-luminous**. Man has an **infinite** field of consciousness. This sphere, as it widens out, realises for us all that we want **rightly**.

Our actions become linked together symmetrically, and at the end of the chain of wise activity is the **desired** object.

It is hence wise to acquire Wisdom. How to do it? **By unfolding the consciousness.** How to unfold? Well, there are many methods, most difficult; but I am going to give you a very **easy** one, applying which, success is as **sure** as morning follows night.

In the ordinary course of things we walk at a snail's pace; and progress is woefully slow. But we can **quicken** the pace and climb swiftly by taking ourselves in hand, **by training the mind.**

The mind is a queer storehouse. The school-boy bakes his brain on a dry course of lessons daily. Why? To train the mind. That is education.

We read a good deal and all to no purpose. Dr. Johnson said: "Read anything 5 hours daily and you will soon become a learned man." Stuff and nonsense. Dry learning never brings peace of mind. It never gives control over the mind. It never develops the will, nor does it unfold the consciousness. It simply leads to brain-fag; **mental cramp.**

Diffusion of thoughts leads to confusion of results. Too much reading is bad for the brain. Now suppose the brain to be a road filled with mud. A carriage rolls down the road. The wheels have left a deep, straight **track** right along the road. Another

carriage passes on and **deepens** the track. It is exactly so with the brain. One thought passes through it and a track is made through the grey matter. The intensity of the track will determine the depth of the track.

As we think, nerve-tracks are created and the repetition of the same thought deepens that nerve-track. New sets of atoms start into activity. Brain-cells are multiplied; and fresh layers of matter cover up these tracks. A similar thought gives them a blow and they are **shaken up**, as it were, into new life.

Reading conveys suggestions to the brain and **induces** certain trains of thought. The human will, if it presses a thought with vigour, increases in force, and mental electricity is thus generated.

Now far greater pressure is exerted if we think by ourselves. The fine nerves of the brain put themselves in a state of tension, more life flows into them, and as this goes on, the inner power of consciousness, of which the brain is only an instrument, are called forth from their **potential** into an **active, vigorous** condition.

We should read only those books which yield us fresh strong thoughts, **in a line with** our own aims and aspirations in life. People take up a book and start reading page after page with the speed of an express train. The mind is in a state of utter confusion and but faint impressions are being made. **This**

is most foolish. Haste makes waste, remember!

Books contain thoughts. If these thoughts are **clean, pure, uplifting, stimulating,** and **instructive** in nature, we should pass upon them and **suck** all the life out of them.

Let a student sit down to read. Let him read his sentence slowly; then let him try to grasp the thought, and then let him think over it intently. **One thought suggests other thoughts.** Thus let him think, stretch his imagination in connection with that thought as far as possible, and drop it only when he has found a clear cut, distinct conclusion. Let him thus continue for **fifteen minutes.** He will feel quite tired at the end. But as he continues the practice of deliberate thinking, he will feel a new assurance of power awakening in his mind. "Reading for 5 minutes, think for ten" says Mrs. Besant.

The above practice is very easy, yet most valuable. It will expand your brain and unfold your Higher Consciousness.

The fact is, there is little manhood in men. Earnestness of the right sort is conspicuous by its absence. Such things as **Spiritual Unfoldment, the Conquest of Self,** are striven after by very few men. Hence when they resolve upon achieving these, the initial difficulties quench their ardour.

First of all we must idealise these Higher Teachings, if we have not

done so in the past. We must love them as the **only** things worthy of achievement. It is not the passion of selfish growth that should grip us, but the clear, cheerful atmosphere of purity that should be our guide.

Then when the thoughts of mind are strong up to action we should find nothing difficult of achievement. If the heart is knit to things which cannot be rendered subservient to the main object of our life, failure will be the result. We must be able to carry our convictions **everywhere.** They must fit in with every circumstance of life, or something is surely wrong with them.

Come day, go day, we must stick to our resolve like grim death. **Nothing can crush the spirit,** when it has learnt to **recognise** itself.

It is not wise to take these manifestations of the power within lightly and prostitute them into obtaining wealth or gratifying our hatred. That such practices **react** as a boomerang upon the thoughtless practitioner goes without saying.

Rather let us **cherish, nourish** and **embellish** our Higher Nature by taking upon our shoulders a little of the heavy Karma of the world. Let us do all that we can for our growth, but let us remember that selfishness when it develops is "like a serpent that warms to life by the heat of our hands." Do not, then, nurse this viper into your bosom. But be as helpful as you can.

OUR MISSION ON EARTH.

(BY SWAMI RAMANANDA.)

[Special for "The Kalpaka"].

WHAT is our mission on earth is rather a whimsical question. This can only be solved on the presumption that there is a life after death and a God exists. While the very existence of an Infinite Being itself is in question, it is rather premature to consider "Our Mission on Earth." Let us first enquire and prove conclusively the existence of an All-Powerful Being.

In our daily life we come across various sorts of people who hold different dogmas. Some profess atheism; some are of opinion that atheists do not exist. We can affirm that there are many of this faith. Some, after an ardent search after God in vain, come to the conclusion that there is no such Being, and pass into a state of stupor and dissuade from further attempts. There is another class of people who also style themselves "Atheists"; the main basis on which they argue is on the imperfect understanding of Right and Wrong. Their inference is that these two are a dark chaotic self-contradictory jumble of words. There is yet another class who do not find any necessity for the hypothesis of the existence of a God in their pet theory of creation, and hence do not trouble themselves about the question at all. This is nothing but gross indifferentism. We can boldly assert that the major portion of

humanity belong to this latter class: "Indifferentists."

Now for the Materialists: These also can be classed with the above atheists; but they have one point in their favor. These are not lazy and indifferent, they are ever progressive and energetic. It is not the theory of these people that no such Being as God exists, but they say they do not find any necessity for the introduction of the existence of a God as they can explain every phenomenon without the aid of a God. It is the doctrine of the Materialists that by the law of motion inherent in them, certain elements indivisible and unchangeable at a certain stage of evolution agglomerate consciousness, will, &c. The mind is the outcome of matter; it exists and works as long as a certain arrangement called brain exists; and, it dies with the change or decay of that brain-matter. This is nothing but an excellent illustration of inverted logic. Now we have to proceed on two things, Matter and Mind. These are interdependent; one cannot exist without the other; we can neither think without Mind, nor annihilate matter without annihilating Mind. To hypothecate the existence of Matter before Mind is rather absurd, as it would mean that thought can transcend itself. Emerson well says: "As thinkers, mankind

have ever divided into two sects, Materialists and Idealists; the first class founded on experience, the second on consciousness; the first class begin to think from the data of the senses, the second class perceive that the senses are not final, and say the senses give us representations of things, but what are the things themselves they cannot tell. The materialists insist on facts, on history, on the force of circumstances and the animal wants of man; the idealist, on the power of Thought and Will, on inspiration, on miracle, on individual culture. These two modes of thinking are, both natural, but the idealist contends that his way of thinking is in higher nature. He concedes all that the other affirms, admits the impressions of sense, admits their coherency, their use and beauty, and then asks the materialist for his grounds of assurance that things are as his senses represent them. But I, he says, affirm facts not affected by the illusions of sense, facts which are of the same nature as the faculty which reports them, and not liable to doubt; facts which in their first appearance to us assume a native superiority to material facts, degrading these into a language by which the first are to be spoken; facts which it only needs a retirement from the senses to discern. Every materialist will be an idealist; but an idealist can never go backward to be a materialist.

"The idealist, in speaking of events sees them as spirits. He does not see the sensuous fact; by no means; but he will not see that alone. He does not deny the presence of this table, this chair and the walls of this room, but he looks at these things as the reverse side of the tapestry, as the **other end**, each being a sequel or completion of a spiritual fact which merely concerns him. This manner of looking at things transfers every object in nature from an independent and anomalous position without there, into the consciousness. Even the materialist, Condillac, perhaps the most logical expounder of materialism, was constrained to say: "Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves; it is always our own thought that we perceive." What more could an idealist say?

We have to allow the previous existence of space, as something different from matter or atom, where the various forces or laws find room to play, when we think of the conglomeration of atoms. Hence the irresistible conclusion that anything which is not space, anything remaining in space, can be divided in as much as it has size. This division of atoms into electrons and their reduction to the primordial state of protyle has been proved by Prof. Crooks, and this theory of the materialist has been blown out. Still beyond this there is the eternal, unchangeable uniform space which

defies every solution of the materialist. Then what is space?

Now coming to the theory that matter produces **consciousness** in a certain stage of the evolution, and with the concurrent change of the brain, our thoughts and ideas do also change, we cannot but quote the beautiful words of Mrs. Besant that thoughts do indeed vary as to the state of the brain, but they also at times vary **inversely**. "And now compare these facts for a moment with the theory of the materialist. What is the state of the brain in the hypnotic or mesmeric trance? There is no secret about it. You reduce the body to a state which, except to the trained investigator, is not distinguishable from death. You stop the breathing of the lungs. You check the circulation of the heart, so that the hand cannot feel it pulsating unless it be by a delicate apparatus. What is the result of this condition on the brain? That the brain is supplied with a very sluggish stream of blood from the slow action of the heart—the blood which reaches it has not in it the element of oxygen which is necessary for the working of the brain. The argument is that if you spoil the blood, the thought becomes confused; that if there is an insufficient supply of blood, thought can no longer function; but you have reduced those very conditions of an insufficient supply of un-oxygenated blood, and the result is, not that thought is stopped, not that consciousness is absent. It is not that the faculties are shown

more vividly than ever when the brain is well-supplied, but that consciousness is still present when the brain is paralysed. Then I say you have broken the materialistic induction. I say one link of the entire materialistic chain has gone, and the whole value of induction, as every student of Bain or Mill will tell you, lies in its being a perfect induction. You do not need to answer every argument to negate every proposition. You need only to show one fact in opposition to the induction and the whole chain is broken as the ordinary chain would be when one link has been severed."

Now with materialism, atheism also has received its death-blow. For what is atheism; it is nothing but a simple denial of the life after death, the immortality of man and the existence of a God, the first cause, infinite and absolute. In face of the modern experiments of the spiritualists all the world over it is rather absurd not to believe in a life after death. Now to the assumption that the existence is a limited quantity we are forced to question what is limit? Does it not itself relate to something beyond? Is not every relation a correlation? How can we conceive or think of a finite object out of many having necessary relation, co-existent with it, and following it? It is an impossible task to deny the existence of the Infinite.

We are now forced to admit the existence of a self-existing and

unchangeable something, otherwise, where is the basis for the world to stand? It is here the speculations of the philosophers come short of the mark and they have to bow down. Herbert Spencer well says:—"Persisting unchanging in quantity but ever changing in form under these sensible appearances which the universe presents to us and which we are obliged to recognise as without limit in space and without beginning or end in time." Here you see that the existence of the absolute is a factor which we have to admit. Now we have conclusively proved the existence of a God and a life after death.

Now to the conception of God: What is God? What am I or you? There is a spiritual substance which is neither conscious nor unconscious. It is eternally enshrouded by its own light. Matter is nothing but an attribute of this universal substance. This universe of attributes in its primordial form is called **Mula Prakriti**. It is alternately subject to the laws of expansion and contraction or evolution and dissolution. This **Mula Prakriti** has no independent existence of its own as it is simply an attribute of the spiritual substance. This same **Mula Prakriti** is styled **Maya** which **is** and **is not**. Hear what is meant by **is** and **is not**? It is nothing but that **Maya** exists as an attribute of the spiritual substance, and an attribute cannot

by itself exist without an underlying substance. This spiritual substance is called God.

Now to the origin of **Jiva**. As explained above **Mula Prakriti** is subject to evolution, and as it progresses, various sorts of material organism come into force. As a common mirror has the capacity to reflect light, these organisms have the capacity to reflect the spiritual substance. Man is a composite being and he has three bodies, physical, intellectual and moral consciousness; and beyond these there is even a fourth which is the most important of all—**subject consciousness**. The light of this subject consciousness shines through the other three sheaths—physical, intellectual and moral, and you are nothing but **God reflected in Prakriti**. Here you see that in yourself you have three coats each of which is by itself more powerful than the other. Then your ultimate aim ought to be, first, to suppress this physical consciousness and bring the intellectual one into activity; then, the next course would be to suppress that intellectual one which would in turn bring the moral consciousness into play. Then, the last stage, the suppression of this moral consciousness takes you to the original force — **subject consciousness** or **BRAHM**. This is **Mukti** or **Salvation**. Here you realise. "Awake! Arise, or Be for ever Fallen." OM.

THE KALPAKA.

A Magazine of Knowledge devoted to Science, Psychology, Philosophy, Metaphysics and Occultism.

Published Monthly by the Latent Light Culture, Tinnevely Bridge, S. India.

Dr. T. R. SANJIVI, Ph. D., Editor.

All literary communications, books for review, etc., should be sent to the Editor, and all business communications to *The Manager*: "The Kalpaka" Office, Tinnevely Bridge, S. India.

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India, Burma and Ceylon—Rs. 3; Foreign—Rs. 4/8 or 6 Shillings or \$ 1.50.

ADVERTISING RATES.

Rs. 15 = £ 1 = \$ 5 per page per insertion. Contract rates on application. Advertisement charges are strictly payable in advance. Matter for insertion in the advertisement section should reach us on or before the 20th to ensure insertion in the following issue.

Editor's Chat.

We are just living in an era, a new era—an era of individual freedom. Every movement towards the upliftment of humanity which is in advance of the general thought of the day, draws towards it a great deal of comment and a thoughtless criticism.

You may differ from me radically in the view-point of many subjects, although you agree perfectly in the motive and purpose of our life-work—Universal Brotherhood—a Co-operation—a help towards the forlorn humanity.

The world is not created for the benefit of man, still less for any one man or any class of men.

Human Association is a strength and power in the development of

humanity. The relation of each other and the relation of every one to the whole is an important factor, beneficial both to himself and to the whole.

Bhagavan Buddha says: "Man should minister to his friends by giving presents, by courteous speech, by promoting their interest, by treating them as his equals, by sharing with them his prosperity.

Friends should show their affection to him by protecting his property when he is off his guard, by protecting it when he is careless, by sheltering him when he is in danger, by clinging to him and protecting him in his misfortune, and by showering affection and kindness on his family."

BIOCHEMISTRY.

"The Stone the Builders Rejected."

(DR. GEO. W. CAREY, U. S. A.)

"I know perfectly well my own egotism:
I know my omnivorous lines,
And will not write any less,
And would fetch you, whoever you are, flush with myself."

The constituent parts of man's body are perfect principles, but the principles are not always perfectly adjusted.

The planks, bricks, or stones with which a building is to be erected are composed of perfect principles, namely, oxygen, hydrogen, carbon, lime, iron, silica, potassium, magnesium, etc. These principles or elements are eternally perfect *per se*, but may be endlessly diversified in combination.

The stone the builders rejected is symbolized by the stone the builders of the pyramid of Cheops failed to place in position on the **top corner**—the pyramid being five-cornered, one-corner pointing upward, and representing the sense of seeing—so the builders of the science of medicine have failed to place the mineral basis of blood—the inorganic salts—in their place in the human structure or fleshly pyramid.

When these mineral (stone) principles, or elements, are perfectly placed in the chemical formulæ that composes blood, the animal functions proceed in harmonious operation. When for any reason these cell-salts, stones, are deficient or negative, or dormant, or get

misplaced, *i. e.*, out of combination, the stone that must become head of the corner has been rejected by the chemistry of life-builders.

The human body, or pyramid, is a storage battery, and must be supplied constantly with the proper elements—chemicals—to set up motion or vibration at a rate that will produce what we please to call a live body. A failure to keep the storage battery supplied with the chemical base of blood causes a disturbance in the operation of the chemical action of the blood, the effect of which is called disease.

To give names to these effects is the insanity of science.

The word Peter, or Petra, means "A rock." "Thou art Peter; on this rock will I build my church."

This statement, or word, represents the creative or formative principle defining the human organization. The twelve cell-salts of the body are stones, *i. e.*, minerals, which on combination may be called a rock. These minerals, or rock, attract by chemical affinity the aerial elements, and by their union-chemical-operation the oil, albumen, fibrin, etc., that build up the human structure are formed and

changed into bone and other tissues of the body, and thus builds the Beth, or church of God. The true church of God is the body.

The alchemists of old, whom we, in our blindness, have imagined were religious teachers, understood the real meaning of the statements: The human body is the temple of the living God, and again the Holy Ghost dwelleth in you, and the Kingdom of Heaven is within you, and our Father, who art in Heaven. A temple and a church or Beth (Beth-el) mean the same. Solomon's temple is a myth, an allegory or symbol of the human body, the temple of the living God. Originally it was soul of man's temple, or temple for the soul. Thus we can understand how the temple is built "without the sound of saw or hammer."

The seers, scientists, and alchemists of the early centuries of the Pisces, or water age, into which the sun and solar system entered 2,200 years ago, realized for about that period the inhabitants of earth—souls in flesh—would be a lost race; that while the earth was down deep

in the Pisces air, dense and watery, the material thought would cognise from the individual concept, being so environed that the unity of being could not be realized.

A lack of the knowledge of the unity of completeness of being, or the perfection or completeness of the body, or temple of being, was symbolized by the allegory of the temple or pyramid, the capstone rejected—or not yet placed in proper position.

The mineral salts—rock foundation of the human structure—have been rejected by the medical builders for 2,000 years or more, but are now, as the earth swings into the air age, or the age of Spiritual Man, being recognised as the "Head of the Corner."

Thus we see why the beautiful name, Biochemistry, has shone forth from the slowly crystallizing carbon of dead and dying isms and pathies, and now glitters like a diamond in the crown of science.

Biochemistry is the "stone the builders rejected."

SAYINGS OF

Bagavan Budha, The Great Indian Saint.

Endurance.

When a man can bear everything without uttering a sound, he has attained Nirvana. (Salvation).

Self-Control.

A man who controls himself enters the untrodden land, Nirvana, through his own self-culture.

Power of Faith.

Faith is the seed I sow, and good works are the rain that fertilises it. Wisdom and modesty are the parts of the plough, and my mind is the guiding rein. I lay hold of the handle of the law; earnestness is the goad I use, and diligence is my

draught ox. Thus this field is ploughed, destroying the weeds of delusion. The harvest that it yields is the Ambrosia fruit, Nirvana.

Suffering.

Suffering exists wherever there is life. Suffering is caused by desire.

Desire.

Desire is the worst of diseases; if one knows that truly, that is Nirvana.

Universal Love.

Be pure; love the universe; do disinterested good.

Four Great Efforts.

The efforts to prevent bad qualities from arising, to put away bad qualities which have arisen, to produce goodness not previously existing, to increase goodness when it does exist, are the Four Great Efforts.

Four Earnest Meditations.

Meditation on the impurity of the body, or the evils which arise from sensation, on the impermanence of ideas, and on the conditions of existence,—these are Four Earnest Meditations.

Four Roads to Saintship.

The will to acquire Saintship, the necessary exertion to acquire it, the necessary preparation of the heart, and investigation are the Four Roads to Saintship.

Five Moral Powers.

Faith, Energy, Recollection, Contemplation and Intuition are the Five Moral Powers.

Seven Kinds of Wisdom.

Energy, Recollection, Contemplation, Investigation of Scripture, Joy, Repose, and Severity are the Seven kinds of Wisdom.

The Noble Eight-fold Path.

Right belief, right aims, right speech, right actions, right means of livelihood, right endeavour, right mindfulness, right meditations form the Noble Eight-fold Path.

Parents and Children.

Parents should restrain their children from vice; train them in virtue; have them taught art and science; provide them with suitable husbands or wives, and give them their inheritance.

The child should say:—"I will support them who supported me; I will perform family duties incumbent on them; I will guard their property; I will make myself worthy to be their heir; when they are gone I will honor their memory."

Pupils and Teachers.

The pupils should honor their teachers by rising in their presence, by ministering to them, by obeying them, by supplying their wants and by attention to instructions.

The teacher should show his affection to his pupils by training them in all that is good, by teaching them to hold knowledge fast, by instructions in science and lore, by speaking well of them to their friends and companions, and by guarding them from danger.

Husband and Wife.

The husband should cherish his wife by treating her with respect

by treating her with kindness, by being faithful to her by causing her to be honoured by others, and by giving her suitable ornaments and clothes. The wife should show her affection for her husband by doing

her household works aright, by being hospitable to kinsmen and friends, by being a thrifty house-keeper, and by showing skill and diligence in all she has to do.

A SPIRITUALISTIC SEANCE.

We reproduce a lengthy article by Leslie W. A. Macarthur, F.G.S., which appeared in the *Ballarat Star*, Australia. Spiritualists all over the world are aware of the wonderful powers of the famous medium Charles Bailey in the circle of Mr. T. W. Stanford. The article hereunder explains in detail one of the seances.

During a recent visit to Melbourne the writer was a privileged visitor to one of Mr. T. W. Stanford's seances with the medium Charles Bailey. Arriving punctually to time at Mr. Stanford's rooms, Russel Street, where these seances are held, and indeed have attained almost world-wide interest as the central apex of occult phenomena, the writer was ushered into a spacious upstairs room, furnished after the usual manner of a business office, with the addition of a long table, at the end of which was a construction or frame about 3 ft. 6 in. square and 6 ft. 3 in. high, walled around with ordinary mosquito netting, and having a door opening towards the table. About 20 ladies and gentlemen were seated round the table, at irregular distances, not in any way savouring of a "circle," general conversation upon every day topics being discussed. Subsequently learning the names of those present, it appears that the company was composed of professional men,

clerics and literateurs. Presently I was requested to accompany Mr. Stanford and another gentleman, also a visitor, into the ante-room where Mr. Bailey, the medium, presented himself to be "searched" which was thoroughly carried out both by my colleague visitor and myself, until perfectly satisfied that no foreign substance, however small, could have been concealed in the meagre garments he retained. His coat and waistcoat were taken off before searching commenced, and were exhaustively overhauled before being returned to him. The writer was then requested to lead Mr. Bailey into the room before mentioned, where he was placed inside the mosquito-netted structure. The key of the door was handed to me to lock him in, also the margin of ordinary postage stamps to affix around the door at irregular intervals, thus rendering it practically impossible for the door to be opened without breaking the firmly-gummed paper. A seat was given me beside the "cabinet" in full view of the medium, Mr. Bailey; in fact, save for the intervening mosquito-netting, within easy touch as far as distance was concerned, and I still retained the key of the "cabinet" door. Silence

reigned supreme for the space of a few minutes, the lights were lowered, though not by any means extinguished; in fact, quite close to where I was seated a lady shorthand writer was engaged during the whole seance, having a light brightly burning, which kept the medium full within my personal view. To sum up, no "hankey-pankey" tricks or conjuring could have been played in the way of passing in any substance matter to the medium locked securely within the cabinet. However, as many of your readers will, doubtless, be disposed to say "Sleight of hand deceives the eye," it may not be out of place to note that the writer, though not a professional exponent of stage tricks, is not altogether ignorant of that cult; hence during examination of the medium in the ante-room, "all possibilities" were exhaustively exploited, until the medium offered, if required, to strip and rehabilitate in any garment we liked to obtain outside the premises. In view of the knowledge of how to take "the egg from a person's chin," etc., it may be accepted that Mr. Bailey was well overhauled by the writer, who did not leave him go until locked up in the "cabinet." Presently, perhaps after five minutes, the medium commenced to move uneasily in his chair, and soon startled the audience by a loud flow of "pigeon English," purporting to be from the spirit of a Hindu, who, after some general conversation with

those assembled, said he would bring some fish, and in a few minutes two live fish made their appearance at the medium's feet, and moved lustily about, wetting the floor of the cabinet. However, they were soon "whisked" away, the Hindu "spirit" saying through the medium Bailey that, being salt-water fish, they would not live in fresh-water. Then a bird's nest appeared in the medium's hand, and later on a large lump of clay, containing a stone spear-head; further a piece of parchment-like paper came flashing from the ceiling and dropped through the cover of the cabinet to the medium's hand in the light.

However wonderful the above phenomena may be, sceptics will smile and say: "Only clever sleight of hand." So let us pass on to what is more incomprehensible to the writer, and should be food for reflection without stubborn prejudice or unreasonable bias.

A few minutes after what are termed "apports" had been "wafled from unseen spheres" a further silence ensued. Presently a genial "Good evening" issued from the lips of the medium, in an absolutely different character of voice than the various dialects, pigeon English, etc., of all previous "spirits" said to have communicated upon various topics through the medium. I may perhaps mention that there was not any holding of each other's hands: indeed, the "circle" consisted of ladies and gentlemen

seated promiscuously round a long table, holding ordinary conversation not only with each other, but with the "control" speaking through the medium, Mr. Bailey. Quite a chorus of "Good evening, Dr. Robinson," was responded by all present. "Very glad you have paid us a visit this evening, Dr. Robinson," said Mr. Standford from the far end of the table. "Yes," replied the speaker, "I have had some difficulty to get in, there being so many present." Here the speaker was apparently again interrupted, and an interregnum of "pigeon English" came from the medium. However, very shortly after "Dr. Robinson" again obtained possession of the medium's vocal powers. "This evening I purpose to address you, as previously promised, upon 'The sting of death,' and may preface my remarks by the text (1 Corinthians xv. 55), 'O Death, where is thy sting? O, grave, where is thy victory!'" Upon this subject the speaker addressed those assembled for probably three-quarters of an hour. As some index to the keen interest he infused into his discourse, had he favoured those present with double the length of sermon, every syllable would have been listened to with rapt attention. Without hesitation the writer would state that, having listened to some of our highest class pulpit eloquence, political oratory, and platform declamation, nothing has come within parallel of the ready fluency of language, pathos blended with persuasive earnestness, which

we were indeed privileged to hear coming from the lips of the medium whether such emanated from the spirit of "Dr. Robinson" or any person on this mundane sphere or the next plane. Such language, intensity with earnest appeal, savoured indeed of the supernatural. And it may here be noted that the medium, Mr. Charles Bailey, has not had educational opportunities afforded him, his vocation being that of a bootmaker. From authentic sources I learned before attending Mr. Standford's seances that he is considerably below, rather than above, the usual standard of artisan education. At the time of personal examination before the medium entered the cabinet, I purposely engaged the medium in conversation and particularly noted the cadence of his natural voice, and certain accents with regard to the "aspirates" which were either entirely absent or much misplaced. Yet during the whole of "Dr. Robinson's" magnificent, well balanced flow of speech—gentle earnestness, pathetic appeal, to his audience to strive to lead faultless lives, and be true to themselves—not one single slip of pronunciation, tautology in speech, misplacement of the relative pronouns "which" in lieu of "that" or *vice versa* took place: every "h" was correctly pronounced, the finals of all verbs carefully enunciated, each vowel clearly and distinctly blended with their syllabic consonants; not one trace of a peculiar "twang" readily detected in

Mr. Bailey's ordinary conversation. Hence we felt inclined to re-echo: "Surely never man spoke like this." It is indeed to be regretted that a verbatim report of the discourse could not be circulated throughout all the churches of Christendom—it would give much food for reflection to those who drag the better aspects of such religion into the very mire of rebuke—if not disrepute.

* * * * * Thus ended the most soul-stirring address the writer had ever been privileged to listen to. Nothing weird, or ghastly in its deliverance—plain every-day language, but with a soft intensity of voice, and at times with a thrilling cadence—blending into sympathetic earnestness never before experienced or heard by the writer. After a brief silence the speaker, in usual conversational tone, asked if any one present desired any special matter to be spoken of. Several questions were asked and replied to on every-day matters. One question was—"Should not this subject be called or termed Immortalism as more appropriate than Spiritualism?" The reply was that he had a rooted antipathy to the term Spiritualism, that he thought the term Psychic Science was the most appropriate signification as practically conveying "knowledge of the soul." Another question brought forward the query: "Is there any truth in the past existence of the continent or island of Atlantis?" To the writer's mind the reply to this

query, probably put as a crucial test question, was indeed more wonderful or astounding than anything else that had passed that evening through the lips of the medium. Nothing could equal the lucid remarks made in reply to this vexed question, only touched upon by ancient historians. "Doctor Robinson" dwelt for a long time on this subject-matter, quoting from ancient authors to the more recent soundings of H.M.S. *Challenger*. Further, he said that, whilst on earth he had felt greatly interested on this subject and would endeavour before his next address to glean the whole history of Atlantis. Now this question was literally "jumped," and it is beyond the most sceptical to assert or think that a practically uneducated man, whose whole life had been passed amongst his own class associates, would have ever heard of Atlantis, let alone been able to discourse and quote volubly upon this subject. Having read much in connection with what ancient history treats of the existence and inhabitants of the lost continent of "Atlantis," it exhibited not only an erudite conception of old historians like Herodotus, Pliny, but followed step by step, what is known or recorded concerning that lost continent. It is to be hoped that at some future seance this moot question may be revived, and perhaps "Dr. Robinson" may shed some further enlightenment and lift up the veil which has shrouded the existence or otherwise of Atlantis.

The above is but a feeble effort to convey the tenor of "Dr. Robinson's" address upon "The Sting of Death," but, under the unique circumstances

of delivery, it supplied, to say the least, much food for reflection to the unprejudiced and unbiassed mind.

Reviews and Notes.

Shot on Duty:—Is a neat little book by Samuel Rud Cook, Editor. The President, Indiana, U. S. A., with some beautiful engravings. The book among others contains an half-tone of our young friend Mr. Cook with jubilant, cheery looks in his study. The book is full of vital truth and would repay perusal. For a Dollar or Rs. 3/2 you get the masterful, moral mind magazine, the President along with 'Shot On Duty' for one full year.

Vivekananda Society, Colombo:—We have received the seventh annual report of this society. The society has done meritorious work in the year under review (1908-1909) and hope will do a great deal more in the future, and we are pleased to supply the society with a free copy of *The Kalpaka*.

The Bhala Bharata:—This journal which was being printed in Madras was suspended for a time. It was indeed a sore time for us not to have had the cheery visits of our

young friend. It is a pleasure to see that it has been revived and is issued now from Pondicherry.

The Oriental Mystic Myna:—This has now been converted into a Bi-monthly. We have before us the February-March 1909 issue which is as usual full of queer and interesting articles.

The Oriental Mystic Magazine, Calcutta: Is a new journal devoted to the study of the Holy Scriptures of all nations. The first number before us contains many interesting articles, the chief among them being "Prepare Yourself" and "Baba Omkar Deo—Remarkable Yogi of North India"—both presumably from the pen of our esteemed friend Swami Dharmananda Mahavarati—"The Science of Prayer" by Baba Bharati, and "Spiritualism and Vedanta" by Swami Abedananda. We wish all success to our new contemporary.

OUR OCTOBER NUMBER HAS "HIMAVARTA MUNI"
OR
THE GREAT ANCIENT HINDU SAGE
WHO INVENTED 'YOG.'
BY
SWAMI DHARMANANDA MAHAVARATI.

THE KALPAKA.

A Magazine of Knowledge.

Vol. IV.]

OCTOBER 1909.

No. 4.

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Announcement.

BROTHER CASHMERE of *The Balance* said:—"The character of an editor becomes self-evident when he quotes from the writings of another. If he puts on a 'head credit,' he is *thoroughly honest*; if he uses quotation marks alone, he is *ambiguous*; if he adds only a 'tail credit' he will bear watching; if he misquotes others he is a knave; if he uses neither quotation marks nor gives credit, he is a pirate." We regret Mr. Cashmere has forgotten to include, and we do not know what to call, those who, no doubt, give head credit, but appropriate in whole a publication, and print and re-issue same without even the mockery of an intimation to the authors and original publishers.

This has been the case with the **Correspondence Course** in Occult Sciences issued by the *Latent Light Culture, Tinnevely Bridge*, the publishers of this Magazine. An honorable firm, "Messrs. De Laurence, Scott & Co., 356, Dearborn Street, Chicago, Ill., U. S. America," has been kind enough to publish the undermentioned advertisement in certain American Magazines:

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It is hereby notified that the L.L.C. Course is a Correspondence one; it is an essential principle of Occultism that the aid of a *Guru* or preceptor is an indispensable factor in the practice of this mysterious and marvellous science. Those who buy the publication of the abovesaid American firm have no claims upon the LATENT LIGHT CULTURE and incur every risk by following the Course as there is no initiation direct by them and no explanations and further instructions to suit the individual cases are given by them. Further measures are being taken to bring to book the said noble firm.

Foreign Papers Please Copy.—Ed.

In November Mr. Mukerji writes on

HIMAVARTA MUNI

OR

The Great Ancient Hindu Sage who Invented YOG.

(By SWAMI DHARMANANDA MAHAVARATI.)
[Special for "The Kalpaka."]

IT may be news to many of the oriental and occidental readers to know that the grand Hindu Occult science of **Yog**, which is the science of all sciences, owes its origin to those loathsome and venomous reptiles called snakes in the history of the animal kingdom.

The Christian Missionaries who refer to their Bible for the proof of every assertion, however small, are of opinion that the **Evil One**, who is called **Satan** by them, assumed the form of a snake and allured **Eve**, the first created woman, to tempt **Adam**, her husband, in order to commit sin by violating the mandate of God. If Christian theology is to be believed, then it will be considered a wonderful new discovery that the same snake which caused the original sin to be committed by the first created man, has been also the cause of man's redemption from sins and iniquities, for one of the ancient and greatest Hindu munis (sages) invented the process of **Yog** by imitating the snakes.

A tradition, handed down to the Yogis from the very ancient age, unfolds an interesting story about the origin of the science of **Yog**. The story is this:

Himavarta was the name of a muni (sage) or a rishi (seer) who was a great philosopher, mighty teacher and preacher of his age. He was so much addicted to study that, literally speaking, he had no sufficient time to breathe freely. Much learning had not only put him beside himself, but it also reduced his body to a mere skeleton. The nervousness of this remarkable seer grew to be so obstinate and incurable that he turned mad, and made up his mind to commit suicide in a forest. When he entered the jungle, the deity of the forest took pity on the rishi and prevented him from doing away with his life by a rash and sinful act. The deity advised him to reside in the forest and also promised to make him the healthiest and happiest of men. The seer believed in the words of the goddess and erected a small hut to dwell in the jungle, but there were so many venomous snakes in the forest and the surrounding hills that he had to take great precautions for the safety of his life at every hour, both day and night. When cold weather set in and the biting winds began to blow from all sides and corners, the snakes retired from the jungle and entered caves

"MAN'S DIVINE HERITAGE."

and holes; remained therein without food, air and water till the commencement of the spring. During this long period, the snakes did not come out of their solitary hiding places, but passed day after day therein like dead reptiles.

There, they lost their fangs and also the power of injuring men and animals by bite. In the cold weather, when they suspended their breath and took no food and inhaled no air, they became free from ferocity, vindictiveness, envy and anger. The rishi observed all this with great interest and curiosity, and it suddenly struck him that man could also pass days and nights within caves without food, air and water. He began to argue: "Cannot man live in obscure corners or in solitary places without air, food and water? Man is the wisest and ablest of all creations, and he is made the master of creation. If reptiles can suppress hunger and thirst and overcome Nature, then why should it be considered impossible with man? Man can do more than what the animals of a lower order can do."

When the seer was thus reflecting, the goddess of the forest appeared before Himavarta and spoke thus to him with a smile: "Behold! here is the elixir which will, if you learn to use it properly, make you immortal. I advised you to dwell in the forest so that you might create a new epoch in the history of **Spiritual Science**. Now, give a name

to your invention; call it **Yog**, because it will unite man with God." (**Yog** means **Union**).

The sage began to think more and more over the process, and at last came to the conclusion that the suspension of breath, under certain rules and conditions and under a rightful practice of the process, can make a man a true Yogi and liberate him from the evils of the world which every living flesh is heir to. He also thought that man could make himself free from avarice, vindictiveness and ferocity and lustful desires by practising this new process. Thus the science of **Yog** gradually developed, and the number of Yogis began to increase. Rishi Himavarta was the inventor of **Yog** and he was the first Yogi in the world. Tradition has it that he was born at a village near the Vindya Mountains in North India.

The first question that the first Yogi of the world had to decide was whether a man could live weeks and months without solid or liquid food and also without air, as the serpents live in cold weather? The question was clearly and conclusively decided to his satisfaction, and it was proved by men who practised **Yog**, that this new process could overcome Nature and make the Yogis reach a wonderful physical and mental state, free from natural influences and the illusions and delusions of the mundane world.

The thought that first struck the mind of the first Yogi, Himavarta, and disturbed its equanimity, may

Mr. C. V. Swaminatha Aiyar, Editor, "Viveka Chintamani,"

even now strike the minds of many a sceptic, full of doubts and suspicions. The sceptics and atheists may as well say: "How can it be possible with a healthy man to pass a week or a month without taking absolutely any sort of food at all? And how can it be possible for him to live without air or water?" The answer lies in a nutshell.

Would you, or could you believe, my dear readers, with all your heart, that in ancient India there were thousands, and, even now, in modern India, there are scores of Yogis who did and do actually live without solid or liquid food for years and months? This unassailable fact has been conclusively borne out by unsolicited testimonies of a host of truthful Foreigners and Indians. In Rajputana there are Yogis, even now, who live exclusively upon the infusion of Margosa (nimba) leaves

and do not touch any other sort of food at all. In Kathiawar there is a Vaishnava Sadhu, of the Ramanuja sect, still alive in flesh and blood, who has not tasted, nor even touched, salt and water for the past forty-five years of his life. In Bengal, there is a Tantric Brahmachary, who eats only once in a fortnight and fasts the rest of the month. In Hingla 3, between India and Persia, where the celebrated shrine of Hingleswari is situated, there live a couple of Saiva Sadhus within a large cave of a hill, who come out of the cave once in six months, and there they fast for one half of the year without food, either solid or liquid. How many more ascetics do you want to see? Have you ever thought over the fact that the Yogis are not born to **display** their supernatural powers for reputation or use them for ulterior purposes?

BIOCHEMISTRY.

[Dr. Geo. W. Carey, the eminent Professor of Biochemistry, of America, having kindly consented to write a series of articles in the form of a Course of Instructions in the **Biochemic Pathology of Disease**, the subject, begun in our September number, will be continued regularly.—ED.]

Fundamental Principles.

HERE are a few questions and answers that will enable the patient to grasp the fundamental principles of Biochemistry:—

First.—What are the remedies you use? Answer—The inorganic salts, as found in the healthy human blood.

Second.—What is the meaning of

Biochemistry? Answer—The chemistry of life.

Third.—Where are the inorganic salts found? Answer—In all nature—in the food we eat; in the earth, rock, soil, and vegetable, and especially noticeable in mineral springs.

Fourth.—Then why need we take them as medicine? Answer—You

writes on "KALPAKA TREE."

need not take them as medicine. No medicine, in the common use of the word, is or can be needed; they are taken as food, to supply a deficiency.

Fifth.—Why does a deficiency occur, if the food we eat contains the mineral salts? Answer—Because the digestion and assimilation sometimes fail to set them free from the organic parts of the food, so that the absorbents can take in a sufficient quantity to keep the blood properly balanced; or some extra demand has been made upon the system—overwork, physically or mentally, atmospheric or electric changes, etc.—which has too rapidly consumed the vitality of the body. It is then Biochemistry comes to the rescue. The inorganic vitalizing principles of food having been set free by chemical process, or prepared direct from the mineral base, are given as a remedy, and are taken in by the absorbents at once, not passing through the process of digestion at all, as they are ready for the blood when taken.

There is no such thing as disease; therefore there cannot be any cure, as commonly understood. The symptoms called disease, and named in Latin or Greek, so that the masses are awed and frightened by them, are not things or entities—are not something to be combated, but simply and only the words, the dispatches, the language Nature employs in calling for that which is lacking.

Swami OM PRAKASH contributes "The Symbolical

Do you see the difference between something and the lack of something?

Yes, you say, but people die from these words, dispatches, languages, as you put it. Answer—Let us illustrate: A man goes without food for three days and nights, and has pains, fevers, headache, etc., but you know he is not "possessed of something," but lacks food. You also know he will die if the food is not supplied; but the words of dispatches calling for food will not kill him, but he will die because of a lack of food. You know this and give him food; but if you did not know it, you would proceed according to the old pathology, to try to cure the pain, fever, or headache with some poison. "He asked for a fish, and ye gave him a serpent."

Biochemistry and Biochemic Pathology.

A shadow cannot be removed by chemicals, neither can disease be removed by poisons. There is nothing (no-thing) to be removed in either case; but there is a deficiency to be supplied. The shadow may be removed by supplying light to the space covered by the shadow.

So symptoms, called disease, disappear or cease to manifest when the food called for is furnished.

The human body is a receptacle for a storage battery, and will always run right while the chemicals are present in proper quantity and combination, as surely as an automobile will run when charged or

supplied with the necessary ingredients to vibrate or cause motion.

There can be but one law of chemical operation in vegetable or animal organisms. When man understands and co-operates with that life chemistry, he will have solved the problem of physical existence.

When the arteries contain a sufficient quantity of the cell-salts, the aerial elements that form the organic portion of blood are drawn into them by chemical affinity or magnetic attraction; and precipitated or concentrated to the consistency that forms the substance known as blood.

The quality of blood depends entirely upon the mineral base. If

one or more of the inorganic salts are deficient in quantity, the blood will be deficient in vital or magnetic vibration and cell and tissue-building substance.

And so to supply the organism with the mineral principles that form the positive pole of blood is the natural law of cure.

Lymph and the lymphatic system is a part of the complex wonderful operation in the process of transmuting the etheric substance—*aerial elements*—into blood, flesh and bone.

Biochemistry has been, and is now being recognized by the most advanced thinkers the world has known.

GLEANINGS.

(By A. SRINIVASAN, B. A.)

Truth is Soul's Brightest Jewel

Sorrow never comes to us alone;
God always sends peace in its company.

Love not only works miracles,
but is in itself a miracle; the more it is poured out, the greater is the supply.

As night hides the earth and reveals the heavens, so does adversity.

Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly.

Earnest among the thoughtless,
awake among the sleepers, the

wise man advances like a race-horse, leaving the hack behind.

Earnestness is the path of immortality (NIRVANA); thoughtlessness the path of death. Those who are earnest do not die; those who are thoughtless are as if dead already.

Humility is the softening shadow before the statue of excellence.

Humility—the fairest and loveliest flower that grew in paradise, and the first that dies—has rarely flourished since on mortal soil. It is so frail and delicate a thing that

Representation of the Supreme Lord of the Universe."

it is gone if it but looks up in itself; and they who venture to prove it theirs prove by the single thought they have it not.

The gentleness of perfect freedom can only be won by the discipline of self-restraint.

It takes two to speak the truth—one to speak and another to hear

Right is always noble; truth is always divine.

A man is punished *by* his sins and not *for* his sins.

He who knows that power is in-born, and so persevering and so perceiving throws himself unhesitatingly upon his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

Arise, awake and stop not till the goal is reached.

The end of life is to be like God, and the soul following Him will be like Him.

God helps those that help themselves; self-surrender is a way sure though slow.

Get angry with anger; hate hate; love love; and fear nothing but fear.

Dr. G. W. Carey on

Welcome all calamities; do not say that you were innocent and they came. But patiently receive them with joy—for they help us towards the strengthening of our Vairagyam or Renunciation.

The roughness of the earth is just what crowns us with happiness in the end.

Let thy mind, which is ever wandering like a bee, center itself on the lotus face and lotus feet of the sweet Lord.

Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak.

Naked came I out of my mother's womb, and naked shall I return thither.

Try to become sugar-candy; and the ants will come to you of themselves.

'Better late than never' should be changed into 'Better never late.'

How long will you slumber man? "A little more slumber and a little more folding of the hands to sleep"? Go on now, awake, arise or be for ever fallen.

One of the illusions of life is that the present hour is not the critical hour; write it on your heart that every day is the best day in the year.

Want, Will, Work, Wait—four W's to double you.

THE KALPAKA

A Magazine of Knowledge devoted to Science, Psychology, Philosophy, Metaphysics and Occultism.

Published Monthly by the Latent Light Culture, Tinnevely Bridge, S. India.

Dr. T. R. SANJIVI, Ph. D., Editor.

All literary communications, books for review, etc., should be sent to the Editor, and all business communications to *The Manager*: "The Kalpaka" Office, Tinnevely Bridge, S. India.

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SUBSCRIPTION RATES.

India, Burma and Ceylon—Rs. 3; Foreign—Rs. 4/8 or 6 Shillings or \$ 1. 50.

ADVERTISING RATES.

Rs. 15 = £ 1 = \$ 5 per page per insertion. Contract rates on application. Advertisement charges are strictly payable in advance. Matter for insertion in the advertisement section should reach us on or before the 20th to ensure insertion in the following issue.

Breath.

BIBLE says: "And the Lord God breathed into his nostrils the breath of life and man became a living Soul."

Man cannot live without air even for a few minutes, whereas he can without food and water for days together. Breath is the life of man. The whole mystery of life is centred in this **Breath**.

Every day we are preached about proper ventilation and the great value of pure air. All this is good and right. Proper ventilation is highly desirable. Pure air is essential. To top all, the way of breathing is more important than the quality of air you breathe.

God has created air in an abundant quantity; it is the only thing pervading space; and this air is chiefly intended to sustain all lives. Air contains Oxygen and this is a **life-giving** property.

The act of breathing does not only help you to draw oxygen from the air but it also helps to throw out certain poisonous matter formed in the body by the breaking down of the tissues. The blood has a duty to perform. It makes a complete circuit in three minutes; carries oxygen to the tissues for their upkeep and takes the poison from thence and throws it out through the lungs. This taking of oxygen and throwing out of poison is performed through **breath**. So here you see that slow breathing will take in more of the life giving oxygen and at the same time throw out more of the poisonous matter formed within. It is estimated that one-third of the poison formed in the body is thus thrown out of the lungs and the remainder through the bowels, skin and kidneys.

Has it ever occurred to you, dear reader, that breath plays an

"THE CHEMISTRY OF BLOOD TISSUE."

important act in your everyday life? Just try this when a crisis is forced upon you or when petty cares of life seem to assume abnormal proportions, by sitting quietly and breathing deeply for at least three minutes. You will see what a comfort flows to you and what a balanced head you have to solve all this.

All the greatest statesmen, the greatest generals, the greatest orators and the greatest thinkers have been the deepest breathers. Deep breathing promotes vitality and greatness. Ambition and aspiration both materially and spiritually are fulfilled only by **breathing**—breathing in the proper way.

It has been accepted that there is something else in the air than oxygen—a life-giving, vitalizing property which the chemists have not been able to detect or analyse. It is **Prana**. You see that plants around you, aye, the whole vegetable and mineral kingdoms, draw their life out of this air and live upon it. You know that vegetables and minerals have life. What is this life? It is nothing but

Prana. Science has proved that men can subsist on air without food and water. Many experimenters have tried this, and most of them have been able to fast 40 days together with no other kind of food and drink except air—pure air. They have not lost their weight. We have now in India many, many Yogis who have totally stopped food and live mainly on air, not for days and years but for ages together. Why, because they do know how to breathe and draw sufficient **Prana** from the air to keep up the physical body.

What is Prana? Prana is **Spirit**. It is **alive** and **conscious**. The air or atmosphere is full of this vitalizing, living, conscious Spirit substance—the breath of life, the source of all life and energy.

Concentrate on this Prana, when you breathe the breath of life. You will see that your subconscious mind opens to receive this Prana. The mighty secret of the miraculous powers of Yogis lies in this conscious reception of PRANA. Hence learn to **breathe**.

ECONOMY OF THOUGHT.

[FREDERIC W. BURRY IN *The Balance*.]

IT is a mistake to think too far ahead; this is what constitutes worrying. Concentration, thinking one thought at a time, is an essential of success; and one must admit this is just a little difficult of attainment at first.

It is truly a mighty thing to have one's mental energies weighed in the balance—they will not be found wanting. It is all there, within, that one may find the fount of every kind of resource. It is a mental world we each live in; the without

More of "Spirit Manifestations,"

is an image of the within. Economize your thoughts, don't waste them—and you have a store-house of treasures inestimable at hand. You are to draw up from the depths real, material for outer expression.

So little can be done, so much misery is born, when there is no concentration. When the thoughts are allowed to be frittered away with wool gatherings and general folly, so much can be done, so much happiness accrues, where there is control of the mind.

Fear and consequent dyspepsia, are often caused by uncontrolled thinking. One is then apt to expect and look for, and so attract, conditions of wretchedness—one wild imagination following fast on another, until sometimes the nerves snap under the strain that is laid upon them.

Have we not had sufficient experience in the past to make us realize that all things work out right—cannot work any other way—and that the frictions count more than all else in the development of personal character? With this latter unfolded, outside affairs cease to be troublesome. One has simply to learn the art of Courage in order to exercise great and wondrous powers.

Life is a matter of change, of diverse sensations and consciousness, and all kinds of strange and hard conditions assist the evolution of Life. There is no existence without a measure of pain but man is to ascend from plane to plane of

conquest; and thus are all things transmutable into ideal conditions. Without having something to conquer, there could be no conquest. And even Fear plays its part in the development of Courage. The right attitude is either to move or stay—never to run in a spirit of affright.

Memory is actually trained by exercising the power of **not** thinking. One should be able to remember or forget at will. The brain may be compared to an infinite tabulature, on which is inscribed the record of every past experience; and not only one's personal past, but back, back through countless generations—and even more—for are there not mystic links uniting brain with brain? Yes, surely, the great subconscious has limitless dimensions; there is the light of divine wisdom; and we can draw on all this store as we concentrate.

To think, in the ordinary sense, is merely to skim the surface of consciousness; there is something for the mind to do for transcending "thinking" as commonly understood. Is it not rather feeling, sensing, being conscious?

And this deeper working of the mind comes not by strenuous effort; it is rather by "not thinking"—by letting go of mere mental curiosity, and allowing the spirit to unfurl its wings. It is freedom the mind requires; the mind will then irradiate great streams of enlightenment.

Intuition is tuition from within. The memory is to be cultivated. So

"Falling of Stones," &c.

that the records of the past may be read, and the lessons they have to give heeded. Not that we are simply to echo or copy the past. A lesson is but a reminder, a hint, a suggestion. Something new is to be initiated.

Happiness comes by creating, originating, doing something different, thinking some new thought. What a world this will be when the ever-latent genius is aroused in every son of man, or at least in many—when the whole race follows the ancient injunction to "Know Thyself." There will be no fairer land than earth then. It was Eden, with its innocent ignorance, once. The time is soon to arrive when it is to be transformed into a real Paradise; when Life shall be an Art; and mankind shall have mastery over all planes, spiritual and physical;

the time of true resurrection and ascension.

One may taste something of these joys of creatorship now by economy of thought. Much can be done **to-day**; and if the future is to be a better day, it is to be gained by the brave efforts of the valiant ones, the pioneers, the trial-blazers. Happy is the man who has to fight against great odds. Every experience transforms the whole personal fabric.

And so one may make himself over, bodily, mentally, and change environment by economy of thinking. One may forget or remember at will. Centre thought on one thing at a time. Think good thoughts, cheerful thoughts, optimistic ones always. And the fruit thereof is a present pleasure and a future profit.

This is practically the whole of **HEALTH and SUCCESS.**

CREATION.

(Special for "The Kalpaka.")

[BY SIVAM.]

THE Universe cannot be explained without an intelligent prime cause. To understand this, a general knowledge of the law that governs the universe is absolutely necessary.

The sciences of Astronomy and Physiology will not fail to prove the existence of such a law, though we leave other sciences out of consideration. By observing the workings of that law one will be convinced that a Supreme Intelligence governs the whole universe.

However, to admit God as the first cause of the Universe is not so simple a thing as it might appear at first sight. Here various theories are possible and have indeed been brought forward. But they may be reduced to the following three:—

(i) Some say that this visible Universe, with all that moves and all that moves not, has proceeded from a portion of the Deity. This is the theory of **Emanation**

(ii) Others assert that there was in the beginning something distinct from God, wherewith the world was created. That is to say, matter exists from all eternity and God has shaped and moulded this matter into the beauteous fabric of the Universe. This might be called the theory of a **Double Factor**.

(iii) A third class hold that God alone was, and nothing else was, in the beginning; the creative thought sprang up in his mind and creation started into existence, *i. e.*, God created the world out of nothing. This is the theory of **Creation**.

When you stand before the hearth of the blacksmith and see him stir the fire, you notice sparks issuing from the fire; they glitter a little while, and then vanish or fall back upon the hearth. So the numberless beings of the Universe are particles, atoms sprung forth from that incomprehensible hearth of existence, the Divine Being. This is one kind of **Emanation**.

Now to the other, which is called the **Ideal Emanation**. Among the different kinds of this emanation the one most known in India is that of the Vedantists—all that moves and lives is a mere appearance, *i. e.*, "**Jaganmithya**." Many, without understanding the real import of this statement, interpret according to their own light and culture. What is really intended is that the world has **no existence absolute**. It exists only as relative to my

mind, to yours, and to the mind of everybody else. We see this world with the five senses. If we had another sense we would see in it something else. If we had another sense it would appear as something yet different. So on we go. It has, therefore, no existence that unchangeable, immovable, infinite existence it has not. Nor can it be called non-existence, seeing that it exists and we have to work in and through it. It is a mixture of this existence and non-existence. Such is the theory of **Illusion** or **Maya** as defended by the advocates of the Vedānta philosophy.

This theory makes God both a material and a spiritual being; for it asserts that spiritual being, as human souls, and also material being, as stones, &c., issue forth from Him as portions of His **Essence**.

Some are of opinion that the theory of emanation, apparently aiming at establishing harmony in the Universe by reducing everything to one essence, practically produces a general confusion among the notions popularly received by mankind regarding Nature and its Maker.

Leaving then the theory of **Emanation** let us turn to the second theory which asserts the **existence of eternal matter**, out of which God shaped the Universe. Two things were from charity says this theory, matter and God, each existing by itself, each independent of

The Theory of a Double Factor.

the other, yet the one admitting of being moulded and the other able to mould.

The question now is: Is it possible that matter exists by itself from all eternity? Or is it possible that matter is self-existent?

What is matter? Matter is that of which the sensible universe and all existing bodies are composed. In olden times all matter was classed under five elements, namely, **water, fire, earth, air and ether.**

Some hold that modern chemistry rejects this old division and reduces matter to a much greater number of elementary substances, and that they are about eighty in all.

They say, that if matter is eternal, that all these elements are eternal; *i.e.*, we have to admit at least about eighty eternal beings. As these elements are material and hence extensive, each of them can be sub-divided into millions of molecules and atoms, and so we obtain of each of these eighty eternal beings millions and billions of eternal things. What a shocking idea is this? This theory is rejected as unsatisfactory.

But they must bear in mind the **unity of matter** from which all these **varieties of matter** have come out. The unit element is **Akasa**. It is not the space. Solids, liquids and gases can be reduced to that one unit element known as **Akasa**, the sum total of all these different forms of elements. They

can be reduced when taken together into one homogeneous mass, one ocean of matter. We see that is the ultimate thing out of which this whole Universe has come out—the first matter from which the Universe has been manufactured out.

Still there are scientists who think it possible that all elements may have come originally from **one**. This pure matter or Akasa cannot produce anything, so it requires some **force** to produce the various things out of it. That is **Prana**. In the beginning when there was one homogeneous mass of **matter**, there was no color, no shape; the sum total of universal energy slept, as it were, on the ocean of matter. It gradually began to vibrate. That vibration of **Prana** produced these things with diverse names and forms.

Now let us turn to the third theory, the theory of **creation**, and examine whether it gives a more consistent account of the origin of the world. This theory declares God to be the creator of the world. Creator, in the language of this theory, means that God called the world into existence out of **nothing, i.e.**, God neither used portions of his own essence to produce the world, nor found a pre-existing matter with which he worked out his plans, but by a **mere act** of His Almighty **will**, he put into existence what before was not.

The question we have to solve is this: Does this theory satisfy the

reason? Is it not at variance with established facts and truths? Concerning the theory of creation, which supposes that God, by his omnipotence, has, out of nothing, that is to say, what is unreal, created this world and given it the appearance of reality, it is to be seen that if by his creative **will, out of unreal**, God has brought this world into being, it will go back into the unreal or nothing when He so wills. What has come out of the unreal will go back into it. If the world has proceeded from the real it would remain for ever. It would only change its aspects. If **we** who are **indeed** in creation, are **unreal** then our **faith, works, wisdom** and the **God we worship** are also **unreal**. What is unreal and false can **never know** what is **real and true**. **The real alone can know the real.**

Here it is necessary to note that God is said to be Omnipotent, All-comprehending and One.

The advocates of this theory contend that God has power of making something out of **nothing** and He would cease to be God if He had not this power.

In reality, underneath the various theories of **creation**, lies concealed one and the same truth: **That God, following a resolution, expresses or manifests Himself as creation; that by His will He creates in himself the appearance of the world, whereby what were nought are; or that a portion of Himself He fashioned into the world—of these notions the sum is precisely the same.** According to all these statements, **the material of which the world is made as well as that by which it is made, is the will of God; the whole world is but God's Will.**

MYSTERIOUS MANIFESTATIONS OF SPIRITS.

[Mr. Anritalala Dasa of Calcutta having kindly furnished us with a full report of certain spirit phenomena in his house, we publish hereunder a portion of it.—ED.]

I.—Previous History of the Haunted Place.

Before narrating the connected and consecutive series of incidents during which I and my family had the chance of encountering spirits and witnessing their weird actions, I wish to give a brief history of the place and its surroundings believed to be haunted by spirits. The place in question is No. 29, Kankurgachee Road, in the suburbs of Calcutta. It is, to

speaking the truth, our present dwelling house. Before we had settled here, it was a lonely deserted garden with a building in it. This garden house was used by its previous owner only on special occasions when many friends and relatives of the owner used to congregate here for pleasure. It is said that the garden was at one time the resort of drunkards and *budmashes* and that

many heinous crimes had been perpetrated within its boundaries. It had often been frequented by these felons for immoral purposes. They used to indulge in revelry, and prostitutes were brought to satisfy their sexual cravings; and under the influence of liquor they frequently quarrelled with one another; and these poor women became the victims to their anger. Besides, this place, owing to its extreme loneliness, afforded opportunities for committing suicide. A rumour was afloat in this locality that those who met with unnatural and untimely deaths in this garden became evil spirits and ghosts, and this garden house became their favorite haunt. The rumour gained such a firm belief that no one would dare walk by the garden after nightfall, which then assumed a melancholy and awesome air, as if the hobgoblins had full sway.

For some years, the garden remained unoccupied, and at last it was

proposed to rent the garden with its premises. Somehow or other a Brahmin was allured to live in it as a tenant at a temptingly low rent. At first he hesitated to do so on hearing the rumour that the house was haunted. But as he was poor and the rent low, he took courage and occupied the garden house. But within six months of his residence, a daughter of his fell suddenly ill and died. A few days after, he vacated the house.

After this no one would dare to occupy the house, and the mere information that the house was haunted drove every possible tenant. Thus, practically, this garden house remained vacant for many years.

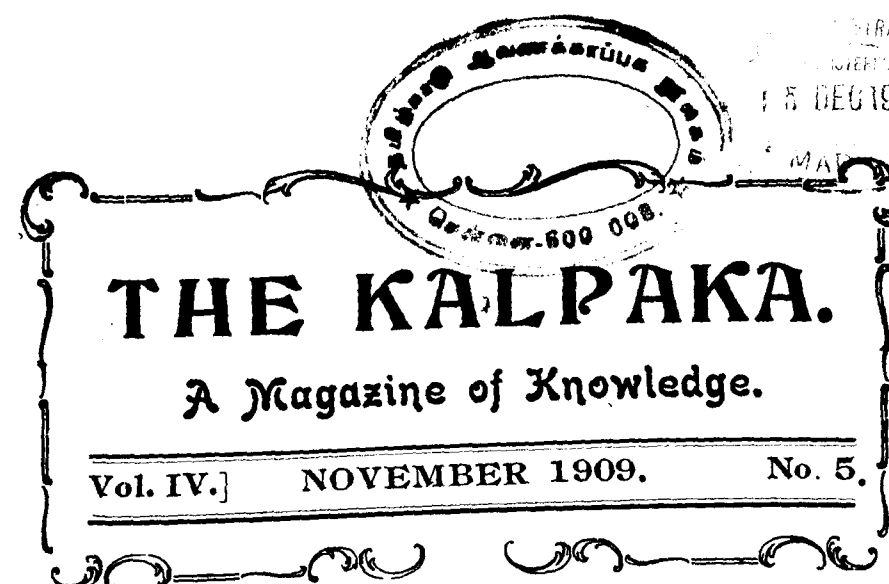
At last, about fifteen or sixteen years ago, we happened to occupy it and dwell in it with our family in spite of repeated warnings from the neighbours, whose accounts of ghosts and spirits in this garden we treated with scorn in the firm conviction that spirits had no real existence.

Reviews and Notes.

The East and the West: Part I. By Swami Vivekananda: Published by the Brahmavidya Press, Madras, value 12 annas.—The book is well bound, and neatly printed with an half-tone photo of Swami Vivekananda as frontispiece. An elevating, high and noble thought pervades from first to last and carries the reader spell-bound with admiration. We wish every one to have a copy of this book.

The School of Hypnotism: 6—7, Puddopooker Square, Kidderpore, Calcutta.—We have a small

booklet of testimonials awarded by the students to this Institute. The gentleman at the head, Prof. S. N. Bose, as a public performer, has toured throughout Northern India. We are sure that every student of his will come out well equipped for every sort of hypnotic performance. The Institute seems to have a Correspondence Course and charges only Rs. 15/- for same. The Course contains full 51 pages of printed matter with a beautiful half-tone block of Prof. S. N. Bose as frontispiece, besides four other illustrations.



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Man's Divine Heritage.

[A. P. MUKERJI.]

TRUTH knows no death; no birth. It is Eternal; has always been; will always be. Time cannot exhaust its force; for it carries its power **within** itself. Deep in the heart of Truth is hidden an object we all are groping for. It is Power. It is power from the Divine side of things. It is this you seek: the power to do good: the power to bring relief and joy to suffering humanity.

Man always seeks to act out his good wishes, his good intentions. He is here. He clings to this, to that, and the other thing. The cup of desire was presented to our lips. We drank it deep. Its subtle force became embedded in the matrix of our being. It runs in our blood. We just watch its constant play, and watching, say: "**Ah! The cup was mixed too strongly**."

Are you then **satiated**? Are you then **tired** of being tossed about? Of being manipulated for the accomplishment of **impermanent** ends? Of being in the grip of **Death, Despot, and Devil**? Of being ridden over roughshod by the forces of Evil? Of being a **slave** to fear, a subject to wear and tear? Of being the **blind-worm** of Fate, the **puppet** of adverse conditions—conditions that cut up your **opportunities**

in life into tiny bits and scatter same to the four winds of heaven? Of being hungry for the flesh-pots of gold and greed? Of being in the thrall of Fear, of Worry, of animalism, of worldism the most **shallow** and **painful**? In fine, **have you had your fill of slavery? WOULD YOU BE WHAT YOU WILL TO BE?** Then learn to say with dauntless courage: "**I am Master**, not **sometimes and somewhere**, but **everywhere and always**. I will put my shoulders to the wheel and hew out **my own** path. My courage is indomitable. My spirit knows no **flogging**, no **defeat**, no **despair**. I am **Fearless** and **Free**."—This you must learn to say with assurance based upon a clear knowledge of the conditions of your existence; existence not **outer**, but **inner**; your **inner existence**, mark you.

That knowledge is Self-Knowledge. No idle boast of the tongue it is to say with utter conviction: "**I am Master**." Your tremendous assertion must be the outcome of **knowledge** of the Supreme, of **austerities** of **purity**, of **love**. It must be grounded upon experience; and here are a few hints just to put you upon the lines, as it were:—

Man's nature, like all else in Nature, is **bi-polar**. It is **centrifugal** and **centripetal**; **positive** and **negative**; **interior** and **exterior**. He is a living, breathing, powerful magnet. There is a magnet lying in the midst of splinters of steel. What is the action going on? It attracts, it repels. So also with man. He draws things to himself; he **drives** things away from himself.

Again, man acts upon three planes—physical, mental, spiritual. Some are active upon the first only. They are the lowest type of humanity. They are in the thrall of matter. They are in the things of the **earth**; **earthy**. They are tied down to the attractions of 'the **world**, the **flesh**, and the **devil**.' They have their thoughts bound to the **physical** and **carnal** side of life. They do not **live** to eat, but **eat** to live. Their **soul** says: 'Eat,' but they cry aloud: 'No, you fool, I will feast.' Their **soul** says: 'Man and woman shall be one in the **spirit**.' But they say: 'No, man and woman shall be one in the **flesh**.' He cossets and coddles his body; he kills harmless animals simply to please his palate; he cares not for widow's wail or children's tears; his own senses must be constantly gratified, by hook or by crook; by fair means or foul. He it is who says: 'Eat, drink and be merry, for tomorrow we die'; 'Ye Gods! I have dined today; tomorrow! do thy worst.' Every man for himself and the devil take the hindmost.' The **physical** man is the **lowest** man, the **blind-worm** of fate, the slave of his **desire-nature**. He is the **domestic tyrant**, the cruel Shylock insisting upon his **pound of flesh**, the oppressive ruler, the coarse-fibred, beef-and-beer-bred eater of **burnt flesh**. The **physical man** cares little for God **except** when

the wolf is growling at the door. But when pain batters his brow, when his child, whom **alone** he perhaps loves, is writhing in pain, he thinks of God, goes to church, and prays for the pardon of sins he will commit again, and again and again. **How woeful is this state of mind!** Yet it is **not** unnecessary. We have all been through this experience. So if we come across one such, we must not **shun** him, but rather we should try our level best to give him a lift. He is the object of our **compassion** and not of **hatred**. Remember always: Those who hate others for being evil are themselves evil. The face of another man is the mirror in which I dress my own. If I am evil, I shall see others as such. **To the jaundiced eye everything appears yellow**. My eyes are blinded by my own evil tendencies. Perhaps I am beginning to fight evil in myself. Hence when I see another worse than myself, I see evil in a magnified form. I therefore feel my indignation rise up against it, and I hate the evil man, for is he not the embodiment of what he appears to be. This repulsion is in me because I myself am struggling with evil. The man who is subject to fits of righteous indignation is really himself very imperfect. He instinctively clings to stern rejection of an evil as the only way to escape it. But when your conquest has risen to a height of **assurance**, you do not hate; you pity, you help.

Now man, not being by any means a finished product of Nature, but only a **developing creature**, full of immense potentialities, **cannot**, even if he **would**, remain a **permanent fixture** in the narrow sphere of the physical senses. Impacts from without, the slings and arrows of adversity, the ups and downs of life, are dashing up against his sleeping consciousness; they are so many blows to open up his mental horizon. It is sufferings that rub lessons home and propel the dormant consciousness along the endless track of spiritual evolution.

The right position to take up against evil is indifference. "**Do not fight evil**"—so taught the sages. Extremes meet. What is the state of the Zoophite or of the stone? Complete absence of thought. Perhaps a faint, imperceptible vibration. Now, tell me what is the state of the highest man—the adept—in the **superconscious** stage, in Nirvana? Complete suspension of thought, complete quietude of the otherwise intensely active life-forces. Then, is the adept in Samadhi the same as the Zoophite? No! No! No! The difference is wide as the ocean. The first is one of **intense bliss**; the last is one of **total inertia**. From this view-point, we can continue the parallel. Man's physical equipment is played upon by three special forces—**Sathva, Rajas** and **Tamas**; is rhythm, mobility, inertia. Taking the last first we see that **tamas** is lazy, dull, inactive, weighed down by his own **sensual** thoughts. He has no control over himself. He is lifeless. Digestion and sex absorb his vital forces. His formulæ of life

are Eating, Drinking and Breeding. Having no strength, no inner force of character, resistance of evil is an utter impossibility to him. He **plays to-day** to the rich for the loaves and fishes of office. He higgles. He cringes. He weeps. He whines. **He goes about trying to please everybody and thus he pleases nobody.** The smile of the rich is his sunshine. The empty praise of fools is his crowning victory. When evil presses him down, he cries aloud: "What can I do? I am so weak, such a sinner!" He is thus condemning himself. Unable to resist evil,—for he **does not** resist but simply sits down and wrings his hands and beats his breast—he hates himself. **It is all kismet**, is his wail! Ah! this superstition! How vice-like is its grip on the **tamasic** man! Once upon a time there lived a Persian King who commanded the angelic as well as the human worlds. **Peris** and **houries** of transcendent charm, slaves, dzins, gods, animals—all obeyed him. This powerful monarch had a very wise physician at his court. This physician was master of all occult knowledge. Vast was his learning—deep his erudition. The finer forces of this tremendous universe had no secrets for him. The King in one of his odd moments sent for him. "Great Master of the **Mysterious** in Nature, solve me the riddle of **birth and death**: Solve me the riddle of **fate**:"—thus spoke the monarch. "Gracious King," replied the physician, "Fate wears an inscrutable face. It sways all, all." "Prove it," challenged the King. The physician then had a jar brought up to him. He prepared certain combinations of herbs, known only to the ancient Kabalists, and put them into the jar. He then had the jar hermetically sealed, and handed it to the King: "King! I have gratified your whim. My life's span covers twenty-four hours more. Six months after, you shall open this jar in the presence of all your courtiers. Out of the jar shall emerge a bird of royal plumage. Let the bravest man be ready to ride after this bird. Let his steed be of the fleetest and the best in your stud. This bird shall fly over 600 miles. The horseman must follow it alone. It will at last perch itself on a tree of great height. It will then begin to pluck its splendid feathers one by one and eat them up. It will next begin to tear up its legs and eat them up. I will then plunge its beak into its own stomach, and, drawing forth the entrails, eat them up too. Let the horseman stand beneath the tree and watch the bird closely. As soon as the bird has eaten up its whole body, **except the neck and the head**, let him ask it three questions, and the answer shall be quite correct." Twenty-four hours later this great occultist breathed his last. The King had everything arranged, and the physician's son, a young warrior of great prowess, consented to follow the bird. Six months after, the jar was opened before the whole court. Up flew a bird of wondrous beauty. Light flashed from its body. With an ear-piercing cry, the bird winged its way through space, the youth

riding after him. At last the bird alighted on a tall, stately palm-tree and began to eat itself up voraciously. "**Now the moment approaches**" said the brave youth exultingly. But hardly had he uttered these words than a terrible, acute, unbearable, **pain** shot through his brain. It was toothache—the most painful disease the flesh is heir to. Whilst the youth was thus writhing in exquisite suffering the bird spoke: "Brave warrior! Be quick. My head and neck remain. Quick! Put thy question or I eat up my neck also." But the youth was crawling in pain. His senses had fled. Yet making an effort he asked: "What is the remedy for **toothache**?" "**Zambur**" (the instrument for extracting tooth)—came the ringing reply. "What is the remedy for toothache?" "**Zambur**," cried the bird again. "What is the remedy for toothache?" "**Zambur**," sang out the bird for the third time, and vanished from sight. The King, when he heard it, felt deeply chagrined. But what could he say to the youth? "I would have done the same thing!" exclaimed the just monarch sadly. "Who can triumph over fate?"

This story is but one of the thousand indicating the superstitious fear that mankind labor under. It would be the turning-point in the life of the **tamasic** man if he could say: "**I will resist evil.**" His non-resistance is due to weakness, and weakness alone. Then comes the **Rajasic** man—full of activity; his brain toned up to a tremendous pitch of energy. "**Nothing shall stand in my way.**" is his determined cry. "I will resist." He does not sit down and bemoan his lot. He does not talk of destiny, his evil star, his guardian angel, his fate. He measures his strength by his resistance of all that would bar his progress. He strikes—**straight from the shoulder**. He resists evil and thereby does the right thing. He passes through much storm and stress, toil and turmoil; but his spirit burns with a steady blaze. Nothing can crush him. At last this severe and continued fighting so toughens and tones his fibres that he has but to lift a finger in order to bring others to his feet. Then comes calmness. He is a lamp burning steadily, despite the winds and waves playing around him. At last, he is conscious of tremendous force. He knows he can smite a fellow down easily. Then, possessed of this superhuman strength, the saint forbears. He has the power, but wields it for good purposes alone. This is the **Sathvic** man. **This is then the supreme stage—non-resistance of evil.**

To resume the thread of our discourse: The physical man would gladly remain in the quagmire, but things go against his wishes. His consciousness is trying to individualise itself, to centre itself; and the result of this effort is that he is being flung about mentally. The mind wanders. It is being tossed about from pillar to post, up-hill and

down-ale. Now it grasps **this** and then **that**. It is the **butterfly** mind—the **first** stage of consciousness. It is called the **Kshipta** state.

The next stage is brought about by the breaking forth of the emotions, the passions, **the lust of the flesh, the lust of life, the pride of the eye**. When these assert themselves, confusion, utter and most desolate, follows. A still small voice is constantly telling: "It is bad to lose your temper," but you never try to **keep** it till you have **lost** it. The same with other foibles. You wish to control, but you **cannot** just when you **ought to**. There comes a feeling of utter ignorance, despair and desolation. Life seems insipid. Pleasures have lost their piquant flavour. You are sad-eyed, silent, yet patiently suffering. The crucifixion nails are being driven in. The pain is acute. This is the **mudha** state. In this transition stage, the individualised consciousness is suffering its birth-pangs. It has yet to cut its wisdom-teeth. The gold is being put into a furnace of fire that the dross may be burnt off and the pure metal come out in all its shining splendour.

But consciousness is a series of sudden awakenings, with a sure belief in its actual existence. Thus at last the man who has been willing earnestly to achieve **self-control** at last draws help to himself. Men superior to him, mentally and spiritually, books rich with useful information, thoughts laden with force—all are drawn to him. He hears the great men, receives their higher vibrations, absorbs same. He extracts useful details from books. He passes in the rush of life when a good thought shines out to him. He is building up an ideal for himself. His life is taking on a coherent shape. He is no more aimless. He has a wider outlook on life. Blissful visions of the **perfect man** that he is to be one day float before his eyes. Peace comes and folds its wings around his once pain-stricken life for a few moments. No achievement has yet come to him. He is simply surrounded with delicious day-dreams. He is thus vitalising his ideal. At last the ideal **possesses** him, **entrances** him, **fascinates** him. His is a state of infatuation. **He is mad upon one idea**. He is turned inwards. Externality is no more his bane. Thus perhaps, he goes through life dominated by one idea. This is the third stage: **Vikshipta**—the state of preoccupation through love, ambition, etc. "Genius is madness," they say. So it is. This man is approaching Yoga. He is under the magic spell of a **fixed idea**. He may, under its influence, reel off into monomania, or he may suffer martyrdom. Maniac or martyr, he stands for an idea. This man who, instead of **being possessed** by one single idea, **possesses** it, **controls** it, **touches** the higher consciousness.

In the third stage this Eternal Traveller learnt **Viveka**—"discrimination between the real and the unreal, between the outer and the

inner." In the fourth, he learns **Ekagrata**:—one-pointedness. He carved out a statuesque ideal for himself. He has to **actualise** it, to **vitalise** it, to **realise** it. Now comes the state of **practice**, of **training**, of **discipline**, of **asceticism**, of **austerities**, of **vairagya**—dispassion—of **solitude**, of **utter devotion** to his ideal. He is unattached. **The world is no longer for him**. His whole mind is concentrated, focussed, upon his ideal. He is a Stoic of stoics. He is above **pleasure** and **pain**, **praise** and **blame**, **virtue** and **vice**, and all the other **dualities**. He knows that he cannot have the one without the other. Where there is **six** of one, there also is **half-a-dozen** of the other. No longer does he tremble when your fine poet says: "**There's many a slip 'twixt the cup and the lip**," "**THERE CAN BE NO SLIP NOW**," says he in tones of triumph. "I live in the Eternal. I can never die. My ideal is mine already mentally. I shall bring it down to the physical through continued exertion. I have started the five causes; I have introduced the thin end of the wedge, and each effort, each stroke shall drive it deeper." This stage is the fifth stage—**Nirudha**: self-controlled; takes or does not take, **chooses** as he **wills** according to the illumined will. This man can effectively practise Yoga. This stage corresponds to activity on the Buddhist plane. Further, Patanjali tells us that "**these stages of mind are on every plane**."

Now, my reader, if you are undergoing training, think well over what I have said. It is but little at the best. Yet, it will help to teach you to **diagnose your own state**. In the first and second stages, Yoga is impossible. In these, you are in the womb of pain. But take heart, **thou brave one!** Pain is to be accepted. It will chasten, toughen and strengthen you. Hence finch not.

If in the third, you are nearly ready for the treading of the higher path, short indeed is the transition from the third to the fourth, from thence to the fifth, and thence to Samadhi. **The last you need hardly aim at**; so difficult indeed is its achievement that the mere contemplation of it will dash your spirits. Effort, intensity of the **will-to-achieve**, earnestness, purity, devotion, tenacity of purpose, will bridge the distance of time for you. The light shining upon us is but a fitful glimmer. We shall strengthen it so that it shall burn steadily, calmly, evenly, right on through life. Do you hear this call? It is not a call to arms, to bloodshed, to man-slaughter, to worldism, to sham supernaturalism, to present-day spiritualism. It is a call to asceticism—stern, self-imposed and severe—to self-sacrifice, to chastity, to manhood, to continence, to mercy, to brotherhood, to life—keener, harder, fuller, more sensitive—to Love, pure and simple. Here you touch the apex of bliss. Here you drink God's sweet, soothing elixir at the pure

font of life. Here you realise all that you have been hungering for. Here learn to say with the dear blessed Swami:

"Each soul is potentially divine.

"The Goal is to manifest this divinity within, by controlling nature, external and internal.

"Do this either by work, or worship, or psychic control, or philosophy, by one or more, or all of these—and be free.

"This is the whole of religion. Doctrines or dogmas, or rituals, or books, or temples, or forms, are but secondary details".—(VIVEKANANDA.)

Learn to say these blessed, saving words with your heart full with Divine passion. Learn to rest upon them as you would on a rock. They were ground out of the heart's-blood of one of India's greatest saints. Meditate upon them. Make them the **flesh of your flesh and the bone of your bone**. Rest under their protecting wings for ever and ever. You are great. Compared to **your** nature this world is but a pinch of star-dust. Lightning can but smite your body at worst, **not you**. The sword can but cut up your body into pieces, **not you**. The fire can but burn your body, **not you**. The water can but drown your body, **not you**. Why fear then? O Thou Soul! You are Master not **somewhere** and **sometimes** but **everywhere** and **always**. **YOU ARE GOD**.

THE KALPAKA TREE.

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(By Mr. C. V. SWAMINATHA IYER, Editor of The 'Viveka Chintamani'.)"

The Editor of "The Kalpaka" has been good enough to ask me to contribute for a second time. A sincere request is difficult to refuse. Sincerity and earnestness are the root principles of Life. Every living thing on earth, from the humble grass on the sward to the Tree of Knowledge in the Mental Plane of man, the Potential God, is true to the law of its being, and earnestly endeavours to fulfill its destiny with a sincerity of purpose that commands the admiration of Man. Man alone, of all living beings, has the right and privilege to be sincere and insincere as he pleases. He alone, of all created beings, has the divine right of Choice. He can be true and sincere to himself and his God, or false and insincere as he pleases. Why so? It is because he is the meeting point of the ways. Which ways? The way to pass upward or downward. Both Evolution and Involution meet and mingle in the heart of Man. He is the centre of the Universe, Only he does not know it. Why? Because of his waywardness! Having the God-given power of Choice, he is using or abusing it to his own good or harm. If he be but sincere and constant and true to himself according to his light, he is sure to rise above his lower self. But he has the right of choice to be otherwise, and he uses his right with a vengeance! RESULT? He is turned out of Paradise and has to live a life of woe and misery like the Prodigal Son.

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Leaving the Prodigal to his fate, let us see what becomes of the obedient, son who is true to himself and his filial duty. He has developed the germ of sincerity, that is, of Godliness, in him. He grows apace. His Life is one long, steady march of Progress. He has no need to turn his back, or retrace his steps, or even review his past. For him the Past and the Future meet and merge in the living Present. He knows that his actions of to-day will bear fruit and yield him an abundance of harvest to-morrow. Nay, not even so long has he to wait! That great sage and poetess Auvavar says: "The seeds of action sown in the forenoon will bear fruit in the afternoon." So quick is the harvest which sincerity yields! Sincerity is the capacity of being true to one's self! The laws of Thought are eternal and immutable. Man has the power of interfering with their laws in virtue of his divine right of choice; but he does not so at his own peril! The sense of responsibility must ever remain with him! Or he is woefully and irretrievably lost! Lost? Yes, lost to himself. His self-consciousness (the right of choice is nothing but a manifestation of his self-conscious being!) is taken away from him. His supreme right to rise in revolt, if he chooses to do so, is taken away from him. He becomes a conscious being with the knowledge of the centre of Being within, shifted from his view. Even to be wise, one needs the Daring that comes of the sense of responsibility. "Dare to be Wise!" is the injunction of the Adept to the Initiate! And all the world is nothing but a school to acquire this supreme daring. "Dare to Do!", since the fruits of your action you must willy-nilly reap! "You must reap as you sow;" that is the eternal law, and you cannot change it!

If one is sincere in thought, word and deed, the tripartite nature of the manifested being of Man, then he sees that these three are closely inter-related to each other, as the root, the trunk and the fruit of a tree are interrelated to each other. You cannot interfere with the inter-relation of these parts to each other. You cannot interfere with the inter-relation of these parts to each other though you are at liberty to injure the root or the trunk or the fruit. And you cannot injure the root or inject poison into it without it affecting the trunk and the fruit. Pure water, you know, is poison to the organs of the human body which are accustomed to an environment which always has salt in solution in one form or other. So "poison" is the change of environment in a way which is sure to overtax the adaptability of the living organism to its new environment. The man of sincerity, the true man, the Psychic man if you please, ever obeys the law of Thought. The greatest of injunctions the Vedas have to give are contained in four words—"Satyam: Vada: Dharmam: Chara." One cannot speak the truth if one is false to his inmost thoughts. Nor can he do his Dharma, obey the Law of his being, if he is not sincere in his thoughts and words.

Thoughts, words and deeds—these are the root, the trunk and the fruits of the Kalpaka tree. As these three in one are contained in the seed, even so, are the thoughts, words and deeds of mankind contained in their root forms in certain Bijaksharas. These Bijaksharas are the "seed-thoughts" of Humanity. The whole course of Human Progress from its remotest beginning to its ultimate

end, can but give expression to these "seed-thoughts." Sir J. J. Thompson, President of the British Association in his Inaugural Address at the 79th Annual Meeting of the Association held last month at Winnipeg in Canada, said:—"Consider, for a moment, the problem presented by almost any plant—the characteristic and often exquisite detail of flower, leaf and habit—and remember that the mechanism that controls this almost infinite complexity was once contained in a seed perhaps hardly large enough to be visible. We have here one of the most entrancing problems in chemistry and physics it is possible to conceive."

Yes! The Universe is a series of entrancing problems like this! And the Kalpaka Tree is the most entrancing of all these entrancing problems of the Universe! It is the most entrancing of all entrancing problems, which is not merely stated for consideration or solution, but considered and solved and therein established for all time to come with its root and branches and the connecting trunk for all Initiates to stand by and wonder and test! The Kalpaka Tree instantly grants one who has reached its welcome shade every wish of his. It is not like the Pagoda Tree that enterprising hoards of merchant adventurers came seeking with a view to shake and grow rich. It is even more wonderful and far more real than the "Pagoda Tree," but far difficult to be reached or removed. Many a young and inexperienced reader of this statement would like to get himself transported to the shade of this wonder-working Divine Tree. To such I would relate a story of old.

Once upon a time, there was a Rishi who took in a young disciple at the earnest entreaty of his friend and fellow-sage, who found that he could make nothing of him. The new Guru and disciple met and were soon reconciled to each other. The Rishi found that the disciple was too materially inclined to be initiated in the mysteries of Higher Life, and to let him go his way would mean to the young novice many rounds of birth and death to go through, until his stupid notions were all tested and found to involve him in misery. Knowing that avarice and love of worldly goods had taken deep root in the mind of the young disciple, the Rishi thought of humoring him in his own way and related to him the wonders of Heaven, and among them the wonderful powers of Kama-Dhenu and Kalpaka Tree—the Desire-fulfilling Cow and the Wish-yielding Tree. The young disciple thought that Kama-Dhenu would prove to be rather a troublesome acquisition as he will have to support and take care of it with all the plenty it may yield. He was too lazy for it! So he expressed an earnest wish to be transported to the shade of the Kalpaka Tree. And the Rishi promised to help him if he would but make an earnest endeavour sincerely wishing to be transported to the shade of the Kalpaka Tree. The raw disciple's mind and attention was for the nonce duly arrested and rivetted to one thing. He was prepared to give himself heart and soul to doing Tapas that he may be transported to the shade of this wonder-working Tree. How he wished that he could bring the tree and plant it all over the world, that the people may get plenty of what they needed and thus were lifted above want! That would be establishing heaven on earth in his

opinion and he for a moment thought and wondered that these Rishis had not given a thought to it. That's the evil of their having renounced the world, he thought within himself. He was suddenly caught brooding in this frame of mind, and his Rishi and Guru chided him saying: "This is not the frame of mind to win the Kalpaka Tree! You must think of that and that only, and not even of anything you may do with it. Make your mind one-pointed and banish all other thoughts from it. If you promise to be true and sincere to this injunction of mine I will initiate you in the Moola Mantra of the Kalpaka Tree and give you a charm that will transport you when you have mastered the Moola Mantra to its shade!"

The young disciple eagerly gave the promise and got himself initiated in the Moola Mantra (the root seed-thought) of the Kalpaka Tree. He pronounced the Mantra as per direction. (He affirmed his own wish in seed-thoughts which obeyed the Law of Thought) and in good time found himself transported to the welcome shade of the Kalpaka Tree. He found a cool heavenly breeze blowing that seemed to kiss him at every pore and thrill his soul into ecstasy. His mouth watered, and the water of the mouth was not like saliva, but it proved to be the very nectar, the Ambrosia of Gods. Finding himself at ease, he wished for all that his boyish heart was set upon and could not easily obtain in that vile world of earth. He wished for viands and sweets of all sorts, of rare fruits, and they were immediately supplied to him. Having satisfied his taste for eating and drinking, he longed for the presence of beautiful women and found the very Apsaras dancing before him to his great delight. He wished to enjoy them and they were only too ready to gratify his request. Thinking that these heavenly nymphs were such stuff as dreams are made of, he longed for a princess of the Earth to live by his side and share his life, and his wish was immediately fulfilled. Now the novice was satiated with all he had enjoyed. He began to doubt whether all these good fortunes that have befallen him were true; and they disappeared in a trice. He feared that his favorite princess may soon get tired of him and leave him, and she left him at once. Finding himself lonely, he feared whether he will find himself in Darkness, and Darkness surrounded him. Now he feared some evil spirits may harass him and he found himself harassed by hobgoblins of all sorts. Then he feared that some robbers may come and attack him and he was soon surrounded by a band of desperadoes who attacked him and he was in a fix! His misery knew no bounds. He without mercy! Now he was in a fix! His misery knew no bounds. He thought his earthly home and life a paradise compared to the shade of this wish-fulfilling wonderful tree, under which he has suffered so many blessings and woes all in too quick a succession to give him a moment of reflection! He longed for rest and reflection and that again was granted! When he awoke from his trance, he fell at the feet of his Guru and prayed that he may be left to work his own salvation, resting his mind and reflecting in the usual humdrum way and it was granted. The moral is left for you to draw, my dear Readers! AUM.

THE KALPAKA

A Magazine of Knowledge devoted to Science, Psychology, Philosophy, Metaphysics and Occultism.

Published Monthly by the Latent Light Culture, Tinnevely Bridge, S. India.

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DEVELOPING THE SPIRITUAL CONSCIOUSNESS—Mr. A. P. Mukerji.

THE GRANDEST CYPHER—Swami Dharmananda Mahavarati.

Reverence.

Reverence, as Goethe would have it, "the one thing on which all depends for making in every point a man"—an ideal Man.

Reverence is a quality every one should cultivate. It must take possession of your Heart and Soul. It should become a habit with you, nay, a second nature.

Reverence is of a threefold nature; Reverence to things above; things mysterious; things with which life is closely embedded; things which our limited brain cannot comprehend or grasp.

Reverence to things alike or similar in nature to your own; the whole humanity without creed, color or caste; to existing institutions with which you are closely and indissolubly connected; the existing order of things which should not be changed for the alleged grievance of any minor group.

Reverence to things below; things incapable of protecting themselves against might and power of one under favorably existing conditions; things which depend upon you and look up to you for their existence and guidance.

When Reverence of this sort is wrought into every fibre of your mind as a permanent and stable possession, as one from which you cannot part and differentiate yourself, as one on which you look yourself as ONE IN UNION, it gives rise to a grand climax and splendid culmination of a Reverence, the highest of all—**Reverence to yourself.**

This self-reverence is no egotism, is no claim for prominent rights and authority, but is a recognition that your **existence is no accident and is a representation of Life and what Life is,**

MYSTERIOUS MANIFESTATIONS OF SPIRITS.

II.—Falling of Stones.

FOR nearly two years we lived in this garden as usual without any further disturbances. But one day, all on a sudden, stones began to fall in our courtyard at noon, and this falling of stones continued for some months, though not incessantly but at intervals. We first concluded it to be the work of some wicked men; and indeed we had ample grounds for this. We thought that some of our unscrupulous neighbours wanted to occupy the house. Further, the garden had many fruit-trees, as also a tank abounding with fish, and left uncared for by its owner; so we supposed these wicked people wanted to steal the fruits, &c.

On the first day of the occurrence, stones began to fall at noon, and when an enquiry was started, no one was found within striking distance of our garden; and the falling stopped soon after. On the second day stones began to fall as before and at the same hour too, but this time we made a very careful and thorough investigation into the matter and found that stones came from the south, near our privy, where there is a *chalda* tree. On the third day we further ascertained that they were being flung from the side where there was a jack tree, and sometimes from behind our kitchen, both situated on the north side, and at certain times from the west too which was the back portion of our house. But it was very strange that none of our family was hurt by these stones. The stones flung were of the same size as are usually found on the roads,

some large and some small. We collected and kept these specimens. Generally stones would fall at noon when the male members were away from the house.

On the night of the third day, when we had all come back from our respective business and were hearing of what had happened, a stone fell on the thatched roof of the kitchen, and, rolling over dropped in the court, yard. Instantly we armed ourselves with *lathis*, and with the help of a lantern began to search every creek and corner—every possible place from which we suspected that stones might be thrown. In the meantime, from the outside too, the sound of similar hard substances falling reached our ears. While we were thus engaged in searching, a neighbour, named Kartick, seeing the glare of the light, and curious to know what had happened, came to us. We informed him of everything and showed him the stones collected. He was evidently surprised. Up to this time we had not brought this fact to the notice of any one of our neighbours, as we believed that things were being done by the people of the locality, who more or less suffered by our occupying this sequestered, forsaken garden-house. However, Kartick was friendly and sympathetic. He was the only person who took any interest in our case and tried his utmost to help us in the detection of the culprits. But we were unsuccessful and retired to our house and Kartick to his own cottage.

The falling of stones, however, did not stop; it continued for several

days. Meanwhile, we were not idle, and after coming from office would try our best in finding out the mischief-makers. But finding all our strenuous attempts baffled and frustrated, we began to ponder over the matter. My father, brothers and myself wanted to find a way to get out of this difficulty. At first we were quite at a loss as to what to do. At last, it was settled to lodge a complaint with the Police the next morning. Upon rising the next day, my younger brother was sent to the Beliaghata Thana. The Police sent a Chowkidar to make necessary investigations. Consequently two constables were ordered to guard our house. But even in their presence did stones fall twice or thrice at noon from the back of our privy. However, that night stones did not fall at all. Next morning a

III.—Fall of Human Excreta.

A year passed quietly without any trouble; but symptoms indicative of fresh mischief began to manifest themselves. One morning, after day-break, when the outer doors of our house were as usual opened, our eyes accidentally fell on something wrapped up in a piece of paper lying on our verandah, just in front of the middle door of one of the rooms used as dormitory; on examination it was found to be human excreta. We were astonished at this, and made a row as to its author. As this sort of filthy work could not be done by anybody of our family, we concluded that it was the act of those vile wretches who used to throw brick-bats formerly, and that now they adopted committing this sort of mischief, finding that they were unsuccessful in their previous acts.

report was sent to the Thana to that effect. The Daroga accompanied by two other Chowkidars came to our house to make further enquiry. He summoned a few people of the neighbourhood and warned them, believing that some of them were connected in the affair.

From that time forward, the falling of stones ceased, and we concluded that it was due to the Police. Still, to further intimidate the neighbouring people, my eldest brother invited a certain colleague of his who possessed a revolver, to come and fire a few blank cartridges in the air with a view to make the neighbours understand that we had got a license from the Police to keep a revolver and to freely discharge it in emergencies.

Thus we became free from this sort of trouble for the time.

Again, on the same day at noon and in the evening some quantity of excreta wrapped up, as before, in a piece of paper, dropped in our courtyard. By this time we became more vigilant and hastened out of the house to catch the miscreant, but, sorry to say, no one was found. Lastly we understood it to have come from the south.

Next day it was repeated with a little change—excreta being wrapped up in a piece of rag instead of paper, as on the previous day, and looking as fresh as if it had been thrown just after discharge.

In this way the falling of human evacuation continued for days together, and at last stopped of itself. We did not report this fact to the Police nor did we inform any outsider. But somehow or other the matter

leaked out, and our neighbours came to know about it. At midday one day, a few women called on us, and when they were engaged in their usual prattle, all of a sudden their attention was attracted to something just fallen from above; they immediately went there, and, to their great disgust, found a quantity of human excreta wrapped up in a piece of rag.

IV.—Loss of Articles.

Matters went on as smoothly as before. But, shortly, another fresh incident of a more serious nature began to occur in spite of great watchfulness and constant vigilance on our part, and that was the missing of articles, *viz.*, eatables, clothing, money and even jewellery, in an unaccountable way.

This sort of mischief (mysterious disappearance of our articles) commenced with confectionery, sweetmeats, ripe fruits and other articles of food. Gradually it expanded to more valuable articles, as referred to above. It may be observed in this connection that not only articles kept open would disappear, but even those under constant watch and care, and under lock and key!

When confectioneries, *viz.*, sweetmeats, began to disappear, suspicion fell on the youngsters of the house. But in several cases we found that they were not at fault. However, arrangements were made to keep sweetmeats which had been prepared for our daily consumption, and other articles of food, in a niche self under lock and key, and the charge of this shelf was given to a responsible female member of the house. In

They were then told of the previous history, and they too came to the same conclusion with us that it was the doing of some vile wretches.

We observed a peculiarity in connection with this fall of excrements. Curiously enough the excreta never happened to fall on anybody nor on any articles. However, this stopped of itself.

In spite of this the depredations continued. Not only sweets continued to go out of sight, but also ripe fruits, whose seeds and shells even could not be traced.

Then came the turn of clothes and jewellery which also began to vanish in the same strange manner, and all our efforts proved futile in this matter also.

One day a piece of warm clothing (wrapper) which was being dried vanished in the twinkling of an eye. We at once instituted an enquiry as to who might have taken it away. We were certain that it was not stolen by any one, because during that time no outsider or beggar had visited our house; had a stranger come, our dog, usually fastened at the gate, would have barked and thereby called our attention. In spite of all our efforts to find out the thing and to ascertain the cause of its miraculous disappearance, we lost it for ever.

In this way we were also deprived of many gold ornaments and other valuables without being able to trace out any clue to their mysterious disappearance.

V.—Unveiling of the Mystery.

During the four years this incessant trouble and injury lasted, our family underwent many changes. We lost seven of our relatives, all closely connected with one another, within this brief span. To add to these calamities, my revered father at last breathed his last, leaving us in a miserable and woeful condition to mourn his loss. Besides, two of my brothers left the house and went to distant places on business—one to Shillong and the other to Bombay. Thus the numerical strength of our family was greatly reduced.

Owing to these unforeseen circumstances which forebode that some evil was at hand, our mind was unhinged and we began to lose our former strength of mind. To boot, more wonderful and horrible incidents followed.

Three or four days after my father's death, while we were in mourning, one night a discordant yet jingling sound was heard by my mother in her slumbers. Immediately she woke up and called for us. Hastening to her room we noticed that some utensils were lying scattered here and there, and a gunny bag which contained fried rice (khaj) was misplaced. Previously the gunny bag was kept upon a round teapoy in a corner of the room, but to our utter amazement we found that it had been removed to the middle of the floor. Another strange phenomenon now came to our notice. The iron bolt fastened tightly to the windows from inside was found lying on the floor. As the doors of the room had been kept closed and as the bolt could not be unfastened from the outside, we were certain that nobody had

entered into the room, and naturally we were surprised at the displacement of the bag and the bolt. On seeing the utensils scattered about on the floor, we thought that these might have been done by cats or rats, but who could have removed those heavy articles?

Within the period of mourning, one night when we had just gone to sleep, a sound of something having fallen on the floor reached our ears and we began to whisper amongst ourselves if everybody had heard it. We at once commenced to search, and to our great wonder we noticed that a big iron screw-driver was lying on the floor which had been for a long time kept in a recess of our room. The cause of our wonder was that it was impossible for any such animal like a cat or a rat, which might gain access to that room, to throw out such a big iron thing from that recess. It could not have been moved except by some human agency, but no trace of any such could be discovered in the room. Again, simultaneously with this event, another incident of a more wonderful nature occurred. When we were about to return to our respective beds after the first phenomenon, my youngest brother observed two candlesticks, kept on the top of the shelf, falling with vehement force on the floor as if somebody from behind had just thrown them down. We now thought that certainly some human being must have entered the room, and therefore a careful search was made, but no outsider was found. Later on, another strange aspect came to our notice. My brother felt something hard placed under his bed. On removing the blanket, he found

a short dagger of the form of a "khukri." Immediately our attention was called to it we discovered that it was the same dagger which had long before been kept in the same shelf where the two candle sticks had been put. We wondered as to how it came under his bed.

During the remaining period of our mourning nothing wonderful happened, but fitful disappearance of articles continued as before. We did not take any particular notice of these events, because by that time we had grown familiar with them.

After the occurrence of the above incidents, a month or two passed without any disturbance. But fresh incidents began to happen, which, compared to those already described, appeared even more wonderful and extraordinary. In fact, these weird events wrought a revolution in our thoughts and ideas. They upset our deep-rooted and long-standing belief and convictions. Hitherto, whenever anything strange had happened, we tried our best to ascribe a cause to it or at least to find a rational explanation. But now the incidents came to happen in such a mysterious manner that we were forced to confess that we were beaten. We had at last to attribute this to the agency of spirits, because it seemed to us to be quite impossible for any physical causes to produce such marvellous weird effects. The various incidents that have already been narrated, namely, the pelting of stones, the throwing of human excreta, the mysterious disappearance of our house-hold articles, etc., which were attributed to human agency or trickery, were now taken to be the

manifestations of the spirits that haunted the place.

Let me now recount the incidents alluded to above.

On Friday, the 10th of Asarh 1311 B. S., about 1-30 A. M. my eldest brother was suddenly awoke by a noise caused probably by the movement of some one inside his room, and he called to us aloud to bring a light. When the lamp was being lighted, a sharp jingling sound was heard as if some metallic substance had fallen from a certain height. With the help of the light we searched the room through and through without finding anybody. While thus engaged, another metallic sound was heard, and simultaneously with the sound we found that a round metallic substance of the form of an eight-anna bit was rolling over the floor. Immediately our attention was drawn to it and we picked it up. On examination we discovered that it was a piece of sovereign worth 15 rupees. We then began to search again, and another piece was found under the bedstead. We were thunderstruck at this strange phenomenon. Whence did these two sovereign pieces come? How could they have fallen from above? When we were thus discussing this subject, my mother recollected that she had a few guineas in her cash box along with other silver bits, namely, two-anna, four anna and eight-anna pieces, and she suspected that these pieces might be two of them. Apprehending this she opened her box and, to her great surprise, found the whole purse missing! It is impossible to attribute this mysterious phenomenon to any but occult causes. We were not sorry for this heavy loss, as we have just

got back two of the guineas, and we believed that the others would be received in due course when the spirit was in a more amiable mood.

Next day, *i.e.*, on Saturday the 11th of Asarh, my eldest brother, on his return from office, was putting off his clothes when his eyes suddenly fell on his bed where he noticed that a freshly prepared 'danadar' (a kind of sweet-meat) was placed on it. On enquiry he learnt that no such eatable had been brought to our house on that day. We were not kept long in suspense, for we concluded that this must have been done by the spirit who was haunting our house and making all these merry pranks for his own pleasure. Then we wanted to know what to do with the 'danadar'? We were divided in opinion; some thought that it would be injurious to eat it; others that the spirit out of his own will had given us the sweet-meat to eat, so there would be no harm in eating it. After all we ate it and found it to be good.

Again, on the following day, *i.e.*, on Sunday the 12th Asarh, a big 'kissenbhog' mango was found on a

bracket in our room, although nobody had brought any such mango on that day or before. Just before evening, when it was scarcely dark and when almost all the inmates of the house were outside the rooms and my brother was preparing himself to go to the Shadharan Brahmo Samaj Prayer Hall, he heard a certain sound as if some metallic substance had dropped from above on to the floor of his room. Just then his wife entered the room with a light, as is the custom in the evenings in a Hindu family, and my brother saw that a four-anna bit was lying on the floor. No sooner had he picked it up than a shower of four-anna, two-anna and eight-anna bits began to fall from the ceiling of the room, as if some invisible being was dropping them on the floor from above. From dusk to 7 o'clock in the evening this was kept up. On reviewing this singular incident we conjectured that these coins, which were falling from the air as it were, might be those which the spirit condescended to take before from the cash box of my mother as already described. Now he was returning them of his own accord, showing thereby that he was always with us.

(To be continued.)

QUESTIONS AND ANSWERS DEPARTMENT.

Question:—Anyone who is an interested follower of Magnetic Healing is requested to state how many cases he has handled in a day and how long this has been con-

tinued with safety to the operator. How does he view the theory that the strength of the operator gradually wanes in spite of all recouping methods?

Q. S. R.

On the request of many of the students of the Latent Light Culture this section is specially opened. Contributions to this section are especially invited. The questions will be left open for 3 months and if unanswered within that time will be thrown out.—Ed.

Reviews and Notes.

COSMIC CONSCIOUSNESS—REALIZATION OR MUKTI: By M. C. Nanjunda Rao, Asst. to the Chemical Examiner to the Government of Madras. The end and aim of Humanity is to attain the Cosmic Consciousness—the consciousness of the Over Soul. It is no mean power. Its responsibilities are too many. The keynote of consciousness is to attain the subtlety of Body, Brain, Mind and Soul.

We are glad to see that the educated Indians of to-day have begun to rouse themselves from their proverbial lethargy and have taken to announce to the world the splendour of the Indian Yoga system. The author of the present work before us seems to be one of uncommon merit and his clear exposition of the ways and means to Realisation with apt illustrations from our time honored epic poems the *Ramayana* and the *Mahabharata* with their esoteric meaning is indeed admirable. The way in which the author has put forth his expositions is such as to appeal to the most septic of men. The book is neatly printed and well bound and is priced very low to be within the reach of the public. You will not miss Rs. 1/8 or s. 2 by ordering a copy from the author.

PHILOSOPHY OF THE BHAGAVADGITA: An exposition by Dr. Chhagnlal, G. Kaji, F.T.S., Junagad, Kathiawar, (Vol. I, Chap. I to VI).—The book is well printed and neatly bound. We welcome the present publication because of its unique significance, though there are numberless

commentaries in the field, both by the Eastern and Western scholars. The author is unquestionably a deep thinker and an erudite classical scholar. The arrangement of the work is beautiful, the Sanskrit text of the Slokas being given first and its literal translation and the author's own logical conclusions and explanations following.

There is no language on the face of the earth in which this sacred work of the East—the pride of Ind—has not been translated. To the Hindus the Gita is the Gospel. It is, in the author's words, the quintessence of Philosophy and Religion, of Ethics, and Morality, social and religious. Every thinker of whatever school should have a copy of this. The work is moderately priced at Rs. 3 (cloth) and Rs. 2/8 (board).

BUDDHISM & CHRISTIANITY, FACE TO FACE:—Embodies within 107 pages the active and stirring debate in a grove at Pantura, Ceylon, between a Buddhist Priest and a Christian Clergyman. In this interesting work the teachings of Buddhism and Christianity are ably expounded by the contending parties. Among the many points dealt with, those eloquent portions referring to the growth of Buddhism, its ethical philosophy, the life of Gautama Buddha Sakyamuni, the doctrines of Skandas, Re-births, Nirvana, &c., are worth the careful study of every one interested in the gospel of Buddha. The defence of Christianity has also fallen on good and worthy shoulders.

This scholarly work bears an introduction and some valuable comments from the able pen of an impartial world-famed author, lecturer, and traveller—J. M. Peebles, M. D., M. A., Ph. D. We heartily commend the work to one and all of our readers. Price 35 cents, 1s. 4d.; or Re. 1-2-0 only. To be obtained of:—Dr. Peeble's Institute of Health, Battle Creek, Mich., U S. A.

SELF-CULTURE: A Journal of Inspiration devoted to Physical, Mental, Moral and Spiritual Culture of Man: An official organ of the Indian Academy of Science, Kizhanattam, Tinnevely District—Is a new venture of our esteemed friend Dr. K. T. Ramasami. Judging by the first number before us, it is truly an inspiring one. The first issue, among other matters, contains "Occupations & Professions" in a Phrenological view by Prof. J. Millott Severn, F. B.

Obsession and the Laws that Govern Spirit Communion: Dr. C.H. Carson.—A review of this will appear in our next number.

P. S., F. I. A. Sc.; 'Mystic Feats of a Sadhu' by Mr. T. S. Venkateraman; and "Man—The Master" by our esteemed friend and contributor Mr. A. P. Mukerji. We wish our young contemporary every success.

FUN FOR LEISURE HOURS: Published by Vaidya Shastri Manishankar Govindji of "Atank Nigrah Pharmacy," Jamnagar, Kathiawar—Is a neat booklet of amusive reading. A postal to the publisher will bring you the booklet free of all cost.

G. B. NAICK. and Co.—We beg to draw the attention of our readers to the pamphlet herewith circulated of one of the longstanding firms of Bombay who has established a reputation for the excellence of its watches and clocks, as will be seen from the various testimonials appended to the circular.

THE KALPAKA.

A Magazine of Knowledge.

Vol. IV.] DECEMBER 1909. No. 6.

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely Bridge, S. India.

Edited by T. R. SANJIVI, Ph. D.

Entered at the General Post Office Madras. Registration No. M. 717.

If this paragraph is marked X in blue, it denotes your subscription is *overdue* and we shall be pleased by an early remittance.

SUBSCRIPTION RATES.

Inland : Rs. 3, Foreign : 6 Shillings, or \$ 1.50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

The heads of two great Religious Institutions, respective advocates of Monistic and Dualistic philosophies, graced our Sacred Visits. town with their presence in November last. Both of them are endowed with towering personalities, and the magnetic charm and influence their surroundings are charged with, create an awe and inspiration.

Our esteemed friend the great traveller, author and lecturer, Dr. J. M. PEEBLES, M. A., M. D., PH. D., writing to us, says:—"Your monthly magazine, *The Kalpaka*, reaches me regularly, and its contents deeply interest me because they

breathe the thoughts of Liberalism and Spiritualism. I use the word *Spiritualism* as a direct antithesis of Materialism. Matter, at the most, is a little more than a shadow. Before me is a table which the sense perceptions cognise, and the majority of mankind would say: "this table is a reality; a substantial entity;" and yet, a few well-aimed blows from a hatchet would transform it to rubbish, a brand of fire would transform the rubbish to ashes, and by intensifying the heat in the hands of a chemist, the ashes are transformed to gases which vanish from the physical sight. Such is the unreality of matter. And yet, in such transformations, there is no absolute annihilation. The real table existed originally in the brain of the mechanic and was outworked, through the will, the purpose and the skill of the mechanic, into a material form called a table. We are living in a Universe of manifestation, behind and in which is Spirit, conscious, immanent, omnipotent and unchangeable. It has little or no relation to the Jehovah of the Jews, the Jehovah of the Christian Bible. Jehovah was a tutelary deity of the Jews as was Zeus of the Greeks and Jupiter of the Romans. This is also a universe of order and purpose: else the astronomer could not foretell the coming of an eclipse, nor could he calculate the return of Halley's Comet which, a few days ago, was seen by astronomers.

**

In our November issue "Buddhism and Christianity Face to Face" was reviewed and, doubtless, many of our readers have sent in their orders for that instructive work. The same renowned author, DR. J. M. PEEBLES, is to bring out shortly "Spirit Mates—Their Origin and Destiny: Sex-Life—Marriage and Divorce" which deals elaborately of:

- Origin of Sex-Life. Is pre-existence a fact or a mere theory? Is the premature born child immortal? When does the infant begin to be immortal?
- Are all spirits necessarily immortal, or do they ultimately disintegrate?
- Is marriage a contract or a sacrament? Should marriages be perpetual or probationary?
- The nature and failure of marriages. Why the increase of divorces?
- Do spirit mates influence marriages and divorces?
- Communications from spirit mates to their counterparts on earth.
- How spirits bring "soul mates" together on earth.
- The origin of spirit mates—their progression and destiny.
- When and how they unite their future. Marriages in spirit life.
- A collection of valuable experiences relating to the reunion of spirit mates in earth life and in spirit life.

The book is to consist of over 300 pages and is valued only about Rs. 4. We anxiously expect the publication of this all-important and instructive book relating to the very foundations of society here and destinies hereafter.

**

Spiritualism has secured a redoubtable champion in no less a personage than the level-headed and accomplished writer Mr. W.T. Stead, the Editor of the *Review of Reviews*. Writing in the *Harbinger of Light* Mr. Stead says:—"For the last three months I have been conducting at Mowbray House, Norfolk-Street, Strand, London, an office which is called *Julia's Bureau of Death*.

This office represents a tentative effort, made systematically, to build a bridge across the grave by which it is possible to communicate with those who have passed over to the other side after the change which is called death. * * * The *modus operandi* of the Bureau is very simple. In the first place, everything in the Bureau is under the direct personal control of Julia (spirit) herself. She attends every morning at the short service with which the proceedings of the day are opened. Her figure is seen by those who possess clairvoyant vision, occupying the chair which is reserved for her at the head of the table, and to her all questions of importance that arise during the day are referred for decision. Her decisions are given in two ways, both direct and simple. When a clairvoyant and clairaudient on the staff is present, they are received clairaudiently, but, in the absence of the clairvoyant and clairaudient, her decisions are given by automatic handwriting, communicated sometimes simultaneously and sometimes not, through the automatic writers who act as her secretaries." Persons desirous of having information may communicate with the Secretary of the Bureau.

**

The *Two Worlds*—an instructive exponent of the Spiritual Philosophy of the present century—has deputed a Special Commissioner to inquire into the all-interesting subject of "Spirit Photography." No less an experimenter than Mr. James Coates himself has undertaken the commission. The medium, Mr. Wyllie, is a born Anglo-Indian; and it is a mere accident that led him to find out the mediumistic powers in himself. Mr. Coates says:—"The four essentials required for Spirit Photography are:—(1) The condition of the sitter; contrary to all preconceived views that the sitter should not have the mind fixed on any special person and should avoid states of anxiety and perturbation. (2) The condition of the sensitive photographer; the sensitive requires to be in a fair state of health, and in an equitable state of mind; and if these are disturbed from any cause, then obstacles are placed in the way of successful results. As to suitable accessories, the sensitive's camera, the longer in use the better. (3) Good atmospheric conditions, fairly clear, pleasant or tolerable; a well-lit room of comfortable temperature, and a dark closet supplied with running water. (4) The all-important X forces and spirit intelligences should have their conditions, as far as we understand them."

DEVELOPING THE SPIRITUAL CONSCIOUSNESS.

A. P. MUKERJI.

Man is man by virtue of **willing**, not by virtue of knowing and understanding. As he is, so he sees. His hopes and aspirations are in exact proportion to the depth and power of his will: for, says Emerson, the height of the pinnacle is measured by the breadth of the base.

He is the **microcosm** of the **macrocosm**: the little world of the big world. **The universe exists for the self**:—such is the dictum of the sages.

Man has appropriated this form, this coat of skin, for the exercise and unfoldment of his Divine Nature. He is **above** Nature; his body is of Nature.

Man, **Know Thyself**: said the Rishis. All your efforts, your joys and sorrows, your ups and downs, are to **this** end. You now grasp this thing, soon you drop it; then you grasp that thing, soon you drop that.—**Not this, Not this**, you say. This is the **speech of Negation**:—*Neti, Neti*:—**Not this, Not this**.

You who are Infinite in essence drank deep of the waters of Lethe, and, falling under the magic spell of Maya-Illusion—forget yourself. You have ever since then been identifying yourself with Nature, with your form, the **Not-self**. You do not see that this body, this brittle casket of clay, is for disintegration, for dissolution. You love it to infatuation. You draw the cruel, merciless knife across the neck of poor, defenceless animals to gratify your lower Nature. This body must live, though I eat **burnt** flesh, **rotten** flesh, to keep it alive. **Man would eat man**, if his digestion did not get upset thereby. Don't say "No," you animalized ignorant soul! **You cannot swallow camels, and strain at gnats**. Thus, through extreme attachment to your form, have you contracted your soul, hypnotised yourself into a **finite** being. You alone can strip off your limitations and stand in your **Native** splendour once again, Thou Great One! To realise this is to realise divinity, is to transcend Nature!

As you learn to control Nature **within** you, so will you control things **outside** of yourself; so shall your great, all-potent **will** shine out to the universe.

Man's will is God's will. What is of God is God. The Infinite exists, **in full stature**, in each living, breathing form, in even a pinch of dust. Hence to know **yourself** is to know God. You are Bliss Eternal. You, the Infinite, became cribbed, cabined and confined in sheaths of matter. Your real, immortal self shines aloft, but what little was caught up by the physical mechanism of Consciousness fell senseless under the hypnotic suggestions of Maya. Yet an impulsion from within is pushing you on. This is the Desire to achieve Happiness: which is a distorted reflection on the **physical** plane of your own blissful self that is on the **spiritual**.

It is the natural magnetism of your real self that is drawing you up. **"Ends ascend as Nature descends**, said Swedenbourg, the Mystic.

"All things are in a scale, and, begin where we will, ascend and ascend. All things are symbolical; and what we call results are beginnings."

So long as you are flung about under the influence of passions your progress will be clogged. The soul is under the thrall of matter, just as a muscular pair of wrists may be loaded with fetters. It is trying to burst the shackles that chain it down. It is passing through a transition stage. Its continued effort to free itself thoroughly and entirely is the promise of the future. **Conquest comes**. Yes! Conquest comes. I have not read these two words. I do not repeat them to you like a parrot. It has been given to me to **feel** the fact. Do not say "I cannot. It is beyond me." Say **"I can"**. It is **in** me. So will you conquer.

This **ascension of the soul** is the development of the Spiritual Consciousness.

It is not intellectualism: nor spiritualism: nor supernaturalism: nor any other *ism*.

It is the quickening of your evolution on the spiritual plane by the up-keep of a **systematised line of thought-activity PLUS the self-determined exercise of volition**.

It is the polarisation of the human life-force up to a high pitch of concentrated exercise of the will-force in Man.

The task is not easy of accomplishment. You can achieve it only by dedicating a **whole life-time** to it. It is worth your while. Aim at **thoroughness**. Take up the suggestions I hand you up. Dream them out. Think them out. Act them out.

Your aim is the subjugation of the animal soul. Have no other aim.

One thing at a time, and that with your entire heart and soul. The ideal you have set up for yourself must absorb the best and the richest forces in you. Introduce the thin end of the wedge. Each stroke shall drive it deeper. Do not scatter your energy. Do not burn your candle at both ends. The secret of success is Concentration. A man may be an omnivorous reader. He is a Walking Encyclopædia. His brain is a Bodlean Library. Yet he has no worth, no intrinsic qualities, that can give him that breadth and depth of dignity that go out of a man possessing inner force of character.

Remember: You are deathless, birthless. You live in the Eternal. One life-span can be but a short one at best. Therefore, arrange your forces so that they shall flow in one even, continuous stream along one line. The man who has thus **lived** upon **fine ideas** will command more than your Jack-of-All-Trade-but-Master-of-None man ever can.

Education, said Vivekananda, is a **man-making, life-building** assimilation of ideas.

You must, then, by patient thinking, build up an ideal for yourself. This done, give up all dreaming, all castle-building; and start in for work. Then **three** things are necessary for effectual work.

The first is earnest, ardent Desire. Your heart is knitted to things of the earth, earthy, by a myriad of tiny threads. To break up the links, a strong, all-impelling force is needed. Desire ardently, longingly, for perfect establishment of Chastity in your Consciousness. This keen desire is a *sine-qua non*. Without it you cannot go through the difficulties that bar your way. Clothe yourself in this panoply of power, and the shafts of adverse fortune shall glance off from your strong armour. If you haven't this gift, it shows that your sense of manhood is small. You lack force. The greater the **sinner**, the greater the **saint**. A man must have this force, or his good intentions will die a natural death. He can neither be a saint nor a sinner. He is **tamasic**—is of a dull, lazy, ease-loving, insipid nature.

But do not lose heart if you belong to this class of men. You can cultivate this force. There is always a way out. Your imagination is your **creative power**. Now there is a close association between thought and imagination. Imagination is thought in its full freedom. Therefore, to train the desire-nature you must bring thought to bear upon it. Desire cannot train desire. You are helpless within the narrow limits of the **desire aspect** of the Self. You desire a thing or you do not : that's all.

No. Thought alone can help you here. Says Emerson :—"There **is no thought in any mind but it quickly tends to convert itself into a power, and organises a huge instrumentality of means.**"

One thought repeated for days, months and years will become very strongly vitalised. Tremendous will be its telling force. It will go to make or mar your destiny. As the famous axiom goes : "**Allow the thought, and it may lead to a choice, carry out the choice, and it will be the act; repeat the act and it forms the habit; allow the habit and it shapes the character; continue the character, and it fixes the destiny.**"

Thought, then, is the **fine** cause. Stamp it well upon your mind. It is a tremendous fact. Learn it well now ; now ; while you read it.

Picture to yourself, then, the benefits derivable from control of the lower nature.

See how the man, who is **chaste** in word, deed and thought, is above the din and strife of conflicting passions. He is calm, serene and self-poised. Having inner control, the control of the outer is an easy affair with him. He does not go about anxious for recognition. He is master of himself, and therefore of others. His mere presence brings peace to the troubled souls of others. His speech is as a dash of cold water. It makes you sit up and listen. It **stimulates** you, it **uplifts** you, it **expands** you. Nothing is impossible to you. You seem or feel as if you were another being. The chaste man has communicated himself to you in all his fulness and breadth of stature. He has stirred up forces in you of which perhaps you were never before conscious.

See how the chaste man seems to purify the very air he breathes. See how dauntless is the courage that bubbles up from within him.

See how he is idolised by humanity. The mere sight of him puts new life and vigor in others. His power of doing good seems to have an inexhaustible reservoir behind it.

Thus go on picturing to yourself the all-inclusive uses of chastity.

This is the **positive** process of Visualisation : **Mental Photography**.

Now if your case is **desperate**, one of long standing, take up the **negative** process.

Picture to yourself the disappointment, the loss of spiritual force, the gloom and the melancholy, that cloy all passion : the swinish, grovelling, aspect of the sensual soul : the consequent exhaustion : the jeering, and ridicule of the world : the breaking-down of all his fond hopes : the pitiable, poverty-stricken condition of those dependent on him : the disgraceful passage through death into an even more hideous condition of life : the utter degeneration : the shameful existence : the haunting thoughts **beyond**.

This method is the negative one. It is like the surgeon's knife used to cut out a cancer that threatens life. Desperate diseases require desperate remedies. This process is not advisable, except in otherwise hopeless cases. **Rather have the positive method.** As you sit up visualising your ideal day after day, its attraction to you will be truly magnetic. Your heart shall go out to it in all its force. You shall want to embrace the ideal every moment of your life. Energy will come to you. Indeed your complaint then shall be : **I have more energy than I can control, more thoughts than I can marshal up for serene action.**

Your thoughts have been **energised** by constant repetition. Now you must learn to dominate them : to command them to stillness : to **relax the tension in which your mind is constantly putting itself** : to save your brain from giving way under this surcharge of unmarshalled energy : to absolutely vanquish the waves of force that bubble up each time you think of your ideal : for it is **intoxication**.

To whom shall we go, then, to learn the method, the way to gain control of the mind ? To Swami Vivekananda, of course. Says he :

"The organs are the horses, the mind is the reins, the intellect is the charioteer, the soul is the rider, and this body is the chariot. If the horses are very strong and do not obey the reins, if the charioteer, the intellect, does not know how to control the horses, then this chariot will come to grief. But if the horses, *i. e.*, the organs, are well-controlled, if the reins, *i. e.*, the mind, are well held in the hands of the charioteer, *i. e.*, the intellect, the chariot reaches the goal."

This then is the line of action. Developing the **will-force** : the second of the three requisites I spoke of. What is the principle of development ? **Exercise.** How did Ram Murti develop his splendid

physique, that to-day is the wonder of the world? —**Exercise.** How did Vivekananda develop that terrific magnetism that inundated the entire Parliament of Religions at Chicago? —**Exercise.** How did Sheridan who **once** stuttered in his speech, deliver an oration at the famous Impeachment of Warren Hastings that made the Speaker order an adjournment **that the House may recover from the effect of Sheridan's volcanic play of words.** —**Exercise.** Be **convinced, then,** my reader! **Exercise** is the first, the last, and the only condition of growth. The human will is the grandest culmination of all the complex workings in the realm of Consciousness. Schopenhauer, the philosopher, puts will a top of all else in Nature.

It is a grand thing: this human will. Its influence over man is one of compelling, forcing, driving, impelling, over-powering, commanding, demanding. This force is essentially **Masculine.**

I told you something about the desire force: drawing, pulling, attracting, coaxing, charming. This is the **Feminine** phase of mentative energy.

When you combine the two—the positive and the negative **electrodes** in the human brain—your suggestions, whether turned in upon your **sub-conscious** self or projected **outwardly**, command an irresistible position, in fact they influence the imagination, reason, or will of another man in an uncontrollable man. This is what comes through the practice of **Concentration.**

What is concentration?—**Holding the mind to a point.** There are two phases of concentration: a lower and a higher. We shall take up the first only. You are not prepared for the second.

Resolve upon the performance of a certain **hard mental work** say, for half an hour at the beginning. Then carry it out. Do it every day, each time prolonging the duration of the exercise. Suppose you cannot find a mental task. Here is one:

Take this virtue: **Chastity.** Read literature on this subject. That will provide you with the requisite information. Study it from the physical, mental and spiritual view-points. Then sit up and calmly think out the bearings of the virtue: what it is; how to practise it, its resulting benefit to humanity; its appreciation, and so on.

Then **steady** the mind upon this complete shaping of the virtue. Meditate upon it. Dwell upon it. **Will** determinedly that it will become established in you: that from the moment you are sitting in this attitude of **concentrated willing**, all your forces are being transmuted to Chastity: that the protoplasms of your very physique are becoming sensitive to the fascination of this virtue: that there is a tremendous force being generated right in the **centre** of your head that shall present an irresistible front to all evil thoughts and tendencies: that your entire nature vibrates to this thought:—**I am Chaste:** that you recoil instinctively from all that may grossen your finely-strung spiritual fibres: that evil falls off, flies off, from your intensely poised mind: that your Higher Consciousness is unfolding: that your intelligence is expanding: **that your will is becoming strong, very strong:** that your body obeys you without a murmur: that your brain obeys you: that you have power, force, within you: and that it all is developing **now.**

Thus you can **will** yourself into any state of mind you like. Not in one day or in one week will you obtain control. It will require a **hundred sittings** or even more. But from the very first sitting a sense of assurance, the consciousness of an internally developing force, shall come to you:—and this if you have been thoroughly earnest over your task. **Perseverance** and **patience** you must have. Indeed to have these is to have everything. There shall come about a step forward in your evolution at each sitting. This is the **art of willing.** **You get it d—d cheap.** Do not treat it with indifference. Practice for a fortnight will prove to you conclusively the verity of my remarks. You have been neck-deep in carnalities: it is high time you thought of a change. Be earnest. Be a "whole-hog" man. Take up an idea and stick to it with the bull-dog's tenacity, till you have seen it through to the end. Do not talk of it to others. Never tell others that you are in training. Sufficient gratification of your vanity shall you have when you have acquired the wished-for object. **The praise of the world is not at all necessary to your happiness. The approval of your own soul is quite sufficient.** Each man sets his own measure. If you believe that you are uniquely fitted to be a virtuous, pure-hearted man, so will the world also. Stick to your own. Do not be a busy body, for then you shall be nobody. Be an earnest thoughtful man. Stand rigidly by your ideals. Do not force it upon others. But do not be forced **out of** it at the same time. Simply **be earnest:**

"To your own self be true,
And it must follow, as the night the day,
Thou can'st not then be false to any man."

The third requisite is a keen and broad **intelligence.** You must not go and buy a pig in a poke. You must not drive a nail where it won't go. By study and much thinking, you shall be able to expand this faculty. Learn to study in the manner taught in my paper "READ AND REFLECT," in the September number of *The Kalpaka*. There you have got instructions that you may well utilise. You will be amply repaid for the trouble of re-reading it. Much reading scatters force. **Read little, think much.** Your intelligence will be nurtured by contact with a **pure soul.** Socrates declares that "if some have grown **wise** by associating with him, no thanks are due to him, but simply whilst they were **with** him, they grew wise and not **because of** him." This is the secret. The vibrations of a stronger mind impinge upon your receptive consciousness, shake up some of its grossness, and implant seeds that, fructifying in the long run, work for **your spiritual upliftment.** Associate with good men. Spirituality is not intellectual gymnastics!

It is the life: and **life alone can convey life.** His words shall wring in your ears even when you are far away from him. His glances shall remain with you stirring, prompting and stimulating you.

Thus, friend, when you have gone through this simple training, your inner spirit shall transmute all things that approach you to the nature of your ideals. The world shall arrange itself anew to suit your ideals. Obstructions will be brushed aside. Much of the vexations and tribulations that you may be suffering now shall be smoothed out of your path. As you speak, as you look, as you move

about, **your inner nature** shall flash out of you. Thus by educating **yourself** shall you set **others** a good example. Life will be worth living : Death will lose its horrible aspect : Love, Power and Peace shall flow out of you, and chasten others. Guard it well. **Wield it for good purposes alone.** You are now for the **divine** side of things. Your will is law. Salaam!

THE GRANDEST CYPHER.

SWAMI DHARMANANDA MAHAVARATI.

The fishes like water, the rabbits like holes, the wolves like woods, the spiders like nooks and corners, the rats and bats like darkness, and the birds like branches of trees ; but, pray, what is loved and liked by **Man**, the wisest, ablest and noblest of all moving and living creatures? What is that most precious thing—that **Philosopher's Stone**—that immortalising Elixir—over which man has been contemplating and for which every soul has been yearning since the creation of the world? Can you name that? Can you tell me something substantial about that?

Is it wealth? No. I asked the richest men and women on earth if it was wealth? And they all answered in the negative. The Emperors and Empresses—the Kings and the Queens—laid their diadems at the holy feet of the humble **Sadhus** and desired to forsake the illusive and delusive world and retire to solitary regions to enjoy rest and the peace of God which passeth all understanding. Is it then education? No. Much learning makes one beside himself. The education, which you call **education**, in these days, leads you from darkness to utter darkness and ultimately to utmost darkness of the yawning hell. Is it then reputation or name for fame? Ah, no! Most wretched wrecks of society are they who think so. Is it superiority of power or influence? The answer is always in the negative, and the whole world is its truthful witness. Is it then personal beauty or attraction? Beauty is like a grass flower that sends forth its fragrance and brightness early in the morning, and when the meridian sun shines brilliantly the flower withers and is no more! Is it then **Religion**? O, Yes. Certainly it is. I need not explain; ask everybody—from the crowned head down to the starving pauper dwelling in the hovel—the answer will be always the same everywhere. Religion! Religion! What a treasure untold resides in thy heavenly name!! Religion! Religion! How sweet is thy sound, how consoling is thy influence and how soul-stirring is thy grace!

Indeed, as a human being without a body, a body without a shoulder, a shoulder without a head and a head without a brain, so is a man or a woman without **Religion**; yes, it is religion over which the man has been contemplating and after which every soul has been hankering since the creation of the world.

But what is this **Religion**? Is it Christianity? No. Is it Buddhism? No. Is it Islamism? No. Is it then Devil-Worship? Ah, no. Then what is this religion, pray?

It is the religion which has neither a name nor a church. It has no Priest, no Pastor, no Bishop. The foundation of this religion was laid by God Himself, and the superstructure over it was raised by the same God also. To a beginner of religion God is Light; to an advanced student God is Truth; to a "Man-with-God" God is love, and to a Master-Yogi or "Man-in-God", God is **All Delight**—*Poornanandam*. Bring these words home to the recess of your heart; they are a wholesome food for reflection.

The religion which forms the substance of this paper has no prophet, no hired preachers, no medium or incarnation. It professes no rules, observes no rituals, performs no ceremonies, and sounds no trumpet. It needs no organisation, no patronisation, no evangelisation. It is **All Delight**—self-working, self-growing and self-enjoying; and it is **THE RELIGION** which the whole Universe likes, loves, contemplates over, and yearns after. It stands aloof from all prejudices and superstitious, and all scriptures and worldly ties, and it is free from social bindings or ecclesiastical codes. Caste, it observes not; color, it knows not; superiority of one religion over another, it argues not; race or nationality—all humbug!!

It is no religion of Man because that is sectarianism, pure and simple. You are a Christian, because you follow Christ, and you belong to a particular sect and community. You are a Mohammadan, because you follow Mohammad, and you are therefore a *pucca* sectarian; and so forth. Can the True Religion have a name or a sect? Do not deceive and be not deceived. A family man may stick to a particular religion, sect or community for the sake of his pleasures or earthly interests, but the man of True Religion can have nothing of the sort. God is Delight to him and he is Delight to God: He is All-Delight; every soul is delight to Him and He is delight to every soul. It is the religion of the Soul.

Are you father of a child? I trust you are. When your little child gets hungry, what do you do? You give a few pies to your servant and tell him to fetch milk from the bazaar (market.) When he brings it, your wife or your cook warms it in a pot and gives the milk to the infant. The child is now satisfied and you too are relieved; but have you ever inquired about the age or complexion of the shopkeeper who sold the milk or of the man who milched the cow? Have you ever asked the age or color of the cow or the number of her teeth or the name of her owner? No; certainly not. You wanted milk and you got it, and you were satisfied. What have you to do with untoward gossip and vain questions and answers thereof? The Man of Religion has similarly nothing to do with formalities, superficialities, or vain gossips.

Take another instance: Put a number of earthen vessels under the meridian Sun, and fill them in with pure water. Look into them and behold! How many Suns will be seen inside the vessels! Now, break them all into pieces and throw away the liquid, and behold! There is now only the one same Sun which was in the sky. Religion is one because God is one. Look at the numberless rivers. Are they not called Ganges, Jumna, Cauvery, Krishna, Godavery and so forth, with different names until they flow continuously on and on and fall into the ocean? When they embrace the ocean, where are their names? Can you distinguish them? The **TRUE RELIGION** has likewise only **ONE NAME** and one name only. It is the religion of the Soul.

What is then that True Religion? In the most interesting and philosophical Sastra called "Patanjal Darshan" the profoundly learned Sage thus defines and describes the True Religion:

The Disciple asked: "Be gracious enough to tell me, O Divine Sage, what is Yog?" The Sage answered: "Yog is the true religion."

Disciple.—What is Yog then?

Guru.—Yog is the control or suspension of Chitta Brithi.

D.—What is Chitta Brithi, Venerable Sir?

G.—The inclinations, propensities or tendencies of mind are called Chitta Brithi and their control or suspension is the aim and object of Yog.

D.—The inclinations, tendencies and propensities of mind, Sir, run frequently towards numerous directions; it is difficult to control the restless mind;

it is more difficult than difficulty itself to control or suspend the obstinate and boisterous propensities of mind. How can that be done, Sir?

G.—By **Abhyasam** and **Vairagyam**. These are the two means, and there is no royal road between them.

D.—Pray, Sir, what are Abhyasa and Vairagya?

G.—Abhyasa means practice, and Vairagya means renunciation or abnegation or sacrifice.

D.—I pray to thee, your Holiness, to bless me with more light by a more easy and clear explanation suited to my humble capacities. The Rishi (Seer) said: Let us stop here darling! The night is far advanced, and we must now part with each other. More in my next; better learn and comprehend a little than hear and cram too much. Once more I tell you that the religion of Yog is the **True Religion** and the **ONLY ONE RELIGION**, and that will be explained to you to-morrow."

Beloved friends, I desire to stop here today. It is not an easy affair to explain my aphorism in a newspaper, or a magazine article. It is all practical from Alpha to Omega. You need sit personally before a Master to be taught in it.

If I finish the article in one issue, that may be done at the risk of many interesting articles by numerous contributors to the *Kalpaka* which can ill afford to publish a long paper in one number. If I cut short and conclude, simply for the convenience of the printers, I will do a great injustice not only to the subject itself but also to my own conscience and numerous good and thoughtful readers. I have given to you till now only the preliminary hints. I desire to conclude the paper in my next.

MYSTERIOUS MANIFESTATIONS OF SPIRITS.

[Continued from November's Issue.]

On the next day, *i.e.*, on Monday the 13th of Asarh, another wonderful incident occurred, which would seem incredible. As usual, on his return home from office, my brother went into his room to put off his office clothes. He saw a strange scene which struck him with infinite surprise. He noticed that in the middle of the room were placed all the requisites of a Hindu in offering his evening prayers to God, namely, sandal-wood, sandal-stone and copper vessels (*kosha-kushi*) containing Ganges water as well as a brass water-pot; it seemed as though some one had just finished his evening service, and the evidence of it was so very strong that the fact could not be denied as the whole room at that time was surcharged with the fragrance of

justly prepared Sandal, traces of which were visible on the sandal stone, and the water used in the service had scarcely dried up. These things are kept in a separate room set apart for divine service. We at once instituted an enquiry respecting the transfer of these puja-articles to this room, but we failed to gather any information concerning it. While we were pondering over this matter, suddenly a rupee fell in front of my brother from above. From this we surmised that the spirit, who certainly had wrought this wonder of performing his evening prayer, was still present there. Comprehending now the noble purpose and intention of the spirit, as manifested in his evening service, my mother and brother told all of us to regard him as the

guardian-spirit of the family. We then addressed the spirit, and while doing so, another two-anna piece fell before my brother and a four-anna piece before me.

On the following day, *i.e.*, on Tuesday the 14th of Ashar, another wonderful incident occurred at noon. My eldest brother's daughter, a baby of one year old, was sleeping on a bedstead in my brother's room. Suddenly she awoke from sleep and began to cry. At that time my mother and eldest brother's wife were taking their meals in the kitchen, and none else was in the house. They hurriedly finished their meal and went to take charge of the baby, lest she fell from the bedstead and received a hurt. But to their surprise they found the child lying on a mat spread in the verandah. They began to question themselves as to how the child could be brought there and laid on the mat. It was also observed that the baby was smiling and playing with some one whom they could not see. From the circumstances of the case, we were forced to attribute the cause of this singular phenomenon to nothing but the mysterious work of our guardian-spirit.

In the afternoon, when the boys came back from the school and were eager for tiffin, a few copper coins fell from above, with which they purchased eatables from the confectionery shop. This incident showed that the spirits were not evil in their nature.

Later on in the evening we noticed another strange thing. My eldest brother on returning from office found to his infinite surprise that the room was smelling with the fragrance

of sandal, and marks of water were visible on the floor as if some one had just finished his worship. As before evening none was allowed to enter the room, the doors having been locked up, we naturally concluded that the spirit had just performed his evening service as on the day previous. Afterwards my brother accidentally found that there were two freshly prepared "danadar" placed under his pillow. We asked each other as to who could have brought these sweets here, and on enquiry we came to learn that no sweets were purchased on that day. We consequently guessed that the spirit must have given us these sweets to eat, and we gladly partook of them.

From the foregoing two incidents we thought that our spirit was of a religious turn of mind, and on the day following we arranged for and procured all the requisites for divine service, namely flowers, sandal wood, *Tulsi* plant, etc., and kept them in the niche at noon, and the room where this divine service was conducted on the previous two days was kept closed. In the evening we examined the niche and found nothing there; and when my brother came from office, we opened his room and to our great amazement we noticed that these things had been taken there and the divine service performed. To our great astonishment we saw that *bata-sha* and flowers were very judiciously arranged round the *Tulsi* (one of the *batashas* was slightly broken as if it had been offered to God); that a little quantity of the sandal had been used to make a paste, and that there were sprinklings of water round the earthen pot on which the plant

was placed. We were beside ourselves with joy at this wonderful performance, and there was not the least shadow of a doubt that all this had been done by none but the spirit himself.

Afterwards, as my brother was going to open his box, he found four sweetmeats (danadar) on it. We at once suspected, as on the previous evening, that the spirit had kept them there. My brother was overjoyed and brought them before us. The evening before when we were partaking of the spirit-gifts it suddenly came to my brother's mind that two of our younger brothers, who were then away from home, were being deprived of their share of the presents. So he made up his mind to send some of the sweets to them if he again got them.

From the 16th of Asarh 1311 B. S. the spirit began to manifest itself in a different way. From this day forward all divine services were stopped, and the spirit began to torment us in various ways. As before, our domestic articles, especially eatables, and even money itself, began to disappear. We were at a loss to make out the cause of his wrath.

The depredations made by the spirit began to increase daily and we lost many valuable things. At last we were compelled to seek remedial measures.

First of all the help of an astrologer was sought. But he failed to do anything. Then our friends and relatives were requested to find a good exorcist. This was done on the 26th Asarh 1311 B. S.

In the meantime, the following manifestations were observed, which

seemed to be new and peculiar in certain aspects.

On the 31st of that month, on which the Hindu festival called "Rathjatra" took place, an amusing incident occurred. As it was a festival day, the young children in a body pressed my mother to give them a few pice each as 'Parbani' for the festival. As mother was being teased by their constant importunities, she, in joke, asked them to get the pice from the spirit.

The boys did so and were rewarded with a few pice.

One day, just at candle-light, when my eldest sister-in-law was entering one of the rooms to light it, she saw a pale, emaciated figure standing erect on the floor at a few yards' distance from her. As she advanced, the phantom-like figure was seen receding from her, and at last it disappeared. At first my sister-in-law took it for my youngest brother, as he was then very weak and thin, but notwithstanding she had a doubt in the matter, and to satisfy herself asked my mother as to his whereabouts. On being informed that he had gone out marketing, she became very much frightened and related to mother what she had seen in the room. The figure was that of the spirit, and this was the first time that he appeared in person before any of our family members.

On Tuesday, the 7th of Bhadra 1311 B.S., another strange thing happened, which showed the spirit's love and affection for me. It was a rainy day and I felt a strong desire to eat a cocoanut on return home from office. Accordingly I expressed my desire to mother, but unfortunately there was no cocoanut in the house that day. So mother sent my youngest brother to a

neighbour to get one, but they too could not comply with our requisition. When my youngest brother was relating the result of the errand, a cocoanut fell on the courtyard from above, as if from the open sky. He instantly ran to the spot and picked it up. When it was being peeled, another cocoanut fell, and then another. It seemed that some one remaining invisible in air was throwing the fruits on our courtyard. At last I offered my thanks to the spirit for his trouble, and begged him not to throw any more. The spirit heard my prayer and the falling stopped.

Again another day, on return home from school, the children wanted their tiffin. As usual, bread had been prepared for them and kept in the proper place, but when my brother's wife went to fetch it, she found that there was none. A careful search was made, but to no purpose. Every one guessed that it was the work of the spirit, and the children were told to address the spirit to furnish them with a few pice to purchase tiffin with. No sooner had the children made their request than a few pice fell from above, with which they appeased their hunger.

On the following day, bread was again prepared for the children, and again it disappeared in a mysterious way, but this day no pice fell from above in spite of their repeated entreaties. At night, Sinjan (my youngest brother) brought from bazaar a pice of curd in a small earthen pot. As he was counting his change, keeping the pot on the floor, it instantly disappeared, but soon after the pot fell from above emptied of its contents.

Things went on with similar and even serious disturbances. At last on the 12th of Bhadra (Sunday) 1311 B.S.,

we brought an exorcist of established fame. Having heard everything in detail from us, he made a round of the house and then examined each room by smelling the walls. By this means he understood that the spirits were not then present in the house. Most probably, they had quitted their haunt having got scent of his arrival. He said that many spirits, about six or seven in number, haunted the house; they did not remain at all times there; they were of migratory habits; sometimes they remained in, sometimes they went away from the house, but that was for a very short period. There might be many good intentioned spirits in their company, but most of them were of wicked nature. The exorcist then tested if any of them were our relatives. He placed a vessel full of water before him and began to blow into it with his peculiar words of incantation which we could not understand. He then told us to look into the water one by one and to ascertain whether we could see any shadowy figure resembling any of our dead relatives or friends. But none were visible, and he was then convinced that there were none of our relatives in the gang. Having been requested by us to dwell on and explain the mysteries of the spirit-world and its weird manifestations, he delivered a long speech in the course of which he illumined us with apt examples and appropriate illustrations. He seemed to be a good spiritualist, one well-versed in his special subject, and many of our doubts were removed by hearing him. In accordance with his instructions we made arrangements for the extirpation of these spirits from our house. Before departing from us he advised us to be

more courageous and not to take fright, as most probably the spirits would try to do some mischief that night. But nothing was done. Materials were collected for his work.

In the meantime a series of manifestations were witnessed, of which the following two are more striking and noteworthy :—

One evening a very wonderful light was observed by my mother, eldest sister-in-law and youngest brother. This phenomenon was observed outside our courtyard. At first my sister-in-law caught the glimpse of the light and the matter was eventually brought to the notice of my mother and brother. The light, globular in form, was seen floating in the air. It did not seem to be the light of a glow-worm, for it was larger and brighter. It was soon lost in darkness.

Another time a most strange incident occurred, which filled every member of the household with disgust and dismay. One evening we went to sit for dinner; but there was no food. We found it to be the work of the spirit. We went to prepare another meal but the store was also empty. At first we earnestly begged of the spirit to give us back our articles of food, but finding our entreaties falling flat on his ears, we began to remonstrate with him. The spirit turned a deaf ear to all these, and nothing was given back. At length, pinched by hunger, we were compelled to send some one to market for some food. It was very remarkable that when the articles were brought from the market, flour was seen falling before us from the ceiling of the verandah, and then followed the falling

of a few handfuls of rice on the courtyard.

That night we had to incur much loss and to undergo great trouble, and we were afraid of being constantly disturbed with this sort of harmful pranks; so we were compelled to adopt energetic measures for the expulsion of the spirits.

Next morning this incident was reported to the exorcist. But we were informed that he was too unwell to do anything. Information was again sent to our people for help.

In the meantime, it came to our knowledge that the aforesaid exorcist had had a threatening dream in which he was warned by the spirit to the effect that if he tried to expel him from our house, he would be taught a severe lesson. This frightened his wife very much, and she told us to break off the contract and look for another man.

A few days after, *i. e.*, on the 7th of Kartick 1311 B. S., exorcists from different quarters began to pour into our house from midday till evening, as if a meeting of the ghost-doctors was going to be held on that day in our premises and there was going to be a demoniacal exhibition. The news spread so far and wide that multitudes of people flocked to our house on that evening to witness the weird performances of the various exorcists. But they did simply nothing. Various modes were discussed, but in short nothing was done. What could we do now? As per advice of an exorcist we began to set apart some food for the spirits. And this disappeared when placed.

Not only the usual daily food was kept, but whenever any fresh eatables

were brought into the house, some portion of it would first be dedicated to them for their propitiation. In this way we continued dwelling with the spirits, as if they were our family members. And there were many occasions in which we got indications of their presence in our midst.

One evening a few friends came to our house to see the spirit if possible and satisfy their curiosity. I narrated all we suffered, but they refused to believe. One of them asked to be shown something in their presence. We cared very little whether anybody believed in ghosts or not, but on this occasion, for the friend's sake at least, we requested the spirit for some phenomena and this was done.

At first cloves and cardamoms began to be showered on the head of my brother who was then engaged in prayer. These were then brought to my friends, but they would not believe it as it did not occur before them. While they were coming down to the courtyard, a rupee fell before them as if from the sky. Still they ignored this fact and remained firm in their disbelief. Then one of them stretched out his hand and said: "If anything happens to fall on my palm, then there will remain no shadow of doubt in our mind." As soon as he had uttered these words, a rupee fell from above on his palm, and all were thunderstruck. We heard afterwards that when the coin touched the finger of my friend's hand, it was felt to be hot and it seemed to him that an electric shock passed through his whole body.

Two years rolled on in this way. In the first year there were slight disturbances which we did not heed

at all, as we got accustomed to them. In the second year there was a complete cessation of all sorts of ghostly pranks. Consequently we began to entertain the idea that henceforward we would be able to live in peace. But we were not fortunate enough to enjoy the blessings of peaceful days for long. Disturbances again broke out, and money began again to disappear from places considered to be quite safe. This time it was observed that the spirits directed their attention to money and not to other things. This sort of things became unbearable in the long run, and we lost our patience.

One evening, *i. e.*, on 14th of Pous 1314 B. S., when I was preparing myself for supper I heard the sound of the fall of a heavy substance on the floor, and instantly my mother screamed out saying that a brick had fallen on her neck. Immediately I rushed towards her and with the help of a lamp began searching for the brick-bat, but instead of any stone found an orange lying on the floor. We then concluded that not a brick but the orange had been thrown towards mother and it accidentally fell on her back. This orange together with many others had been kept in an almirah under lock and key. Soon after, the almirah was opened and an orange was found missing. We then inferred that this was the doing of the spirits, and when we were talking on the subject another orange fell before my brother, and this was followed by another which fell again on my mother's back in the kitchen.

The disturbances continued as before with a peculiarity this time. Stones, brick-bats, etc, began to fall

on the persons of the members of the family, which was not the case on the previous occasions. Not only this, human excreta too began to fall on beddings and eatables.

One morning it was found that a handful of human excreta enveloped in a piece of paper was placed on the bedding in my room. It was emitting a very bad stench. We understood that it was nothing but the wicked doings of the spirits.

Again two days later, i.e., on the 23rd of Falgun, when my mother was extracting the juice from the tender leaves of 'hincha' (*Fukhydra Heloncha*) for my brother, a little quantity of human evacuation was thrown into the cup in which the juice of vegetable was being kept. Thus the whole thing was spoilt. Again a few hours later, it was found that brother's office tiffin which was just prepared was missing from the kitchen, though the cook and many others were present there.—AMRITALALA DASAI.

LITERARY REVIEW.

Obsession—And The Laws That Govern Spirit Communion:— Dr. C. H. Carson: Kansas City, Mo. U. S. A.—We have a copy of this pamphlet wherein the learned Doctor treats of Obsession in its various aspects. Necessarily he arrives at the conclusion that every kind of obsession or possession is not very encouraging. The pamphlet has also some brilliant suggestions which would, to a great extent, benefit the present day Spiritualists if adhered to. Every one who is interested in Spiritualism should carefully read this.



THE KALPAKA.

A Magazine of Knowledge.

Vol. V.] JANUARY 1910. [No. 1.

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely Bridge, S. India.

Edited by T. R. SANJIVI, Ph. D.

Entered at the General Post Office Madras. Registration No. M. 717.

If this paragraph is marked X in blue, it denotes your subscription is *overdue* and we shall be pleased by an early remittance.

SUBSCRIPTION RATES.

Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion

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Notes of the Month.

The dark cloud of superstition which has been enveloping men for ages together is slowly giving way. The light has at last come, or rather begun to come. Nothing can obstruct the march of progress. "To be or not to be" is no more a question either with you or with me. The great problem before every one is about his own right and freedom—freedom from bondage. I hope, for the past two years, I have done something to help you in the race of life. No doubt you have no and then had solace from reading the *Kalpaka*. You have had worries, anxieties and cares, and surely the *Kalpaka* has taught you to

overcome these, and care for your Self and know what you are. Now dear readers! With this issue the *Kalpaka* begins anew another year. I note around me, around you, and in fact everywhere, are people who are slaves to time-worn views. Possibly I may have made mistakes, and I am likely to do so again, but I have never failed to set down the truth as I saw it and not as I believed it to be. If I am wrong I will correct myself. Pity, the slaves can never right themselves because Truth does not abide in their hearts. Look around you and extend an helping hand to your forlorn brother, as you, I and every one else are members of the same family and part of one Indivisible Whole. It is a fact well known that every new movement has to suffer not only for want of encouragement but also from obstacles voluntarily thrown in its way. Not caring anything, I have successfully steered through for two years and hope that you will also do your best for the *Kalpaka*. It is as much yours as it is mine. Wake up and work!

* *

No doubt it is a triumph for Hypnotism to form the subject of a Harveian Oration, delivered before that august body the Royal College of Physicians. In face of "the showman's degradation on the one hand and the ridicule of the medical faculty on the other" it has come to be recognised as an important factor in the treatment of diseases which medicine cannot successfully handle. Dr. Forbes Winslow, writing to the *Evening News* says:—

In the medical notes of your issue of October 23 a doctor signing himself *H. H. R.* challenges the suitability of Hypnotism as being a proper subject to be discussed before "that august body, the Royal College of Physicians."

"This might have been so in 1837, when Dr. Thomas Elliotson, the accepted head of the profession in London, fell "from his high estate" because he dared to endeavour to propagate a new science which was just being introduced into England of a similar nature to hypnotism, but known by a different name. Dr. T. Clape Shaw, the president of the section on mental diseases of the British Medical Association, in his address given before the members in 1907, said as follows:—"Not long ago hypnotism was very largely under suspicion, but now-a-days it is becoming a recognised method of treatment." I have no intention of in any way discussing the treatment by hypnotism, but would chronicle the fact that at this meeting records of 881 cases treated by hypnotism, of which 741 had made a complete recovery, were referred to. For many years I entertained the same views with regard to hypnotism that *H. H. R.* evidently possesses. I was summoned, however, to Milan in 1896 to see an English lady, and being so near, took the opportunity of consulting the late Professor Lombroso at Turin. Everything had been

tried in this case, and Lombroso, to my astonishment at the time, at once advised hypnotism. I confessed my ignorance of the science. I, however, followed his advice, with the result of a complete cure."

* *

Dr. Prel's pet theory that with some sensitives the double can be sent to a distance has been successfully proved and a demonstration given by E. Dobberku. The *Health Record* notes in translating an article from 'Die Uebersinnliche Welt':—A short time ago, at the conclusion of a lecture, my audience asked me to show them some hypnotic experiments. Among the audience was a man who had formerly consulted me, as he suffered from attacks of irresistible sleep, which interfered with his work and rendered him quite helpless for longer or shorter periods. He at once offered to act as subject, and I was able to demonstrate many interesting points, and especially the great power of hypnotic suggestion when in suitable hands.

I then tried the following experiment:—The subject being in a profound state of sleep I ordered him to go with his "astral body" to his home and tell me what his wife was doing. He at once replied that she was asleep (which I did not in the least expect) and that he was standing by her. "Then wake her up by shaking her shoulder!" I commanded, and he commenced shaking an imaginary person violently. "What is she doing?" "She is waking up, looks at me, and asks why I have come home so early" he replied.

I then awoke him, and finding that he had no recollection of what had passed, I told him to ascertain if his wife had experienced anything unusual. The following day he informed me that she felt herself shaken and awoke to see her husband standing by her, and then asked him why he had returned. To her great surprise he suddenly vanished, leaving her quite bewildered, and on his real return she asked if he had been in before and gone out again.

CONSTRUCTIVE IDEALISM

OR

DEVELOPING THE SPIRITUAL CONSCIOUSNESS.

[A. P. MUKERJI.]

What is Constructive Idealism? It is a process whereby we strive to construct, develop, and project an ideal personality on the spiritual, mental and physical rungs of human evolution. It is training, self-imposed and self-directed. Man's immediate

developmental conditions are, beyond all doubt, thought-structures materialised on the physical plane, since man is ever the reflex of his mind. Could we lift the brain-cap of a man and watch the inter-play of Will, Emotion and Intellect, we should, in

no time, become convinced that our **thought-life** has never lost the grand and stern emphasis of its dignity. But it is given to us to make or mar, to raise or to lower *ourselves*. Efforts to call up the resurgence of the *spiritual* forces that inhere in us and that are *interaffinitized* to the *psychic* realms of vibration are as so many blood-drops from the core of our being sprinkled upon fertile soil. Our reaction upon Nature determines the *centre* and *turning-point* of our life. This reaction is due to the action of the **Free-Will**. The **Will** is the pivotal point round which revolve the issues of *destiny*. Constructive Idealism then is *life-building assimilation* of the highest and the best within reach of our mental and spiritual vision. It is from my point of view a *determined effort to intensify ourselves along lines of human uplift by a systematized application of the laws of psychology*. It is the putting forth of *positive* effort to develop and expand our *spiritual stature*. Life in this world is a *gymnasium* for the exercise of the will. It matters *little* how many years you have been here in this world. It matters *little* how many moments of *sense* enjoyment you have had. Indeed! You may be as *old* as Methusaleh. Your entire life-span may have been a *bed of roses*. Such things do not count. What is of vital moment is how far you have succeeded in your **triumph** over your *lower Nature*, how far your organs of *Spirituality*, *Firmness*, *Conscientiousness*, *Veneration*, *Casualty*, etc., are developed; how far you *feel* for suffering humanity, how far your **Soul** is *on the ascendant* and your *flesh* is *under your feet*. For this *last* is the only *saving* clause, the

crown and climax of all *human endeavour* along *right* lines. It is *chastity* alone that can give us a *lift up* from the quadruped stage. With ordinary humanity, with even the *intellectual classes*—in some measure—it is a step forward and then a long stagger backwards to the baboon stage. This phenomenon is *so constant* that the *aspiring soul* stops, hesitates, and then as if a *douche* of cold water had been poured upon it, shrivels up in fear and then heaves a sigh “*Oh! It is impossible! It is my nature! How can I transcend it? Impossible! Impossible!*” Poor, ignorant Man! How he weeps and wails. He does not know that *nothing is impossible to the Divine Spirit*, that there is *ever* a way *out*, that there is *ever* a way *up*, if its vision were a bit *wider* and *better* trained. Know, My reader! *What is soul-force inside of your self is the mighty Law of God outside and relief and joy are consequent upon pre-established harmony between the two, for at the centre they are One* Is it possible then? What? Transcendentalism? Yes. *You can conquer, even utterly crush the lower nature*. If it be within range of practicability, why *then* is the *major* portion of humanity grovelling in *carnality*. Because, *because, because*, they do so *willingly*. It is the *animal soul* that has fastened its grip upon *you*. The Higher Soul has been almost buried under coating after coating of carnal tendencies. Man has *not obeyed* his *inmost* thought. He has ever yielded to his impulses. He has hid his face in a bush and *ostrich-like* he has considered himself *safe*. The mummeries of superstition, the blotted pictures of Heaven and Hell, the blood-and-thunder *thre a*

of the *yellow preacher* of religious dogmas, know-nothing religions, slave-trading and slave-trading religions, the *squalor* of animal lust, greed, and *hard selfishness*, and every other stripe of absurdity that stalks the land under the cloak of priest-craft, have so magnetised the eyes of man that he sees nothing *better, higher* and *purer*. To-day, materialism has lost not a bit of the old emphasis of its personality, although people struggle hard to dress it up in a *clean shirt* and present it to the world at large under the guise of *religion*. To-day, *more than ever*, is the grim hand of the butcher clotted with gore and shambles reek with the blood of *innocent* animals. The cry transpierces the heavens, yet the ears of *man* are hermetically sealed. To-day, more than ever, does a pious demeanour cover *scarlet indulgence*. Indeed! Man is lifting the veil from dark proceedings and striving to *justify* them to our eyes. Hence more misery, more pain. Is it possible then to *go beyond the lower Nature*? *Transcendentalism*, I have called it, though the word signifies *vastly more*. Not to flatter the intellect by feeding it upon *dirty* and *unclean* garbage, but to expand it to the light of **Reason**; Not to pass the lazy hour but to press it into *substantial service*; not to pander to the flesh but to render it a clean and fitting temple for the sojourn of the spirit; not to flinch from pain in *creep-mouse* style but to face it resolutely, if need be, and make it yield up its *last* lesson; not to move along *lines* of *least resistance* but to *set the will* against *all ills*, not to *wish for* and *accept* ease but to live and breathe for the joy of *others*;—this line of *plain living* and *high thinking* is a

decided step out of a *chalk circle* of imbecility into *strong doing*. **You have to develop a life-purpose. Our work is our life-preserver.** Remember: “*Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past state into a new state, in the shooting of the gulf, in the darting to an aim.*” You must reach out to the highest and the best within the sphere of your vision. Thus *alone* can you stand out of the deep *rut* formed by ages of cross ignorance. Your ideal *must compel* your entire *being*. There must be tugging hard at the center of your being and earnest longing to live up to the highest that it is in you to live. Perhaps it is the *flesh* that reacts so *viciously* upon your efforts, your *doings* and *thinkings*. Perhaps it is *hyper-sensitive* nervous system that has dragged you on to a *low* plane of living. Perhaps it is a weak mind that would neither be *coaxed out*, nor be *drugged out*, nor be *lashed out* of its chronic condition of fearfulness, general depression, and sluggishness; despair and melancholy; worry, hurry and flurry; jealousy, fretfulness and *all-consuming* hatred; that sees ‘*tions in the way*’ where there are none; that is so delicately hinged that a slight feather’s weight *tips the beam* or a breath of air flings wide the doors to *perdition* and you are sent flying into the *Slough of Despond*. Perhaps *anxious thoughts* loom large *gh* ten dire storm. Perhaps things always look at *sixes and sevens* with yourself.

What a *horrid* catalogue of *weaknesses* in human nature! Yet, is it not all fact? Morbid thoughts, impure desires, self-pity, painful introspection,

continual anticipation of perpetual loss, constant dwelling on a lazy ideal, pessimism, causeless apprehension,—all these and many, many more are the pitiless enemies and life-long associates of a *negative, resistless, nerveless, will-less* cast of mind;—a *mind void of stamina*,—a *character* out of joint with the laws of *right-living* and *right-thinking*. *Heredity, environmental conditions, emotion, and ignorance*;—all contribute their quota to the emasculation of man's *resistant forces*. The fact is, men are as lazy as they dare to be. If they work at all, there must be a *strong incentive* to back up their sudden fit of activity. It is the prospect of an *ease-living*, lazy life that allures them to activity. It is a long spell of *active inactivity* that most people want. No wonder *their powers of resistance are in a state of atrophy*! No wonder they land themselves in a *vicious circle*! Truly, most truly, has it been said that *an idle brain is the devil's workshop*. Now Reader, are you one such? I hope not. But, if so, *why so*? Please listen to one of Maeterlinck's symbolic stories. In the middle ages there lived a powerful man who was impressed by the fact that *each* that he had conceived had caused him *years of toil, struggle and hard exertion* before it could be accomplished and that, too, when he was on the *verge of failure*. He could not understand *why success was so hard to achieve*. He thought hard and searched much. At last he felt that there was a *secret enemy* that constantly antagonised him. He determined to find him out and crush him. The rugged side of life repelled him. He wished to press on to the fascinating

bye-ways of pleasure and ease. Life under *old conditions* was not worth living. This barrier removed, he could be happy. One evening, while out walking, he saw a man approaching him and he "*intuitively, identified*" him as his *evil genius*. He resolved to *destroy* him. When he came closer, his enemy was discovered as being *masked* so that none could see his features. "You are the man," said he in resolute tones "who from my youth has been thwarting my purposes and nearly defeating me. I am resolved to kill you, and yet am constrained to give you a single chance for life. Draw and defend yourself." "I am at your service," replied the stranger, as he drew his sword, "but before we fight, I want you to identify me." Upon which he drew off his mask and the challenger found that he stood before—*himself*.—"Thought." So it is with all of us. Do you remember that song of Omar Khayyam's:

I sent my soul into the Invisible,
Some message of the after-life to spell.
And by-and-by my soul returned to me,
And answered: "I myself am heav'n and [hell."

There you are! Nothing could be more pointed. We, men and women, carry our own racks and stretch ourselves thereupon as often as we dash up *against* the immutable laws of God. Whose aid would you invoke? The question that I would put to you is: *Are you victimisable*? *Are you willingly so*? *Are you waiting for things to drop from the skies*? Ten to one, *you are*. Then there is no way out indeed! The first requisite in Constructive Idealism is *self-reliance*. You simply

must *kick away* all *props* from under your feet. You must stand upon your own feet. *Thus poised, you are at the top of your condition*. Once you have *nerved yourself* to fight your battles on *your own private strength*, I see no limits to your ascending force. This determination will arm you with *weapons* none can conquer. All depends upon the *strength, intensity and elasticity* of your resolution to act from *your own centre*. All power resides in you. This is the first, last and the only lesson the student of Occultism has to master. Locked up in your soul is to be found Infinite Knowledge, Infinite Existence, Infinite Bliss. The more you learn to tap your soul-forces with confidence, the surer your power over yourself, and hence over others.

Each soul, *individually*, exists on earth to fulfil a mission which it *alone* can fulfil. Most wisely does Dr. Sanjivi say: "*Your existence is no accident but is a representation of Life and what Life is*." Quite so. You are here because you are (indeed!) a necessity, an *indispensable* something which nature requires for the execution of certain designs. No more of *foreign supports* then. You have to stand *alone*; thus alone will *strength* flow into your veins. All *power* is *inborn*. It is never an accretion from *without*. Those that go careering madly into the external world are like men standing upon their heads instead of on their feet. Those that turn ever *inwards* for *inspiration*, for *strength*, stand aright, command their limbs, and work miracles. They are as *firm columns* sustaining immense fabrics. In their

case, *it is the dog that wags the tail and not the tail that wags the dog*. Yes, *cat-like* you must ever fall to your feet. *Trust yourself*; and in the endless mutation of things you shall discover that naught can establish you in peace but *yourself*. Do you remember Napoleons' masterly advice to his elder brother Joseph? It was compressed in two words: "*Be Master*." *Sturdy natures are not leaning willows*. They act *from within, from themselves*. It is these that shed healing by their *mere* presence. It is these that have tossed overboard books, idolatries, customs and conventions. They do not seek for compassion. Indeed they *resent* all *gratis* sympathy. With *self-trust new powers* are born. For everything at the core is wrought out of one *hidden stuff*. We read in our scriptures how Uddalaka taught his son this truth by salt dissolved in water. The boy was required to make a solution of *salt and water*. Next day the father asked him for the *salt*. The boy could not find it. "*Taste from the top*" said the father. "*It is saltish*" replied the boy. "*Taste from the middle of the water*." "*It is saltish*" replied the boy. "*Taste from the bottom*" enjoined the father. "*It is saltish*." Now so it is with the *Universal Soul*—the Over-Soul. It is the *One*, the *invisible Spirit* running through entire nature, vivifying all, sustaining all, evolving in all. It is this bridge that spans the "*gulf*" that Tyndall said could never be bridged over. The salt disappeared, but it pervaded the entire water. Then Uddalaka said: "*It is the Universal Self, O Svethaketu! Thou art That*." True. The

naturalist is right in his tracing of the same *type* under every metamorphosis. A horse is a *running man*: A fish is a *swimming man*: A bird is a *flying man*: A tree is a *rooted man*: So says Emerson. Further to believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. Is it not high time then that you resolved to take yourself for better, for worse? In rejecting yourself, in wishing that you were Mr. or Mrs. So-and-So instead of what you are, in imitating others, in bemoaning your lot, you are denying God in the only form He can ever express in Man—Faith, Faith-in-yourself. Said Vivekananda: "Have that tremendous faith in yourself which I had when I was a child and I have been working it out in my life." I have quoted from memory. Yet I well remember those words "Tremendous faith in your self." Listen again: "There is a time in every man's education when he arrives at the conviction that *envy* is *ignorance*; *imitation* is *suicide*; that though the whole universe is full of *good*, no kernel of nourishing corn can come to him *but* through his toil bestowed on that piece of ground which is given to *him* to till." We know ourselves only when we have tried to do so and not before. Therefore say: "Henceforth things must take a new scale from me. I obey no law but what is sanctioned by my own judgment. I am a disembodied spirit working, living and breathing for whatever is related to me by spiritual affinity. I care little for this world with its thousand-cloven tongues of gratis advice, praise and censure. I can but obey my polarity. I want

nothing. I seek strength in chastity. I seek wisdom in the silence of my own heart. Death shall wring from me but one pang and not even that if I can help it. I shall be calm. Naught shall ruffle my calm. For, each time I feel the stabs of anxiety and remorse I die. The Lord is my refuge. I can only live under His control." This is the doctrine of fearlessness. Rather it is a chip off the entire block. Let us persevere in it. For, says Zoroaster: "To the persevering mortal the blessed immortals are swift." Some men think they can well afford to be lazy since every one is working, and so far as I am concerned I do not see why all life should be labour. This is a serious self-deception indeed! Our share of work is to persevere in the path of absolute purity.

Once upon a time there was a king who had a very large number of courtiers. Now courtiers are flatterers, born deceivers. They all swore to the king that each one of them was ready to sacrifice his life for the king. The king was mightily pleased. At this time there appeared a Sanyasin from some place at the King's Court. The king, like all vain people, told the Sanyasin that there never had been a king for whom his entire number of courtiers were ready to sacrifice their lives. The Sanyasin smiled incredulously and told our king that he did not believe it. "Put them to the test" said the king cock-surely. The Sanyasin then had it proclaimed that he was going to hold a sacrifice whereby great advantages would accrue to the king. His only condition was that each courtier should go alone to a tank and pour a pitcher of milk thereinto in

the dead of night. "Is that all?" asked the king in surprise. "Yes" replied the Sanyasin. Next morning the king visited the tank which, instead of being full of milk, was full of water. Each one of the courtiers had thought he could afford to practise deception and poured a pitcherful of water. So also the present generation of India. "Oh! There are Great Yogis in the forest making tapas for the good of the world. I need not trouble. I can well be spared." No! No! You cannot be spared. There is not one soul that can snap asunder the bond of Divine Brotherhood. If you, who are young and vigorous are abusing your advantages by letting them slip by through your lazy and selfish propensities, know, a time shall come when you will look for them in vain. If you will not when you may, you shall not when you will. I see young men who have all possible chances allowed them. Nothing weighs upon their minds. Yet these complain loudest. Poor Souls! Instead of taking the bull by the horns now when the coast is clear and

(To be continued.)

COLOR AND MUSIC.

(Continued from April 1909 Issue.)

[K. G. SRINIVASAN.]

We now see how flowers are the manifestations of thought in the physical world just as everything in this world is but thought. For verily, verily, we say unto you that thoughts are things. And what are your precious stones? They are nothing but solidified thoughts. Continually repeated thought solidifies into things. This solidification of thought is the key to the Universal Creation. And there are actual ways and means for

the sun shines upon them, they are content to lead an aimless existence. Man's work is his inner development and unfoldment. Those who are fully alive to this fact can never be satisfied with living at low pressure. It is the pitch at which a man lives that counts most. Everything concentrates. Diffusion leads to confusion.

"Not they that eat most, but they that digest most are the most nourished. Not they that get most but they that keep and give the most, are the richest. So, not they that hear most, or read most, but they that meditate most and pray most and in the silent mystic way of Love give out the most are the most edified and nourished and enriched unto everlasting life here, now, and for ever."

"Meditate upon these things, and "as thy days pass so shall thy strength be."

Therefore it is meet that you shut yourself up in your room and, with strenuous and earnest zeal, go on adding stroke after stroke of steady work for your soul-expression. Results will come in their own good time and that moment is best for you and the world when you get gleams from your higher nature.

bringing about the solidification of thought. Thus for the clear comprehension and realisation of this wonderful solidification of thought, we should again turn our attention to the vibration of the primeval matter-principle of which we spoke in the beginning.

When we begin to trace the growth and evolution of vibration into an actual solidified thing, we observe that it falls naturally into seven

divisions, or rather stages, of evolution *viz*: (1) specks or points of matter existing in space; (2) colorless or colored points in motion; (3) formless color clouds in motion; (4) color forms in motion; (5) color forms in motion accompanied by sounds; (6) color forms in motion with intelligible words; (7) color forms in motion with music. It is only after passing through these several stages that thought solidifies. Let us, therefore, speak of these stages one by one in succession.

There is first space, unlimited, infinite space. When we see the earth, water and sky, we get glimpses of infinitude. But to the ordinary human intellect, the sky above gives a better and greater conception of boundless space than anything else. We cannot look *through* the sky nor can we look *beyond* the sky, if there is anything at all to look at beyond the sky. Moreover, the earth and the sky seem to meet, and both the earth and the sky appear to be bounded by the horizon. It is thus plain that even the sky cannot give a good conception of boundless space. If we have our eyes open, we see everything limited to our vision. So then it follows that if we can look without our eyes, whose power is very limited, we will have a better and more real conception of space. But how can we look *without eyes*? Simply close your eyes and then *try* to look at what appears to be mere darkness and but nothingness. This mere trying to look will actually *make* you look. You will then become conscious of the real boundless space having neither beginning nor end, neither up nor down. By and by, you will see the utter

darkness. And in the darkness you will become aware of the existence of specks or points in a promiscuous manner.

These specks will be colorless, still and motionless in the beginning. They will then begin to vibrate to and fro laterally. This lateral vibration of the specks is the result of the primeval matter-principle being set in motion by the primeval soul-principle. These specks may be considered to be the atoms of the primeval matter-principle. To us Indians, this is no new conception. The God *Nataraja*, one of the manifestations of *Shiva*, is the King of the Dance, the supreme author of vibration. This conception simply means that the Cosmic Consciousness sets in motion the cosmic matter.

These specks in space spoken of above will then appear in glowing colors, each individual speck possessing a color different from another. These colored specks will dance to and fro and up and down in an endless variety of fashions. To some persons, these colored specks will appear as soon as they close their eyes, and to some others wherever there is a dim and dark back-ground even when their eyes are wide open. These experiences are the beginning of the dawn of Psychic Powers. These are utilised by all experienced men in a variety of ways. These are the materials by means of which dreams are built; these are the materials by means of which mental pictures are painted. These give the clue to the materialisation of thoughts. These serve the stepping stone to inward concentration and meditation.

These colored specks will soon after develop into clouds, indefinite in form

We may almost consider them to be formless. The gradual evolution of the specks into clouds is, indeed, a wonder of wonders. The vibratory motion of these specks is, as has already been pointed out, of a spherical or circular nature. Select one colored speck out of the many which you see, and concentrate your attention on it. Move along with the speck in thought and describe a circle in unison with it. Very soon the speck will begin to vibrate with an enormous velocity. This continuous revolution at an enormously high rate of vibration, is communicated to the surrounding matter and the whole matter is all on a sudden alive with motion. At first the speck appears to be a living fountain throwing up in every direction sprays of colored matter which soon arranges itself in innumerable filmy clouds. A kind of vortex is formed, the whole of the surrounding matter being powerfully drawn to it and again as powerfully thrown back from it. At one time the vortex will appear to throw up like a living volcano an enormous amount of colored matter greater in size and height than that of the Himalayas, and at another time it will look like an abyss of an infinite depth. The very next moment the abyss will sometimes be transformed into a great mountain of colors. These wonderful phenomena will very soon draw our consciousness inner, deeper and thus nearer to the center of the soul.

Very soon these airy and indefinite color-clouds will assume definite and well-defined forms. There will also

be a combination of different colors now. Decked in the beautiful and heavenly colors quite unheard of in the physical plane and outvying the variegated colors of the most beautiful tropical birds that man can imagine, these forms draw us still nearer to the soul. The rhythmic motion of these forms sets our inner consciousness likewise into motion of a greater velocity.

Simultaneously with the appearance of these color forms in motion, sounds also will begin to manifest themselves in different ways. These sounds, though meaningless in the beginning, will gradually acquire a force and intelligibility surpassing the words which we use in ordinary conversation. Many might have heard these words in their dreams and might have wondered how they are so forcible and intelligible. This is because the words are taken up direct by the soul without the aid of the mind. These words will then acquire a heavenly harmony and a musical melody stirring the soul to a high pitch of vibration. These beautiful color-forms with their rhythmic dancing accompanied by the soul-stirring harmony of the heavenly melody not only draw our consciousness completely into the center of the soul but also infuse into us a new spirit which gives greater strength of mind and higher power of understanding.

It is now plain how this evolution of vibration, as it were, gives birth to color and music. Enough has been said about colors, and we shall deal with music in our next paper.

THE CHEMISTRY OF BLOOD AND TISSUE.

[DR. GEO. W. CAREY, M. D., F. L. L. C.]

The word Biochemistry is formed from *bios*, the Greek for life, and *chemistry*. Webster defines chemistry as that branch of science which treats of the composition of substances and the changes which they undergo. Therefore, Biochemistry, taken literally, means that branch of science which treats of the composition of living substances, both animal and vegetable, and of the process of their formation. But usage has given the word a somewhat different signification, and the following is a more accurate definition: That branch of science which treats of the composition of the bodies of animals and vegetables, the processes by which the various fluids and tissues are formed, the nature and cause of the abnormal conditions called disease, and the restoration of health by supplying to the body the deficient cell-salt.

The chemical composition of tissue and the various fluids have long been known, but until Biochemistry was introduced no practical use had been made of this knowledge in the treatment of the sick. The so-called science of medicine has no claim to the name science. We refer to the old system that treats disease as an entity—a something, or at least caused by a something, instead of a deficiency, which all will admit to be a lack of something. It is useless for those who adhere to the practice of the drug system to try to defend it. We have the testimony of many of the most noted professors and authors that their "system of practice is responsible

for more deaths than war, pestilence and famine combined."

We realise that modern surgery is an exact science. Like watch-making or house-building, it is purely mechanical. In anatomical exactness, and in instruments of precision, the advances in surgery during the past fifty years have been marvellous.

While the diagnosis of disease by surgeons is many times at fault, sometimes fatally so, yet their mechanical operations are beyond criticism.

Homœopaths builded better than they knew. In preparing their high potencies, they eliminated the poison contained in such drugs as aconitum and belladonna, and left only the inorganic cell-salts which supply deficiencies when correctly selected. But this subject is dealt with in the book, "The Biochemic System of Medicine," which every student of course reads.

Biochemistry is science, not experimentalism. There is no more of mystery and miracle about it than all natural laws. The food and drink taken into the stomach and the air breathed into the lungs furnish all the materials of which the body is composed. By the juices of the stomach, pancreas, and liver, the food is dissolved, and the cell-salts are taken up by the absorbents and carried to the lungs, where they unite with the aerial elements and make blood.

The blood supplies the materials necessary for forming every tissue and fluid in the body, and for carrying forward every process in the operation or materialization of the human form.

An analysis of the blood shows that it contains organic and inorganic matter. The organic constituents are water and certain minerals commonly called cell-salts or tissue builders. Of a living human body water constitutes over seven-tenths, the cell-salts about one twentieth, organic matter the remainder.

Dr. George W. Carey was the first scientist in the world to advance the theory (now a demonstrated scientific truth) that the organic portion of all vegetables and animals, the oil, albumen, fibrin, etc., is formed by a combination of aerial elements which make up what is known by the general term atmosphere. Dr. Carey claims that the food taken into the system is not changed to flesh and bone, but acts as a negative pole, as explained in the following extract from one of his lectures:—

"The commonly-accepted idea that vegetation is a product of soil, that it absorbs from the earth the material that builds the structure of the plant, and that animal tissue is built up by a metamorphosis of this vegetable substance into flesh and bone, has been proven erroneous.

"Chemistry and the spectroscope prove that vegetable and animal tissue is precipitated or condensed air.

"It is well known by chemists that all manner of fruits, grains, and vegetables are produced directly from the elements in air, and not from soil. The earth, of course, serves as a negative pole and furnishes the mineral salts of lime, magnesia, iron, potassium, sodium and silica, which act as carriers of water, oil, fibrin, sugar, etc., and thus build up the plant. But

the oil, sugar, albumen, etc., are formed by a precipitation of principles in air, and not from soil. This is a fact abundantly proven. M. Berthelot, a scientist of France, Tesla, the Austrian wizard, and our own Edison have long held that food could be produced by a synthetic process from its elements, artificially. Some six or seven extracts, as well as coloring material, are now being manufactured in this manner. Madder is made almost exclusively by this process now.

"I long ago advanced the theory that animal tissue was formed from the air inhaled, and not from food. The food, of course, serves a purpose; it acts as the negative pole, as does the earth to plant and vegetable life; furnishes the inorganic salts, the workers that carry on the chemistry of life, and sets free magnetism, heat, and electric forces by disintegration and fermentation of the organic portions of the food. But air, in passing through the various avenues and complex structure of the wonderful human organism, changes, combines with the mineral salts, and solidifies, until it is finally deposited as flesh and bone."

But in order to transpose air—the universal substance in which we "live, move, and have our being"—into flesh, water and the twelve salts have a special work to do. Should a deficiency occur in one or more of these workers, an abnormal condition arises.

Not until recently were the inorganic cell-salts understood and appreciated. Being little in quantity, they were supposed to be little in importance. But now it is known that the

cell-salts are the vital constituents of the body, the workers, the builders, that water and organic substances are material used by these workmen to carry on the cellular operations in the human organism and underlie and form the basis of all animal or vegetable tissue. Should a deficiency occur in one or more of these twelve workmen, abnormal conditions arise. These abnormal conditions are known by the general term disease, and accordingly as they have been designated by various names. But these names totally fail to express the real trouble. Every disease which afflicts the human race is due to a lack of one or more of these inorganic workers. Every pain or unpleasant sensation

indicates a lack of some constituent of the blood.

Having learned that disease is not a thing, not an entity, animate or inanimate, but a condition due to a lack of some inorganic constituent of the blood, it follows naturally that the proper method of cure is to supply to the blood that which is lacking.

In the treatment of disease, the use of anything not a constituent of the blood is unnecessary, and to give poison to a sick person is barbarous and inhuman. True, many have survived such treatment, but equally many have been hurried to their graves.

Biochemistry would seek to ascertain what is lacking in disease, and supply it in just the form needed.

MYSTERIOUS MANIFESTATIONS OF SPIRITS.

[Continued from December's Issue.]

VII.—Communication with the Spirits.

Beset with such difficulties we heard of the Editor of the *Hindu Spiritual Magazine*, Calcutta and applied to him for help. He advised us to form a circle to open communication with the spirits, which we did with the following results.

Before opening the results of our communication with the spirits, I wish to give a brief resume of the various ways and means by which spirits may be invoked. Communication with spirits can be opened by means of forming a spirit-circle, with (1) a table or (2) with a wooden tea-poy, and by holding a seance with Planchette.

To form a spirit-circle, the essentials are:—A lighted apartment free from all intrusions with five to seven persons of both the sexes. They should seat

themselves round the table or tea-poy alternately. The meeting should open with music or prayer, and continued for at least an hour. They should be free from excitement or fatigue. On the close of the music they should sit silently and concentrate their attention on a particular dead person whom they intend to invoke. Acrimonious discussion of every sort should, as a rule, be avoided. Patience and perseverance are the two most important factors for achieving good results at the seance. If no phenomenon is manifested at the first sitting, the party should not get discouraged, but should continue sitting twice a week at least for four weeks with the same batch of sitters. If even then no results are obtained, a change in the sitters

might be made; a single change is frequently sufficient. A private circle composed of members of a family is, in the opinion of many eminent investigators, the best, but it is not advisable to allow any obstinate sceptic (if there be any in the family) to take part in the circle, though honest scepticism is not a barrier.

The phenomena commence first with tilts or movement of the table, and a medium is controlled by the spirit, and communications are opened through him or her. When the medium will show signs of being controlled or influenced, the sitters should not get alarmed nor break up the sitting abruptly, but continue it until the spirit operating is pleased to bid adieu for the night. If the spirit does not release the medium even after a number of hours and the sitters have got tired, they should ask permission of the spirit to disperse.

Instead of a table, a tea-poy may also be used; herein the only change is that the number of sitters can be reduced to two or three. Here the phenomena commence with raps on the tea-poy or raising up of its legs. Then the spirit adopts a peculiar method of communication by using certain codes of signals, viz., one rap or tilt being understood as "no," two as "doubtful," three as "yes." Sometimes it is seen that a particular sitter shows signs of a desire for writing—as indicated by the movement of hand and arm. It should then be understood that the person has been controlled, that is to say, possessed, when a sheet of paper and a pencil should be supplied to him without any delay. The spirit would be seen to give some

good description of the spirit world and also answer many questions.

In holding a seance with Planchette, the principal conditions detailed above in respect of room, opening of a meeting, character of sitters, and duration of the meeting, should be observed. Keep the Planchette directing its face towards the north, on a table which should be arranged lengthwise, north to south, and then place two chairs in such a position that the sitters can sit *vis-a-vis*, facing towards east and west respectively. Affix a pencil to the instrument at the place provided for the purpose and put a number of large blank sheets of paper below the Planchette so that it may write easily and without any obstacle. Then select two sitters of good temper and religious propensity. There is no objection to other persons attending the seance, but they should remember that the maintenance of discipline, order and quietude would be conducive to good results.

The sitters should then touch the Planchette. Direct them to touch the instrument slightly with the tips of eight fingers of both hands, putting the thumb of each hand at the edge of the apparatus. Care should be taken that the elbow does not rest on the table. In this position the party should think of any particular departed friend whom they wish to invoke. They are to continue thinking until the automatic movement of the Planchette is visible. It should then be understood that a spirit has come down and wants to open communication with the party. When the movement of the instrument develops, test questions may be put as to whether any spirit has come down.

To this the spirit will write the answer on the paper previously kept below the machine. When the spirit begins to write, the sitters should not exert stopping its motion but yield to its direction. At the time of deciphering what has been written out, the Planchette should not be left altogether but removed from the place of the scrawl, and the touch of the fingers should not be separated from it. Do not vex the spirit with unpleasant questionings nor urge him to remain longer if he wishes to depart. You may request him to turn up again on any appointed day of the seance.

There are two other means by which spirits can hold intercourse with us, viz., apparition and possession.

Of the three different means of communications, we commenced experimenting with Planchette, and I am glad to say that we were successful in our first attempt.

First Sitting.—It was on the evening of 1st Bysack (Tuesday) 1315 B. S. (corresponding to 14th April 1908 A. D.) that we held our first sitting. On the previous night a purse containing an amount of rupees twenty one in silver and copper pieces was lost from my brother's loin cloth while sleeping. With a view to get a clue to the loss of the purse we had recourse to the Planchette.

The Planchette was touched by a young lad of our neighbourhood and myself. Many others were also present in the room. No sooner had our prayer been finished than the machine began to move—which was an indication of the invocation of a spirit. On the spirit being invoked, we asked the following questions:—

Has any one appeared?

"Yes."

What's your name, please?

"Sree Makaranda."

Who are playing pranks and committing mischiefs with us?

"Five ghosts."

Why are they doing all these? What is their motive?

"Nothing"—"Let me go."

The spirit took leave of us, and consequently we could not put any question as to the loss of the money. But as we resolved to have a clear insight into the mystery, we did not break up the meeting on the departure of the above spirit, but began to invoke another one. Ere long the machine showed indication of the appearance of another spirit, and we questioned him as under:—

Who are you?

"Ramu."

We wish to ask you some questions. Will you please answer them?

"Yes."

Who has taken Haripada Babu's (my eldest brother) money?

"Shibu" (name of another spirit).

Where is he?

"Here."

Why did he take the money?

"Don't know."

What is his intention in stealing the money?

"Nothing."

Who is doing wrong with us—who is the miscreant?

"Myself."

What have we to do to pacify your wrath?

"You all should die."

Shall we leave this house for your use?

"Yes. Get you gone at once."

All right. Is he "Makaranda" by name who appeared first?

"No."

Is he then one of the five spirits haunting this place?

"No.—I go."

We understood that this spirit was an angry and evil one. We did not dare to put any further questions to him. So he vanished. Then a third spirit appeared by the name of "Lalu." He seemed to be more wicked than his predecessor. At first he began to write in English, and we too put questions in that language.

Are you a Bengali?

"O yes."

Do you know English well?

"No."

Can you tell us who has taken the money?

"Shibu."

Is he present now?

"No."

Is there any relative of Shibu living now?

"Yes."

Who are they?

"His mother and brother."

What is the name of his brother?

"Kalu."

Where are they now?

"Won't tell."

Is Shibu haunting this house?

"Yes."

Is it true that he has taken the money?

"Yes."

Can we not get it back?

"No."

Do you know where it has been kept?

"In a purse."

Well, where has that purse been kept?

"On the head" (we understood that the spirit was getting irritated by the bye.)

What do you want? Why are you doing all these evils?

"Go away."

Very well, return our money?

"Then come with me."

Where?

"To a Bael tree."

Which Bael tree?

"Near the hedge." (There is a small Bael tree near the hedge of our pond.)

"Shall we all go with you?"

"No."

How many?

"Only one."

Who?

"Amrita" (my name).

Will he go now?

"No."

Then when?

"At midnight."

If you wish can you give it now?

"No."

As you are thinking of returning it, may you not do it just now?

"No, it is not under my power."

You might help us now?

"No."

We are asking you again, what is your intention?

"Will beat."

Whom?

"You."

With what will you beat?

"Shoe."

Do you know, if you do wrong to others, you will get severe punishment in return?

"All right—I go."

The spirit disappeared and we too stopped for the night. As we did not believe in all what was told by the last spirit, especially in respect of money, no attempt was made to find out the money that night, *i. e.*, by going near the *Bael* tree at midnight.

Although the results were not on the whole satisfactory, yet we must admit that our experiment was very encouraging and successful for a first attempt. We did not imagine that we would be able to communicate so soon and by such easy means. And we thought that we got some means

at last to unriddle the mystery of the ghostly pranks in our house. Not only this, we hoped also of getting back all the articles—especially the jewelries and the rich garments we had lost. We did not expect back the eatables, for they might have been consumed, while those valuables could not be spoilt and must have been kept somewhere and can be returned to us at their pleasure.

We had to postpone the Planchette sitting for nearly seven months, as I went up to Darjeeling on office business.

THE PASSING AWAY OF A GREAT SOUL.

Swami Dharmananda Mahavarati, our esteemed friend and contributor, passed to the higher region on the morning of the 14th December last. The Swamji while on this earth practically led the life of a Yogi though he came of a good family. He was a great traveller, having toured in all parts of India, Burma, Australia, China and other places. The Swamiji was contemplating a tour to our part of the country and to Courtallum, a sanitarium a few miles from Tinnevely, which had to be given up owing to his ill-health. However, he promised to go to us in this New Year, and we regret we had not been given the fortune to entertain such an esteemed Soul. Peace—Peace—Peace be unto the Soul.

THE KALPAKA.

A Magazine of Knowledge.

Vol. V.]

FEBRUARY 1910.

[No. 2]

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Edited by Dr. T. R. SANJIVI, Ph. D.

Entered at the General Post Office, Madras. Registration No. M. 717.

If this paragraph is marked X in blue, it denotes your subscription is *overdue* and we shall be pleased by an early remittance.

SUBSCRIPTION RATES.

Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

The great Italian medium Eusapia Palladino has come to Chicago to give a chance to the critics to test her powers to control the Spirits. She is expected to tour throughout the United States. The miracles credited to her are:—

A peculiar cold breeze that seems to issue from a scar on her forehead. This breeze has been known to cause a thermometer to drop several degrees. She causes strange hands and forms to appear about her.

She makes any light article of furniture follow the movements of her hands as though it were magnetized.

A cold breeze from her left knee sometimes blows her skirt out almost horizontally.

She causes hands and faces to be produced on clay that has been previously covered with netting.

She can lift a table without touching it.

Loud raps frequently occur in remote parts of the room while she is giving a sitting.

She can cause small objects to move toward her.

She can make musical instruments play if they are concealed behind a curtain. Frequently curtains in the room, when she is giving a sitting, will move and blow as if some one were behind them.

In the seances held in New York before the leading Scientists and Dr. James Hyslop, the President of the American Society for Psychic Research, the investigators have not been able to come to any satisfactory explanation. All their efforts to 'expose' her have been baffled. One of the sceptics, Dr. John D. Quackenbos, writes:—

"I have attended hundreds of seances held by American mediums, all over this country, but I venture to say that there was not one of them that could not only duplicate, but excel, the powers of Eusapia Paladino.

"I was one of ten scientists, with whose names I am not familiar, who attended a seance given by Mme. Paladino. I saw nothing, heard nothing, experienced nothing that I have not experienced before—in fact, I prevented this so-called 'despair of scientists' from exercising her 'marvelous powers' while I was directing my gaze upon her and giving the counter-suggestion throughout the experiment.

"When I left the circle, Paladino succeeded in tilting a table—but not while I was willing against it.

"Mme. Paladino had all the old paraphernalia inseparable from mediumistic sittings. There was a plain pine table in front of a cabinet said to contain nothing.

"Six gentlemen sat about the table with hands lightly held over the table and fingers meeting so as to form a circle. The ordinary table tilting resulted, but the medium failed to move the table while I was one of the circle.

"This automatic phenomenon is common to all ordinary mediums, and is no better than American psychics can do.

"In the case of Mme. Paladino there were frequent calls on one 'John,' 'Bene John,' to get under the table to lift it. But 'John' was rather sluggish in his responses, and when I gave the counter-suggestion to the medium, John simply crawled out from under, so the audience said: 'John is no use to night.'

"Such results prove levitation to be due to the exercise of a subconscious force operating through the medium, which force can be stopped in its manifestations by the action of a stronger mind."

Yet another great medium with wonderful powers has been introduced before the Medical Society of Warsaw by Dr. Ochorowicz. The medium is a Miss Tomczyk aged 21. The *American Daily News* has it that that learned Doctor makes her sit in a chair and says she is ready and then

"puts one hand on her forehead and makes a few quick passages along the length of her body with the other. People go in and out of the front door and for a moment there is silence, except for the traffic in the old-fashioned courtyard below. Miss Tomczyk closes and opens her eyes for a few seconds, sighs deeply, begins to pluck at her skirts as a small child plays with its pinafore, stretches her arms as though awaking from a heavy sleep, half opens her eyes and says 'Good Morning' in a childish voice.

"Though the transition period has only lasted three minutes by the clock on the wall, Miss Tomczyk's face has undergone a complete change. It is younger and less serious. She smiles at the people in the room in a frank, friendly way that is quite different from her usual reserved, shy manner. Her voice is childish and she pronounces her words like a child. She asks for a glass of water, which she drinks eagerly, and for a towel to wipe her hands, because they are wet with perspiration. She asks who those present are and shakes hands with them all. She talks a great deal, but with a childish accent.

"'You want me to show you what I can do?' she begins in a lively manner, 'but first of all you must feel my arms, hands and hair, to satisfy yourselves that there are no secret wires.' This done, she asks for a table. 'You can all sit as near as you like,' she says, 'and you can touch my feet, too. But do not touch my hands when the current has collected. A gentleman did so in Paris and I could not use my hands for three days, as they were paralyzed. As soon as the current has passed you may feel them. Now, please put anything on the table that you wish to be lifted.'

"Several things, including a silver match box, a cigarette holder, a notebook and a glove were put on the table. Miss Tomczyk, who always called herself 'Stasia' when in a trance, looked across at the writer. The table was narrow, so that only a couple of feet were between us. 'Put your glove in the middle of the table,' she said. It was done. Stasia stretched out her hands, a long way from the glove, and said to it 'Now fly up in the air and go back to your owner.' The glove rose of its own accord, curved thus () () () from the middle in a most uncanny way, went high up into the air and dropped gently into the writer's lap.

"Stasia's pleasure at seeing this was quite childish. She clapped her hands with joy. 'Give me the scales,' she said to the doctor. When they were brought she made one of those present put them on the table, stretched her hands out as before and told them to fly into the air. They obeyed and went fluttering up a yard above the table. Then she told them to drop into her lap, lest they should break. This done, she asked one of those present to fasten the scales to the bottom of the gas bracket, put an egg-shaped marble paper weight in one scale and a small celluloid ball in another. By placing her hands near the scale Stasia caused that containing the paper weight to rise till it was even with that containing the celluloid ball. A thorough examination showed that there were no wires. In fact the room was too light to make their presence possible without detection.

"Similar experiments were made with other things on the table. The note book, thanks to the current from Stasia's hands, turned over as many pages as she directed and finally at her orders raised itself from the table and returned to its owner. The match box did the same, first flying into the air.

"'Now, I want to smoke' said Stasia.

"'Then make the cigarette go into your mouth,' suggested somebody, putting one on the table.

"Stasia bent over the cigarette and stretched out her hands in the usual way. The cigarette raised first one end, then the other, and finally jumped straight up into Stasia's mouth.

"Having smoked it, Stasia looked around for new things to raise. A bottle of Eau-de-Cologne stood on a table close by. Somebody asked if she could raise that. She told them to put it on the table before her. 'Now, dear bottle,' she said in her childish manner, 'jump into the air. But drop into my lap or you will break.' The bottle, half full of Eau-de-Cologne wobbled

about on the table, shot up into the air fully two yards high, made a sharp curve, and falling neck downward, dropped gently into Stasia's lap. See raised a magnet in the same manner.

After this Stasia said she was tired and drank some tea, which was brought her in a glass. She talked a little about being in Paris and feeling very tired, and asked the doctor to send her away, saying good-night and shaking hands with those in the room.

"Dr. Ochorowicz made several passes, his hand on her head, and breathed heavily on her forehead several times. She gave two or three starts, as if she had received strong electric shocks, sighed heavily, opened her eyes and looked around her in a dazed way. Seeing the glass of tea near, she asked if it was hers, drank some and complained that her eyes would not remain open. The doctor passed his thumbs over the lids several times, she sighed again, opened her eyes wide and once more became the reserved Miss Tomczyk, who speaks in a grave, grown up manner and answers questions almost unwillingly.

"Dr. Ochorowicz, who has cured several patients of nervous diseases by putting them into similar trances, has also used Miss Tomczyk as a means of relieving others of pain, such as toothache, earache, rheumatism and gout. He says that, on an average, one person in three, irrespective of age or sex, has, when put to sleep, the same powers as Miss Tomczyk.

Dr. Ochorowicz has a simple way of mediums. He puts a ring-shaped magnet on the finger of the patient to be tested and, when it has been there for a few minutes, pricks the finger. If the feeling is numb the subject will make a good medium; if not, he will be a poor one. Dr. Ochorowicz has photographs proving that the current which flows from a mesmerized person's fingers is really a thin metallic thread, sometimes golden and sometimes silver in color."

Hypnotism.

Dr. Hyer, President of South Western University, Texas, U. S. A., says of Hypnotism:—

"As to hypnotism, the case is more difficult. The phenomena are both varied and subtle. In rough outline the conditions necessary to bring about the hypnotic state are as follows: First of all the subject must believe, or must be coerced into the belief, that there is some subtle and mysterious agent which is either the peculiar possession of the operator, or some undiscovered force of nature which he controls by his will-power or directs and applies by his apparatus. No one is ever hypnotized until he has some such belief. The art of the operator is to create this belief.

"Sometimes an unexpected act, or even the confident glance of the operator or an unusual bodily sensation arising from protracted attention of such a character as to cause pain or fatigue, may be taken by the subject as sufficient evidence to prove that such an agent is present, and has already seized upon him. The mind will always be true to its beliefs. If made to believe that out of some mysterious realm there has come a power mightier than itself, it surrenders at once and fully. I am quite sure that this is the road through which I myself have been led into that mysterious land called hypnotism."

The learned Doctor does not seem to realise that the world itself is a myth, and I would strongly recommend him a study of the various systems of Hindu Philosophy.

In a recent issue of the "Revue de l'Hypnotisme" Dr. Joire gives the following interesting account of a case of revival of a lost memory which has been translated

A Lost Memory.

in the *Health Record* and is worth reproducing:—

"Mr. F., an electrical engineer, came to me for treatment, as he was suffering from neurasthenia and insomnia, the result of continuous overwork and anxiety connected with his business, with the result that his memory and capacity for work had sensibly diminished.

"He was extremely intelligent and well read, proved to be highly sensitive and easily hypnotised, and in a short time he was on the high road to recovery. One day he suddenly said to me: 'Can you help me to solve a problem which has weighed on my mind for a long time past, and which has much to do with the overworked and exhausted condition of my brain?' He then explained that he was engaged in the construction of an improved arc lamp, and that a few months ago, after more than a year's constant work, he had finally completed the sketch of a new mechanism, which, by means of very complicated cur-rents, gave an automatic movement to the carbon points, without any of the clock-work which is usually found necessary. The design was completed in May, but, being forced by the exigencies of his business to put it on one side, he was unable to return to the subject before October, when, to his great dismay, his sketch was nowhere to be found, nor could he remember his former solution. Sketch after sketch was made, only to be thrown aside, hours of calculations and strenuous work always brought him up against an insurmountable difficulty. Here was the problem—to discover the secret of an entirely new mechanism, or, rather, to re-discover it, for, although never constructed, it had existed in its most complete form in the mind of the inventor more than a year ago, and had even taken shape on paper. Not a trace was left in Mr. F.'s memory, but from previous experience I did not feel hopeless, and, after telling him so, I requested him to bring on his next visit some drawing paper and mathematical instruments similar to those used for the lost design. He usually makes his rough sketches on small sheets of card-board, on which he draws with a stylograph pen, and when he arrived the next day I asked him to hold these whilst he went to sleep.

"As soon as his sleep was profound, I made the following suggestions:—

'You will see the whole of your life for the past year unroll as in a dream, but it will unroll backwards. You will pass from yesterday to the day before, then to the day before that, and as you pass you will forget the more recent events, and each day will bring back to you its own ideas and impressions.

'Now we will begin. It is yesterday, you have come to ask me to help you to recover your lost design. Now, last week passes before you, from Saturday to Monday, now March has passed by, it is Feb.—it is the middle of the month—the beginning, now we are in January, and I made him pass to December, November, October, and finally to the May. 'Now you will live over again this period of your life with the greatest accuracy. You are aware of the defects in existing arc lamps, you wish to abolish them; you have thought of a new device, you begin to see the details clearly, you are going to draw a sketch on one of these cards, you take your pen and you draw!'

"All this time Mr. F.'s face expressed profound concentration; he suddenly took his pen and commenced a design, paused, seemed to make mental calculations, then went on adding letters and signs, but after a few attempts he threw it on the ground with a look of great annoyance, and a second design which he commenced after some reflection was discarded in the same way.

"A longer pause followed; then his hand wrote slowly and automatically: 'It is the poles of the induction currents which must be reversed. I must have two successive contacts reversed each time.'

"His expression became calm; he put the sheet gently on one side and took another, on which he began to draw a complicated design without pause or hesitation; when finished, he examined it carefully, and said in a low voice: 'There that? How is it possible? It is incomprehensible!' He had no recollection of having made the other two, which were quite useless, but when he saw what he had written on the third card, he exclaimed: 'Why I must have written that too! It is just the crux of the whole thing, and the solution is here, in my sketch!' On my asking Mr. F. about his sensations, he told me that he remembered distinctly seeing the days, weeks, and months pass before his mental vision in reverse order. For instance, in the case of a journey to Lille, which had taken place in August, the first saw his return, then the details which had completely escaped his memory, such as a bicycle on the railway platform, a clock left on a seat, and similar facts which meant nothing to him, but of which he recognised the truth. It is, however, curious that he remembers nothing of what occurred when he was working at the problem, probably because the required knowledge lay in a much deeper stratum of consciousness, and that, in order to regain it, he passed into a more profound somnambulism, which prohibits any subsequent recollection.

"His delight of the solution of the problem was only equalled by the amazement with which he realised that he had done in an hour, without effort or trouble, what six months' strenuous effort had failed to accomplish."

The foremost American Violin virtuoso, Forest Chiney, is a musician of wonderful powers who has called Occult Sciences to his aid in his mastery of the violin. The violin he has is one made throughout by him. He is an adept at Theosophy, one of the world's high priests of the Mystic Brotherhood, and a Magnetic Healer of irresistible power. The following account gives a clear idea of Forest Chiney and his wonderful violin:—

"I wonder that you don't quit boring into theosophy, occult sciences, and a thousand other things, and devote yourself entirely to your violin. If you only would, you'd soon be the greatest violinist in the world—and I've heard them all."

He blinked at me, puffed meditatively for a while, then spoke in tones a bit peevish and impatient. He told me what it was that had become his supreme ambition in life; how its ultimate achievement made it impossible for

him to throw any of his pet fetishes into the discard; how its success eventually would require the probing of the occult, the thorough understanding of the natural sciences, and the deepest insight into the psychological phenomena.

"What's the plot?" I broke in, as the violinist soared away into abstractions utterly beyond ordinary comprehension.

"I will tell you something," he responded, gazing into the fire. "Long ago I began to work out the experiment of the vitalization of violin tones through the direction and projection of magnetic waves."

He paused. "Give me a match," he said, after a moment. I handed him one. Then I hazarded a remark which proved to be disastrous.

"Ah! so that is what makes you such an important magnate in the world of music, eh?" I said.

He must have thought it exceedingly idiotic of me, for he shot a withering glance at me, rose without a word, and trudged wrathfully off to bed.

When next I met him, a few days later, he seemed quite to have forgotten my silly pun, and greeted me warmly.

"You played exquisitely last night," I said, wringing his hand. "That Caprice of Vieuxtemps was the most delightful thing I have heard in years."

"Humph," he demurred. "I played wretchedly last night. I'll tell you why. The damn fiddle was cranky and wouldn't respond. There's a storm approaching, an electrical storm. That fiddle forecasts it every time. It's a wizard, by gad."

"How does it?" I inquired with interest.

"There's a lack of static magnetism in the air," he said, "and the fiddle becomes demagnetized. It's a devitalized condition, an irritated, enervated condition. Feeble, sensitively constituted women feel the same way. They get tired and devitalized when there is a storm condition in the air. The violin foretells it absolutely. I have never known it to fail."

CONSTRUCTIVE IDEALISM

OR

Developing the Spiritual Consciousness.

(Continued from January issue.)

[A. P. MUKERJI.]

Another requisite is Fearlessness. "What a tiresome rigmarole of requisites! I know it all;" you may say. But you don't! I too thought so years ago. *You have to take them up and meditate upon them.* Thus, alone can they become inwoven with your nature. Few people possess this virtue. It has to be cultivated with assiduous zeal before you can proceed a step further. Now just turn in and examine yourself in the calm light of

reason. See! You have given your body first place right along. You have grown quite fond of it. Your life consists in taking care of and yielding to the demands of your physical nature. No wonder then that you are still the slave of carnal tendencies. A force far mightier than yourself seems to grip you, overbear your feeble will and whirl you where it will. Resolve this moment to be chaste and continent in thought, word and deed,

and ten to one but that you will be faced by a veritable host of *evil forces* forming around you a *ring-pass-not* from which you cannot effect an escape; struggle, foam, fume and wrestle as you will. You fall into *quicksands* you *would* avoid but which you *cannot* avoid. *You have ever moved along lines of least resistance.* You fancied yourself in *fine condition* indeed! You laughed your *vacuous, unmanly, ignorant* laugh against those who are *ever serious, austere, and plodding.* You considered these *sorely ridden hacks* who have nought of the pleasures of life to engage them. Though you *quailed abjectly* beneath their *sad, stern glance,* you shot witty things against them when their back was turned. You had even the impudence to admonish them against *austere and abstemious* ways. Now the scales have dropped from your eyes: you who sat in the seat of the *scornful* and passed judgment over others. How you wish somebody came to *your rescue* and lifted you *bodily* out of this *Pit of Trophe!* But mere *lifting* won't do at all. You will *drift back* again. *You have to be born again.* A spiritual regeneration is called for. *Serious introspection must be a constant virtue—no fitful, mere touch-and-go-affair.* Why do you fear? *Because you are afraid of Fear,* your relentless Hierophant. That is the *causeless cause* of fear. Secondly, because you are so fond of your skin. Thirdly, because *Nature won't let you off.* Time was when you lived, breathed and enjoyed *evil.* Your disgraceful past is reacting with all *cumulative force of evil doing,* and what is far *more* heinous, *evil thinking.* You have been running in accustomed grooves. Now is the time to turn

over a new leaf. Your salvation lies in these:—1. First and foremost, *resolve not to give way to Fear,* for there is nothing to fear but Fear. Philosophy will come to your help, as I hope to show you later on. 2. Then *you must renounce your love for the flesh.* It is a *hard task.* But I can see *no other way-out.* I shall tell you the '*how*' of it. It rests with you to *accept or refuse.* 3. Learn to be *patient under suffering.* Your *Karma* must work itself out. But you can *neutralise* its force in proportion to your *earnestness* in following my advice to the letter. Now for the remedial aspect of *philosophy.*

The aim of philosophy is to put an end to pain. Your *fear* has, *back-of-it, a shrinking from pain.* Is *pain* then so unwelcome? *Edward Carpenter,* in his beautiful poem "Man and Satan" after his description of struggles and defeats, says "*Livery pain that I suffered in one body became a power which I wielded in the next.*" The functions of pain are *five-fold.* The nature of the Atman—the *individualised self-incarnation*—is all-blissfulness. Pain is an *excrescence.* It is the *Not-self.* The law of evolution is *Manifestation.* There are two *paths.* The one is *Pravritti.* It signifies "*revolving towards.*" The other is *Nivritti:* "*revolving away.*" The vast mass of humanity are treading the former. The powers of the soul must be turned *outwards,* focussed upon the external world, in order that it may acquire a *knowledge* of it. The soul is embosomed in rapture. It is ever *inward-turned.* In order that it may wake up from its latent condition and find expression *physically,* it must be impinged upon by *pain.* If there be

a continued influx of streams of bliss, no power would manifest. When *water* is allowed its free course, it flows on smoothly. But just put a bar across its *onflow.* How it *struggles, hisses and fumes* in order to get rid of the *barrier!* Now you understand why the will arms *itself* with *sudden force* when the *lash* of disgrace and contumely *stirs it up.* The greater the stirring and the more continued the *spasm of pain,* the deeper the impression left upon the memory, the fiercer the out-put of *souler energy.* When it is a *gentle twinge only,* the soul turns over like the sleepy boy and *forgets* it instantly. *You repeat* your folly. Now our psychology fixes itself ever on the *ultimate* analysis of facts. Hence Vyasa in his commentary on Patanjali gives pain the *first seat* as an *important factor* that goes to build up the Causal Body—the Karma Sharira, or the receptacle in which lie all the seeds of actions—the proper development of which blazes the way to *Self-realisation.* The first and most important function of pain is to call out the *activity-aspect* of the soul. Remember it has *no permanent place.* Take your cue and learn to love *exertion,* and pain shall not come. The next function of pain is to establish *rythmic conditions* in the physical form. *It organises the body aright.* I have told you in my paper on 'Man's Divine Heritage' how the *transition* to peace must always be through struggle and painful fighting. Says the blessed Lord Sri Krishna in the Bhagwad Gita:—1. That which is like poison at first, but nectar at the end; that happiness is declared Satvic, born of the translucence of the intellect due to Self-realisation.

2. That which arises from the contact of object with sense, at first like nectar, but at the end like poison, that happiness is declared to be *Rajasic.* 3. That happiness which begins and ends in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be *Tamasic.* 4. There is no entity on earth, or again in heaven among the Devas that is devoid of these three Gunas, born of Prakriti. 5. Control of mind and senses, austerity, purity, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter—these are the ways of the *Satvic.* Thus you see that the *putting forth* of positive effort, spoken of already, will go to *effectively* shake out the grosser and coarsened forms of atomic vibrations in the body. Exertion will *organise your brain, develop and unfold its powers.* The grind of intellectual training means pain in its exquisite form for the *tamasic* man. *Austere living* is just what man hates. *Sense pleasures* he wants *eagerly.* Just as *exercise* in the *physical* sense is painful to begin with, yet it causes more life to flow into your muscles, nerves and fibres, and *development* results. Nothing has seemed to you more painful than the *deliberate* development of the *Will.* It is most *painful* at first. Yet, if you have done it or if you ever do it, you shall know that the *harmonic poise* of the will-power is the mightiest aspect of Power in man. Well, then, this is the third function of pain. It develops power. "*Power is pain transmuted.*" Read the life of Napoleon. There you see the finest manifestation of power. This man, small and insignificant of build

commanded the rugged soldiers as if they were *infants*. They were as *wax* in his hands. He could twist them round and round on his little fingers. Let me give you in brief but *one* single instance. Napoleon, hearing that the Bourbons were misgoverning his country, returned from his exile at Elba. He had to give the guards the slip. He returned with no forces. He was alone in the midst of his *bitterest enemies*, the Bourbons. Troops were drawn up to fight him. The entire army had been commanded to fire at *his breast*. They were standing—I mean the *Bourbon army*—with their muskets *levelled at his breast* ready for the command “Aim!” Napoleon on foot, alone, undefended and unarmed, marched deliberately towards the troops with measured tread, gazing directly into their eyes. The command to “Fire” was shouted out. *A single shot would have killed him*. A fortune would have awaited the man who fired it. If the army had obeyed the order no less than forty thousand bullets would have entered Napoleon’s breast. But *this man flinched not*. He undid the buttons, bared his breast and stood within a few yards *facing them*. The whole army *wavered*. How could they shoot this man? “Fire!” “Fire!” But *how could they fire?* They were under this man’s fascination. They were *spell-bound*. They could’nt fire. Not one man obeyed the order. Not one, mark you, out of these *thousands!* They all *threw down their guns* and ran to him, shouting “*Vive l’Empereur!*” Yet if you turn to this man’s early life, you see him imposing the most painful tasks upon himself. For days he would go without sleep, rest and food, deeply absorbed in study.

His *hard labours* at his studies in early life *dwarfed* his stature. His appearance at times, we read, was *woeful* to contemplate because of his *painful hardships*. But then there was *lightning* in his eyes which *burnt and flashed* with the *fire* of the spirit. Truly, most truly, is “*Pain*” transmuted into “*Power*.” The Yogi whose *severe austerities* strike you dumb with surprise and horror, tames the lions and tigers of the forest *simply by a look*. In point of fact all advanced Yogis have this, and thousands of other such wonderful powers. The fourth function is that pain *purifies*. “*Slowly and resolutely—as a fly cleans its legs of the honey in which it has been caught—so remove thou, if it be only for a time, every particle which sullies the brightness of thy mind. Return into thy self content to give but asking no one—asking nothing*”—(Carpenter). Now this *cleansing process* you set about only under the *crucifixion* of pain. *Human nature is obdurate*. For ages the animal propensities have been developed. Unless drastic methods be employed it is *impossible of subjugation*. There is nothing like *pain* as a *teacher*. Because first, it is a purifier. Once *your nature* has been passed through the fire of suffering it will have known the serious side of life. It will represent a *sterner stuff* than the mere gibbering, imitative tendencies of the ape. Next, pain is a *discipliner of mind and body*. Mrs. Beasant is one of the noblest souls *breathing spirituality*—and I am no Theosophist, mind you—and she says: “When one is becoming old, as I am, and I look on the long life behind me, a life of storm and stress, of difficulties and efforts, I see something

of the great lessons pain can teach. out of my life-story I could efface without regret everything that it has had of joy and happiness, but not one pain would I let go, for pain is the teacher of wisdom.” Now if you remember all this, you will be patient under suffering. You will not *tug and pull*, gnash your teeth and *break down* like a knock-kneed invertebrate. You will be *indifferent* alike to *pain* and *pleasure*. For as you *study and meditate*, as wisdom opens out your vision, you shall see *nothing happens*. *There is ever a cause behind*. You shall go on calmly working for higher ends, not waiting for *release* as a condition of work. Then there are *other* reasons why you should not give way to fear. Says Professor James: “There is no sort of consciousness whatever, be it sensation, feeling or idea, which does not directly and of itself discharge into some *motor effect*.” Says Tichner: “It is a rule without exception that every *mental process* has its condition a *bodily process*, some change in the central nervous system and more particularly in the *cerebral cortex*. No *psychosis* without *neurosis*. There is no mental state which has not a peculiar *nervous state* corresponding to it.” Says Dr. Sheldon Leavitt, M.D., a Mental Healer of wide influence: “Just as truly as *faith* is a talisman by which we can *successfully* conjure, so is fear a *palsy* by which disaster is insured.” Rev. Parley P. Womer tells us the following story: It is said that a certain man tried to kill his wife by throwing her from a boat while they were crossing a river. The woman kept herself from sinking by holding on to the side of the boat. In his furious rage the man struck her with an axe and severed two of her fingers.

But somehow she was rescued and later on a reconciliation was effected and they lived together happily. But for several succeeding generations every male child that was born to the family had two fingers missing. Your thoughts affect your body just as they shape your destiny. Fear thoughts, worrisome and melancholy thoughts *destroy brain cells* and *smash down the tissue walls*, take the *light* out of your eyes, poison your blood, *lower* your vitality and write O Coward! O Coward!! on your forehead, whereas the *positivised will* is a strong shield from which all destructive forces glance off like so many wisps of straw. So long as we cling to this body, we give the spirit but small chance of asserting itself. Our thoughts are bound to the *physical and carnal* side of life. Our eyes have the *mud* of materialism in them. But just let go this body, just register a vow that you shall ever *contemplate and stand by* the Spirit, and try ever to *realise it*, and the heavens will clear out for you; life, though serious and stern, shall reflect *power* shall shed *healing* and flash with the *light* of the Spirit. Is it possible? *If not, why not?* Because, Sir, you are *still* not earnest, still animalised. I say “It is possible. Perfectly possible.” I have a right to say it. I have seen it with my own eyes. Others do it. Why can’t you? Nature’s laws are rigid and uniform. in their working. What one man can do, others must be able to do. Instead of *one man*, *thousands* of the children of the Ind are doing it. There is living in Benares a lady of high parentage. She has reached the long side of *seventy* years. She is an *ascetic*. Four years ago she was sitting

in *meditation* by the side of the Ganges. Now it is not a strange or unusual thing for women to be thus sitting in meditation. You can daily see and enjoy the Soul-inspiring spectacle of hundreds sitting in an attitude of deep *absorption* by the ghats of the Ganges. Now this ascetic-woman was seated in a Yogic *posture* concentrating on certain mantrams. It is *strictly forbidden* under such circumstances to *move* in one's seat even if one be torn aside limb from limb. Few can follow it at first, but with *practice* and *determination* it is done by the *earnest ones*. Now while she was thus seated, a water-serpent came up and wound itself round the right hand. The people began crying to her to get up and *shake it off*. Not she! She remained sitting like a stone statue for quite 15 minutes. The serpent did *not* bite. When her task was finished she got up and the reptile crept away. The people were thunderstruck. It was not to produce a theatrical effect, you may be sure. I *know* her personally. Indeed she is the mother to one of my most esteemed friends here. She said to me "How could I *let go*, my child. Would you have advised me to do so?" "Certainly not!" I remarked in subdued tones. Such dominion over the flesh is not an uncommon affair in India. All aspirants after Occultism have to set before themselves, as a first step, the conquest of the physical nature. The Sanyasin is not permitted to remain under the same roof for more than a day;—at the most three days. He has given up his body. He knows it is the mortal, the grosser side of his nature. He *trains* it after certain methods, *purifies* and *subdues* it;—

that done, he is free. He is *non-attached*. He is the *master*. He can turn the full current of his *life-forces* upon a single *thought* and so vitalise it with the *electric principle* in himself that it shall have all the potency of the charged wires of a dynamo. There has gone out a foolish and *unpardonable* impression from some ignorant Western writers that the Yogi is an *air-fed, emaciated, human wreck*. Yes! You Westerns! would give way under these practices. You who are such staunch believers in nourishment and nutrition could hardly believe the Swami Dharmananda Maharati when he says: "In the beginning of the year 18—, I formed the acquaintance of a Yogi who was then in his 260th year. In another year on my way from Afghanistan I was highly delighted at seeing a Jain woman (a Yogi) whose age could be ascertained from her *eyelashes* which *grew again* but had not turned grey. *She was about 500 years old!*" Barth, on Yoga exercises, says: "Conscientiously observed, they can only end in folly and idiocy." Professor Huxley calls them *delusions!* The face of Vivekananda is not a *strange* one to my American readers. Is that *inspiring appearance* indicative of mental aberration? Now listen to his account of himself: "Many times I have been in the jaws of death, starving, footsore and weary; for days and days I had had no food and often could walk no farther; I would sink down under a tree and life would seem ebbing away. I could not speak, I could scarcely think, but at last the mind would revert to the idea: 'I have no fear of death; I never

hunger nor thirst. I am He! The whole of Nature cannot crush me; it is my servant. Assert thy strength, thou Lord of lords! Regain thy lost empire! Arise and *walk* and stop not, and I would rise up, re-invigorated, and here am I, living to-day." This is our Swamin! *Strong* as a rock and one of India's Yogis. This man

lived in mountain caves for years. He climbed the mountains over *on foot* to Thibet. He is by no means a solitary instance. Now reader! if you are *wise*, you will *meditate* day after day over those things. The practical lessons will follow. In the meantime *prepare yourself*. Everything lies in the *preparation!*

COLOR AND MUSIC.

(Continued from January issue).

[K. G. SRINIVASAN.]

Wherever there is vibration, *i.e.*, wherever there is color, there is also music even though we may be unable to cognize its existence. Thus color and music are the two effects of vibration. But music cannot be described by words; it can only be heard and enjoyed. So, in the subsequent paragraphs will be found some of the salient points regarding music, which are almost all that can be said about it now.

Let us now proceed to consider how we may make use of this knowledge of color and music in a practical manner so that we may bring into play the spiritual forces which are slumbering within us. As has already been mentioned, color and music are of immense value in developing concentration and are, in consequence, royal roads leading to the 'Divine Sanctuary of Silence.'

Have you ever thought *without words, without language*? From early childhood, man is accustomed to think only with the aid of language and so he imagines that thought cannot exist without language. This will be plain to those who are conversant with two or three different languages. One

will naturally always think in the language most easy and familiar to him. Suppose one wants to think of a palace. He will, first, describe the palace to himself mentally by means of unexpressed words in his own native language. If he concentrates himself deeply on this thought, there will afterwards come a time when he will be able to think the *naked thought itself without the wordy vesture*. By 'thinking in a language' is meant that the man's thoughts if given expression to, will spontaneously flow from him without his being even slightly conscious of the fact that he is speaking that particular language. Many Indians think in their vernacular languages and give expression to their thoughts in English by translation. Every one can think well only in his own native language. When one is engaged in deep concentration on a subject he forgets that he is thinking at all. He mentally sees the images of his thoughts, but he does not at all think of the words or the language at the time. This is what is meant by thinking without language. Concentration in a higher degree for a longer

period of time can be acquired only when one learns to think without the aid of words.

Thus, 'thinking without words' or picturing your thoughts mentally by means of color and music, you can get into the 'Divine Sanctuary of Silence.' But in the silence neither thought nor color can exist. Therefore you should learn to keep your mind vacant when required. This will give you absolute repose, both mentally and physically. Color will aid you in this till a certain stage only, but afterwards you should make use of music or harmonious sounds. The mere closing of the eyes and the closing of the inside of the ears by means of the thumbs will give rise to a peculiar humming and buzzing sound. The concentration of your attention on this sound will lead you very easily into the 'Silence.' By concentrating your mind on musical notes in general, such as the notes of a flute or a violin, you can also get into the silence.

You should thus learn to think and to not-think. When you are thinking with concentrated attention, you are communicating your vibration to all the ethereal matter in space. When your concentration is still deeper, the vibration is communicated with more force and vigor to a greater area of space than before. That is, you are throwing away all around into the boundless space streams of color and music according to the nature of your thought force. When you are not thinking, that is, when your mind is vacant, color and music from the great outer space are pouring into you. This give-and-take action of your mind sets up an in-coming and an out-going current of thought-force

very similar to the action of the specks in space spoken of before. You are, thus, nothing but a great vortex in reality. Your power of giving and taking depends entirely upon your power of generating thought-current. It was already stated that the vibratory motion of matter is of a circular or spherical shape and so the thought-currents assume a spherical shape in going away from you and returning again to you. Thus there is a spherical shaped mass of colored matter all around yourself. This is called *Aura*. This aura, this clothing of colored matter will ever be in a state of vibration. The music produced by the vibration of your aura will be perceptible only to Clairaudients—those who are very much advanced in Occultism. By means of the color of one's aura, the degree of development of his mind can be determined.

The more powerful and vigorous you are as a vortex, the more will you be able to 'give and take.' This law of 'give and take' is also called the Law of Demand and Supply. This is also called the Law of Opulence by many. It is this law which gives us financial success so that we may be independent of circumstances instead of being their victims. It is this law which helps to bring about the solidification of thoughts and satisfy our desires. Whoever understands and puts into operation this mighty law is sure to realise his heart's desires. But this is a subject in itself and ought to be treated separately.

The Sun is the most powerful vortex in the Solar System. It is the Sun which gives life to all the earth. The Sun's rays are charged with strength, health, life and everything

that is good in this world. If we can only absorb from the Sun enough of vigor and vitality and communicate them to the world at large, there will then be no sickness and suffering. We all know that the world is active only when the Sun shines on it, and is dull, inert and lifeless when he ceases to shine. Knowing, as we do, that the Sun is the visible manifestation of the Supreme Being and that it is Omnipresent, Omnipotent and Omniscient like the Lord of the Universe, why are we not worshipping him as we should? In this, the primitive savages are better than us. According to our *Vedas and Shastras* we ought to worship the Sun daily. This worship of the Sun, *Suryanamaskara* as it is called, is said to confer inestimable blessings on the worshippers. Those who have realised the importance of this worship of the Sun and the manifold advantages—physical, mental and spiritual—which they can possess as the result of this worship, can rarely fail to make use of it for their success in life.

The color and music of the Sun are said to surpass everything known to man. By means of his color and music the Sun has drawn to himself millions of hearts throbbing with Universal Love.

Under the above circumstances, we cannot too highly emphasize the great necessity for the absorption and distribution of color and music by the worship of the Sun. By this worship, we mean the conscious and deliberate absorption of his color and music by concentration and meditation. The following method may be found helpful by many :—

Sunrise, midday and sunset are the most fitting moments for the concentration and meditation on the Sun. Have a cold bath, the very first thing in the morning. Make yourself physically pure as much as possible. Get into an elevated place such as the open terrace of your house wherefrom you can have a clear view of the Sun. Stand facing the Sun, and first accustom your eyes to the piercing and effulgent rays of the Sun. Within a few days your eyes will be able to withstand the Sun. Then direct your eyes straight on the Sun for about five minutes, never removing them off even for a moment. Concentrate your whole attention on the Sun and make the following mental suggestion to yourself. "I am absorbing vigor and vitality, health and purity from the Sun. I am all vigor and vitality. I am all health and purity. May the Supreme Light of the world enlighten my understanding so that I may understand and realise everything." You may repeat the same suggestion at midday and sunset also. Meditate upon the Sun whenever you have leisure. Call back to your mind the image of the Sun before you sleep. This concentration and meditation upon the Sun for about a month will infuse into you new health and vitality quite unknown to you ever before in your life-time. You will surely become a miniature Sun in reality. You will become vortex of a tremendous and far-reaching power able to draw to yourself everything you desire, and through you will flow, to the humanity at large, a divine power ennobling and enlightening them in every way. Wherever

you may go, many will be unconsciously drawn and attracted to you just as the rivers are drawn to the ocean. In short, you shall be in sooth the Image of your Creator.

The study of 'Color and Music' covers the whole ground of Occultism

and, as such, only the most important phases of the subject have been dealt with in these pages. What more there remains to be said of this fascinating subject will be reserved for future articles.

CELLULAR PATHOLOGY.

(DR. GEORGE W. CAREY, M.D., F.L.L.C.)

All diseases that are curable are cured in a natural manner through the circulation; the constituent parts of the human organism that are carried by the blood vessels and transude through the walls of these "branches of the tree of life" into the surrounding tissue restore normal conditions when the blood contains the proper amount of water, sodium, ferrum, potassium, calcium, magnesia and silica.

Deficiencies in the cell-salts produce pains, fever, spasms, or some other cry of distress. These so-called symptoms are words, or dispatches, calling for what is needed. And when the call is for the phosphates of potassium to supply nerve cells, shall we give morphine? "He asked for bread, and ye gave him a stone."

When the call is for phosphate of iron, in order that more oxygen may be conducted through the organism, and thereby increase vitality, shall we give alcohol? "He asked for fish and ye gave him a serpent."

It will be observed that there is nothing miraculous about the biochemic procedure—it is simply natural law.

The constituents of our bodies planned by Infinite Intelligence keep all parts of its wondrous mechanism in

harmonious co-ordination when present in proper magnitude and amount. Harmony cannot be obtained when deficiencies exist by introducing a poison into the system.

The symptoms may be changed to those that manifest differently, but the patient is not cured.

Calomel does not cure; it simply sets up a diarrhoea in place of constipation. Opium does not cure; it sets up paralysis of nerve centres in place of neuralgia (Greek and Latin for nerve pain).

We don't claim magical curative properties for the biochemic materia medica. We only point out the law of the chemistry of life.

Is there any system of teaching or practice before the world to-day that can be said to present the law of cure full-rounded and many-sided, clear, explicit, without evasion or ambiguity, as does the science of Biochemistry? We think not.

Let the sick bear in mind that there is but one way to be restored to health, and that is the *natural way*: through the blood by *supplying deficiencies*. It will require just as much time to cure as nature requires, working in a *natural way*. The food or workers called for *must* be supplied;

calomel, aconite, belladonna, salicylic acid, opium, etc., (we do not refer to the homeopathic triturations of these drugs) are not constituent parts of the blood, are not found in the human organism naturally, and when taken into the system set up their own vibration or action, in place of the condition naturally produced by a deficiency in the component parts of the organism, and are worse than the disease for which they are given. When a twig is broken from a branch, we know a new one will grow again to the same size if water is supplied to

the soil and conditions favorable to its growth are furnished; we do not expect to supply a new growth by legerdemain, or some short cut—say by putting an "active poison" about the roots of the tree—or injecting beneath its bark a nameless lymph wherein sport the festive bacilli and all-pervading microbes.

We realize the branch must be restored in a natural manner by the constituent parts of the tree operating or circulating through the physiology of the tree, and thus carrying on the process of growth.

MYSTERIOUS MANIFESTATIONS OF SPIRITS.

(Continued from January Issue.)

During my absence nothing serious had happened; but the disturbance had not stopped altogether, and the mysterious disappearance of eatables as well as the falling of stones frequently took place. The other members of the family, however, arranged two or three sittings during my absence but had to give up owing to their unsuccessful results.

Second sitting.—On the evening of the 29th Kartick 1315 B.S. (14th November 1908 A. D.) we sat again with the planchette. Myself and Nityananda—a lad of our neighbourhood—touched the machine, and several others were present in the room. After a few minutes the planchette began to move and the following conversation ensued:—

Who are you please?

"I will go—Kalu, Kalu, Kalu."

Where have you been?

"When?"

Before coming here?

"On the Bael tree."

Which Bael tree?

"That I won't say."

Is there any harm?

"Yes."

How long have you been there?

"I will beat you."

We have done no wrong to you—please tell us how long have you been there?

"30" (Did not say whether years, months or days).

Have you any intention?

"Yes."

May we not know it?

"Yes."

(As we understood that he did not want to expose himself, we put other questions.)

Can you do any good to us?

"Can't say."

Why can't you say?

"This also I can't say."

Can you tell us who are committing these disturbances in our house?

"Ramu."

Where is he now?

"Will beat you."

Then the spirit wanted to go away; and we requested him to send Ramu who appeared soon after and began to operate on the machine by drawing several scribblings which we could not decipher nor understand their meanings. We questioned him in the following manner:—

Are you Ramu?

"Yes."

How many of you are living together?

"7" (seven in figure).

How long have you been here?

"20 years."

Did you live in this locality (while on earth)?

"Yes."

What caste did you belong to?

"Bengali."

Are you implicated in these mischiefs?

"No."

Then who?

"Kalu" (Ramu says Kalu, and Kalu says Ramu).

What is his intention?

"Don't know."

Can't you ask him?

"No."

Well, where are our lost articles?

"No" (*i.e.*, does not wish to tell).

(This time we understood by the rash movement of the machine that the spirit got irritated. In order to pacify him we put the following questions.)

Can you do any good to us?

"Yes."

Can you do any good to this house?

"No."

If you do us good, we can also do you good.

"Very well."

By what means can we do good to you?

"By offering 'Pinda' at Gaya."

In whose names?

"Only mine."

No other else?

"No."

Who will offer 'Pinda'?

"You."

Have you no relative alive?

"No."

If we give 'Pinda,' will the disturbances then abate?

"Yes."

(In order to ascertain whether these pranks are being played only by ghosts, or there is any human being implicated in them, the following queries were made.)

Are these disturbances made by you only, or is there any human trick in them?

"Human."

All by human?

"In the house" (then illegible).

We can't decipher, please write distinctly.

(Again illegible).

Well, can we not get back all the lost articles?

"No."

Are they taken away by men?

"No."

Then please tell us, whether by men or by ghosts.

"2" (*i.e.*, both by men and ghosts.)

Please name them?

"Won't tell."

Please tell us the names of the ghosts at least?

"No—I go."

Will you please come again to morrow?

"May come."

Please send 'Makaranda.'

"No."

Ramu went away and we stopped for the night. From the results of the above two sittings we now know that there are seven ghosts haunting our place, of whom we have got the names of five only, *viz.*, Makaranda, Ramu, Lalu, Kalu and Shibu. All of them are wicked except Makaranda. The money lost in the night previous to the first sitting was stolen by Shibu, and it was corroborated by the deposition of the two spirits, *viz.*, Ramu and Lalu. Only one spirit, namely, Ramu, after his stay of 20 years, once asked us to offer 'pinda' at Gaya for his deliverance.

Third Sitting.—Nov. 15th, 1908, Sunday evening. Same persons present.

As the machine began to move we made the following queries:—

Do you know how to write?

"Yes."

Please write down your name?

"Makaranda."

May we ask you any question?

"Yes."

How many of you are now present in this house?

"8."

How many are female amongst you?

"One."

Can you throw down any flower or fruit?

"No."

If you mind you can do easily.

"No."

Please exhibit something miraculous.

"That does not lie in my power."

How then are all these evils being done to us?

"Ramu" (*i.e.*, by Ramu).

Then please tell him to comply with our request.

(No answer).

The operations on the machine stopped and the spirit departed. Later on a female spirit appeared who could not write anything, but simply informed us of her sex by drawing cross-mark on the paper when asked to do so. Knowing that she could not be of any help to us, we requested her to send another spirit in her place. The next spirit turned up and the following conversations took place:—

Please write down your name.

"No" (in English character).

Do you know English?

"No."

What is your name please?

(No reply).

Are you dwelling here?

"Yes."

What are you called by?

"Ando." (we get here another name.)

How many years have you been here?

"20" (in English figures).

Did you get any funeral ceremony?

"Yes."

Have you any affliction in the mind?

"No."

Well, are you one of the miscreants?

"Yes."

We did not ask any further. Rest of the time was devoted to the cause of a gentleman who expressed his desire to know something about the

loss of an article from his house. I am glad to say that he got some reliable answers. Afterwards we stopped for the night.

At this seance we got the name of one more spirit and further came to know that there was a female spirit also in our house. At the previous two seances we got only the names of five spirits. Now we have ascertained the existence of seven spirits in our house, as we were told previously. But, to-night the spirit Makaranda by name told us that they were eight in number dwelling in the house.

TRUTH TRIUMPHANT.

[PROF. LEWIS R. HILLIER.]

If our knowledge was extensive enough we would, I believe, see that all the complex operations of life are governed by laws as exact as mathematical principles. Our lives of sorrow and misunderstanding are due to an imperfect grasp and comprehension of Nature's subtle laws. The world, or material globe, is a place where things are arranged in such relation to our material or physical sense and finite perception, as to form combinations and chains of events that lead to the acquirement of knowledge and moral worth. The whole vast fabric of civilisation is but a school wherein the ego, soul or man, whichever name you choose, comes into contact with those elements of good and evil which go to perfect or degrade the man.

Does man sin? Then he must suffer. Does man aspire and do right? Then shall he reap enjoyments and

Fourth Sitting.—November 21st, 1908 A. D. A female spirit appeared. She did not write anything. Questions after questions were put but to no purpose; but that she was a female spirit and could not write was evident only from the cross marks and cyp-hers that she drew at our request. Being disgusted with her we requested her to send some other spirit who could answer our questions. The next spirit who came also seemed to be indifferent to our queries. We were obliged to get rid of him also. Thus our exertions for the night proved a failure.

happiness of the soul. Somewhere in the innermost arcana of Nature or in the highest heavens are written, in letters of living light, the commandments of God.

No man-made creed do I speak of, but the true, the ever-living, never-dying golden precepts that were true when Egypt raised her stately temples, are true today and will be true for evermore, though our earth passes away and Suns grow cold. Advancement is to be made through the acquirement of merit by placing ourselves in harmonious relation to the law in the highest interpretation which our moral out-look beholds. "Live ye the perfect life," and though you be Prince or peasant, dunce or sage, Hindu or Christian, your soul is upon the perfect way, if your combination will be rightly formed, bringing in their Karmic chain the fruits of your spiritual endeavours.

THE KALPAKA.

A Magazine of Knowledge.

Vol. V.]

MARCH 1910.

No. 3.

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Editors:—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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SUBSCRIPTION RATES.

Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

Dr. Alexander J. McIvor Tyndall, writing in the *Swastika* summarises the difference between Hypnotism and Mesmerism as: "Mesmerism is always the result of personal influence and will-power: Hypnotism is practically absorption, through concentration, without the force of personal magnetism to induce the condition"; and of Hypnotism and Suggestion as: "A suggestion is anything that acts upon the mind or senses to induce a thought. Everything we see or hear or touch, suggests something * * Whenever we become influenced to the extent of being dominated by one suggestion, then, indeed, we are hypnotized * * *".

Dr. Tyndall is the only man who has boldly come forward to say that Hypnotism can be used for criminal purposes. As he says, every competent investigator is conscious of this power. He further rightly says that it can be successfully used to extract information of a self-incriminating character from the person under the influence, and this requires no special corroboration as every successful hypnotist is aware. Thus the mighty power of

Hypnotism in the hands of an unscrupulous man would rather be a dangerous thing. Ere long the legislators of every civilized country would be called upon to enact laws to safe-guard the interests of the general public. In the detection of crimes this would prove a very useful factor. It would also be a very wise step to allot a chair for this science in all Medical Colleges as the value of suggestion in the treatment of diseases is incalculable.

**

Edward B. Warner, writing under "Spiritism" in the *Health Clairvoyance*. *Culture* says: "The subjective mind perceives, but perception is not seeing." * The subjective mind perceives intuitively. Our knowledge (objectively) of what is perceived subjectively comes to us in one of three ways, viz.: (1) by impression (to those of us who are impressionists); (2) by dreams (to those who are not susceptible to impressions); (3) by psychics (to those who receive neither by impressions nor dreams, but depend upon a psychic or medium for their admonition). The psychic may think it comes from the spirit, but that does not make it so. The message is subjectively received from your subjective mind, which of itself failed to reach your objective consciousness. The psychic in that case merely gives back to you that which you yourself do know, subjectively." Dr. Hudson doubted the very existence of "independent clairvoyance" and confused Telepathy with Clairvoyance; but he was forced to accept, in cases of premonition, "the subjective mind possesses the power to see that which is not within the range of the objective vision." This appeals to everyone to be a reasonable definition of Clairvoyance.

**

We reproduce the following strange story from the *Two Worlds: Astral Double*. "General Shulman, one of the most active members of the Russian Society for Psychical Research, introduced lately the young Count Tryvdar-Burshinsky who says that he sees continuously his own 'astral double.' The Count is a normal-looking young man of about twenty-three. He alleges that since the age of seventeen he has always seen his own wraith. He first noticed it in a mirror, quite close to himself, but later the wraith became much more independent. During a ball given by the Governor-General of Kieff the wraith, the Count says, remained in a room close by and seemed much interested in the dancing. It was noticed by several of the guests. Count Tryvdar-Burshinsky declares that he is quite accustomed to the society of his own wraith, and is not in the least afraid. Several members of the Society for Psychical Research, among them Prof. Fischer, Dr. Tschechloff, and Col. Gluchovskoi, are much interested in the case and will closely investigate it."

**

As a renowned thinker said: "Great Souls have but a short sojourn on this planet; they come and go as a flash of lightning." Andrew Jackson Davis, the great seer, passed away to the next world on January 10, 1910. Though he lived for 84 years yet it is a great loss to modern spiritualism.

Spiritualists have but to consider the period a very small one. He was born on the 11th of August 1826, in Blooming Grove, Orange Colony, N. Y. He had a very poor education as his parents were in rather straightened circumstances. One Mr. Livingston used Davis as a mesmeric medium and found in him great Clairvoyant powers. Davis used his powers for diagnosis and prescription of diseases. His skill in medicine was established. In one of his trances he chose a Dr. Lyon of some standing medical practice as his magnetiser, and desired to deliver a series of lectures in New York. These lectures occupied a period of fifteen months. These are of a standing glory and are monumental marvels. All those who desire an intellectual and spiritual education should particularly read the five volumes of *The Great Harmonia* by Davis.

We are glad to note that the birth-day of the great patriot sage has been celebrated throughout all the countries he has been known. We are informed by the Secretary of the Vivekananda Society, Colombo, that the birth-day ceremony was performed with great *eclat* and pomp on the 6th February last.

Swami
Vivekananda

PRACTICAL STEPS

IN

Developing the Spiritual Consciousness.—III.

[A. P. MUKERJI—Associate Editor.]

"By your great enemy I mean yourself. If you have the power to face your Own Soul in the darkness and silence, you will have conquered the physical or Animal-Self that dwells in sensation only".—*Light on the Path*.

The above sentence embodies in a nutshell the very *cream* of the Yogic Philosophy. It is the quintessence of Occultism. "The lips of wisdom are closed except to the ears of understanding." Ye who read this will profit thereby only if you are bent upon *spiritualising* yourself. The one thing that I want of you is **Earnestness**: not the earnestness of a *small-pot-soon-hot* style, but one deep, abiding and constant **impulsion** that shall compel your being right through life. There is a wide-spread impression amongst those of the West that the Yogi is fit only for the *lunatic asylum*. But before you so clap us into Bedlam, please *read, mark, and inwardly digest* this lesson, and judge it on its merits alone. "Never utter these words: 'I do not know this thing, therefore it is not true.' One must study to know, know to understand, and understand to judge." The man whose thoughts are matter-bound, is treading upon beds of quicksand. He is sitting upon a mine that may explode at any moment. The only safe course is the Life of the Spirit. Those that lead this life seem to live and breathe in quite a different sphere. They are the true Yogis;—the first-fruits of humanity. In matters of Self-Discipline they neither spare themselves nor others that

would learn at their feet. To those *moles* that are still burrowing into the mud, their methods, which are ever *drastic*, appear to *lean hard* on the side of lunacy. But this is emphatically not so. The Yogi is thoroughly *rational*. He has a profound *intellect*. He is the very picture of *health*. He is all full of *kindness* and *pity*. He is ever self-sacrificing, ever *strong*, and, as to *chastity*, he is the very embodiment of it; he simply *radiates purity*. Only radiant people can radiate magnetism and not your physical-man with the hump of the camel on his head and the obstinate incredulity and *pig-headed* talk of a mule on his tongue. Wherever the Yogi goes he seems to cleanse the very atmosphere of the place by his mere presence. He is ever *calm*, *serene*, and *even-minded*. He has *superhuman self-control*. In the moment of action he is the man of *cool nerves*, of *level head*, and great penetrating *concentration*. One mental scientist in America puts health upon the heights. Why? Simply because there are *fifty millions* there who are disease-ridden and many a suffering one is a *moriturus*, i.e., at the point of death. This, my dears, is the result of *materialism*. The gods have put their ban upon it. "Seek ye the kingdom of heaven and all else shall be added unto thee." This is the tremendous advice of the Supreme Master. The higher life is the only life that it is worth while to live. All else is mere *touch-and-go*. Now one *great secret* of success was enunciated by a perfect Yogi. It is the greatest I know. I am *fully convinced* of its potent force. Let me give it to you:

Join the *means* to the *end*, and you have the *sum-total*: the *objective*: the *goal*, that you are *striving for* and *aiming at*. The result is in direct ratio to the intensity of the effort. The greater the effort, the greater the result. There is an *ever-continuing*, never-slackening tension of this spiritual law of *cause* and *effect*, of *sowing* and *reaping*. We only get what we deserve; not an iota more or less. The gods hold the scales evenly, and Nature deals in even-handed justice. No honest seeing ever goes unrewarded. We have to perfect the means. *We have to adjust efforts to obstacles*. If the action is *inco-ordinate*, so shall be the result. Nothing venture, nothing won. Sow the wind and you shall reap the whirl-wind. Give and it shall be given unto you. Harm watch, harm catch. Everything is in a circle. *What we do, that we have*. In taking all possible care of the *means*, you are simply starting currents of force into activity. These must complete the circuit and come back to you, the centre, in time. Therefore what we have to do is to work, work, and work. The results cannot but come. Your body is so constituted that it renews itself after each exertion; with each fresh effort, there is a corresponding *inrush* of force. He who works his hardest, has the most energy. Energy is ever withdrawn from those that would spend same with a niggardly hand. *The supply is exactly in proportion to the exhaust*. It is the *pressure* at which we live that counts most. Life is unnecessarily long;—only, so much time we spend in vegetating rather than living. For only the *spiritual man* can appreciate the *fine art of living*. As a great thinker said: "We ask for long life, but 'tis deep life, or grand moments, that signify. Life culminates and concentrates." Homer said: "The gods ever give to mortals their appointed share of reason only on one day."

"Just to fill the hour—that is happiness. Fill my hour, ye gods, so that I shall not say, whilst I have done this: 'Behold, also an hour of my life is gone,' but rather: 'I have lived an hour.'"

"In stripping time of its illusions, in seeking to find what is the heart of the day, we come to the quality of the moment and drop the duration altogether. It is the depth at which we live and not at all the surface extension, that imports. We pierce to the eternity of which time is the fitting surface; and really the least acceleration of thought and the least increase of power of thought, make life to seem and to be of vast duration."

We call it time, but when that acceleration and that deepening effect take place, it acquires another and a higher name:—Eternity."

"God works in moments."

"The measure of life, O Socrates, is with the wise;—the speaking and hearing such discourses as yours."

"There is no real happiness in this life but in intellect and virtue."

"It is the deep to day that all men scorn, the rich poverty which men hate; the populous, all-loving solitude which men quit for the tattle of towns. He lurks, he hides; he who is Success, Reality, Joy and Power. One of the illusions is that the present hour is not the critical hour, the decisive moment. Write it on your heart that every day is the best day in the year. No man has learnt anything rightly until he knows that every day is Doomsday. 'Tis the oldest secret of the gods that they come in low disguises."

"Nature shows herself best in leasts."

"The above are just a few quotations to convince you that each stroke, each swing of the Will, each moment of utter devotion to the means, each hour of day, uncongenial labour, each spell of painful, patient concentration shall count in the Eternal Summation."

Hence pay homage to and worship the means. Honor the present moment. Set up the strong **Present Tense** against all else. The present moment is the crystallisation of the Past. Build into the structure of the Past the *richest* and *finest* materials, vitalize it with the *rich, red, life-blood* of youth, and surely, most surely, the spirit shall shine out in all its *columnar majesty*. Your Past is laden with the *cumulative force* of thoughts, desires and actions. *Everything turns upon how you have lived in the past*.

How cramped, how down-trodden, how miserable, how low, mean, and hard-hearted, and **cruel**, we men and women are!

It all seems to have been *ground in* with our life-force. Stop right now, **now**, and examine yourself in the *clear light* of the intellect.

Ten to one, you *shudder* at your *hideous* weaknesses, that darken and defile your nature.

"What I would, that I do not; what I would not, that I do." "When I would do good, evil is present with me."

This is the tale of the age. It is a staggering blow to one's optimism. It dampens one's spirits. It plunges one into the bottomless pit of despair. Standing by men steeped to their lips in weaknesses, one turns inwards, and doubtingly says: "Am I really Strong?"

"*I failed.*" Why? "Because, sir, you *neglected* the **means** and simply killed your time in spinning *airy webs*. You did not throw in your *heart and soul*. You did not go at it *hammer and tongs*." Here is the *cause* and *cure* of failure. In our struggles to cheat Nature, we simply cheat ourselves. In trying to drown the voice of conscience, we simply get sucked under. In trying to follow the *eat-drink-and-make-merry* policy we simply **retard** our own *inner unfoldment*.

Please remember therefore:—All Yogis are tremendous **causationists**. *There is method in their madness*. They believe in *methodical* and *persistent* work. They say in effect:—

"Marshal up the causes properly and powerfully and success is as sure as two and two make four. After we have put forth our last effort, we ought to put forth one more POSITIVE EFFORT. Mount guard over the means, and the end is within easy reach. There is no royal road to success. Our science gives you the last analysis. It can stand the fierce light of any amount of criticism. The proof of the pudding lies in the eating of it. Do as we say and, beyond all doubt, shall you be lifted out of the shadow into the shine. But we tread the 'razor path'—and no bed of roses. Here, as elsewhere, it is the dogged that does it. No slipshod work. You have to set your teeth and go at it untiringly."

Is it not meet that we turned to Something *permanent*, something that will live with us through the ages? Something that will be a *powerful lever* to *uplift, inspire, and ennoble* others?

"It is! It is!"—that's what you will say.

To be able to *appreciate greatness* at its full value we must ourselves have the germs of greatness stirring within us. The power of the spirit is struggling to uncoil itself. Your being vibrates to the thrills of spiritual forces. Your complex though confused ideas regarding your mission, your Divine Heritage, your birthright, are shooting into order. The pressure of your chains is telling upon your nerves. Your sufferings, your little independent *twists* and *curls* and *blind gropings* are the promises of your future.

Intensify yourself then along these channels. Carry these thoughts of your constantly with yourself. Make them the part, nay, the whole,

lives. They shall fit in everywhere. *Ever they ring true*. I hear the complaint from ever so many men. I am deeply impressed when I read these things or when you talk of them to us. I am full of noble resolves. I feel quite different from hum-drum humanity. But alas! The impression wears off as soon as the world demands my attention.

That shows positively, that the latter compels your nature. The superficial glamour of *worldism* claims you for *its own* as Mephistopheles claimed Faust. Your *carnal* and *sex-sensational* tendencies occupy the "*principal seats*" in your nature. Your talk of the Higher Life is *vapoury* in the extreme. You are like Clarence Glyndon in Lytton's *Zanoni*:—

"Unsustained Aspiration would follow instinct, but is deterred by conventionalism—is overawed by idealism, yet attracted and transiently inspired; but has not steadiness for the initiatory contemplation of the Actual. He conjoins its snatched privileges with a besetting sensualism and suffers at once from the horror of the one and the disgust, involving the Innocent (others) in the fatal conflict of his spirit."
—(*Mirror of Young Manhood.*) *This is it*. Is it not?

(*To be continued.*)

BIOCHEMISTRY.

The Views of Scientists.

[DR. GEORGE W. CAREY, M.D., F.L.L.C.]

Professor Vircho, in his lecture on "Cellular Pathology," says: "The cells of the organism are not fed, they feed themselves. The absorption of matter into the interior of the cells is an act of the cells themselves."

Alfred Binet, a noted French scientist, says in his work: "The Psychic Life of Micro-organism": "The micro-organisms do not nourish themselves indiscriminately, nor try to feed blindly upon every substance that chance may throw in their way. The microscopic cellule in some manner knows how to choose and distinguish alimentary substance from particles of sand."

So I am led to believe that the cells are intelligent organisms and can choose their nourishment. This being

the case, how foolish, if not criminal, to place only a poisonous agent within their reach.

As the researches of Binet, the French scientist, shows that micro-organism-infusoria select their own food from the material at hand, so does the German scientist, the great Virchow, clearly demonstrate that the cells that build the human form divine select their nourishment from material within reach, and that nothing foreign to their constituent parts can be forced upon them—except to produce injury or death. Professor Virchow's researches demonstrate the fact that abnormal cells are caused by a lack of the chemical constituents that are required to produce normal cells.

The renowned Dr. Schuessler says : "The inorganic substance in the blood and tissue are sufficient to heal all diseases that are curable at all. The question whether this or that disease is or is not dependant on the existence of germs, fungi, or bacilli is of no importance in biochemic treatment. If the remedies are used according to the symptoms, the desired end, that of curing disease, will be gained in the shortest way. Long-standing chronic diseases, which have been brought about by overdosing or use of poisonous drugs, quinine, mercury, morphine, alcohol, etc., may be cured by minute doses of cell-salts."

Professor Liebig, the world-wide authority in chemistry, says: "It happens that a tissue in disease reaches such a degree of density, becomes so clogged, that the salt solution of the blood cannot enter to feed and nourish; but if, for therapeutic purposes, a solution of salt be so triturated and given so diluted that all its molecules are set free, it is presumable that no hindrance will be in the way of these molecules to enter the abnormally condensed part of tissue."

THE SYMBOLICAL REPRESENTATION OF THE SUPREME LORD OF THE UNIVERSE (GANESH).

[SWAMI OM PRAKASH, F. L. L. C., F. I. A. SC.]

Our holy Sages, the Rishis, have designed many symbols representing God to help mankind in worshipping Him, some in name and form, while others in themselves without such objects of worship, according to their individual attainments. However, both

The body is made up of cells. Different kinds of cells build up the different tissues of the body. The difference in the cells is largely due to the different mineral salts that enter into their composition. If we burn the body, or any tissue of it, we obtain the ashes. These are the mineral or organic constituents of the body, the salts of iron, lime, magnesium, etc. They are the *tissue builders*, and both the structure and vitality of the body depend upon their proper quantity and distribution in every cell.

Professor Huxley said: "Those who are conversant with the present state of biology will hardly hesitate to admit that the conception of life of one of the higher animals as the summation of the lives of a *cell aggregate*, brought into harmonious relation and action by co-ordinate machinery formed by some of these cells, constitute a permanent acquisition to a physiological science. I believe it will, in a short time, become possible to introduce into the human organism a molecular substance that will, by the law of chemical affinity, find its way to the particular group of cells or nerve plexus that may be in need of it."

these forms of worship contain nothing but the secrets of the true essence of the *Self* which is latent in all.

The meanings of these symbols vary in many ways according to the standpoint adopted, but their true inner

meaning can only be realised by the *Atmic knowledge* acquired by arduous labour through the right study of Vedanta under the auspices of a *Self realised Master*.

Now let us proceed to examine the inner meaning of the symbolical form of *Ganesh*: Ganesh appears with the face of an elephant and the body of a man; and has a blade of grass in one hand, a conch in the other, and *mothakam* (a preparation of rice, gingelly seed, cocoanut, sugar, &c.) in the third, and a lotus flower in the fourth, with a broken tusk and a bandicoot for a conveyance.

It is our duty to understand the inner meaning of the ALL powerful Being which is *within* all and *without* all being demonstrated in these signs. It is well known to us that the whole creation is made up of four generative ways, seven forms of appearances, and eighty-four lakhs of varieties of created beings.

We shall first endeavour to class the seven forms of appearances according to their senses:—(1) Grass, trees, &c. have only one sense, that is, the sense of touch: (2) Oyster, snail, &c., have two senses, that is, the sense of touch and taste: (3) White ants, &c., have three senses, that is the sense of touch, taste and smell: (4) Butterfly, beetle, &c., have four senses, that is, the sense of touch, taste, smell, and seeing: (5) Celestials, men, animals, birds, &c., have five senses, that is, the sense of touch, taste, smell, seeing, and hearing.

Men, and men alone, have, in addition to these five senses, the sense of discretion.

Thus it will be seen that all Jeevas are included in these six senses. As He pervades in beings of one to six senses the name Vinayakam is given to Him. The word Vinayakam (Vinyi + akam) means in Tamil, *vinyi* = it expresses, *akam* = Atman or soul.

The next thing we have to learn is, why, unlike other images, the image of Ganesh is particularly adorned with a blade of grass. What does this blade of grass signify? It means that He exists in beings of one sense. A conch in one hand is meant to express the idea that God exists in beings of two senses. As the *mothakam* in one hand attracts ants to it, it signifies that He exists in beings of three senses. The lotus flower in one hand attracts beetles, bees, &c., to it, and represents that He exists in beings of four senses. As He has the head of an elephant, which is the biggest of animals, the head signifies that He exists in animals of five senses. As he has the body of a man, the body signifies that He exists in beings of six senses. In consequence of His existence in all beings from one to six senses the name Vinayakam is applied to Him.

Some may be anxious to know why one of the tusks appears half broken, and some satisfactory explanation appears therefore necessary. The tusk of an elephant is called in Tamil *dhantham*. This word (*than-tham*) means one's own. Every one of us is apt to think that our body is the so-called *I* and *Mine*, &c. This thought itself subjects mankind to *agnana* or illusion. This *agnana* leads us to be the slaves of Gayamukasoori *i.e.*, the three defects in us (*Mummalla*) namely, *anava*, *karma*, *maya*; it will

be impossible to destroy this Gayamukasoorā with any kind of weapon, but as soon as one *dhantham* is broken, *i.e.*, the belief that this body is *I, Mine*, is changed, Gayamukasoorā ceases to exist and then the Jeeva dwells in the body till *Prarathva Karma* lasts. In this last stage of existence the body becomes, as it were, a means of conveyance to the Jeeva, and the body is then represented by the bandicoot. The other tusk (*Dhantham*)

is shown in full to represent that *I* is the Paramathma Himself.

"He seestruely who sees the supreme Lord alike in all beings, and who sees thee Imperishable in the perishable."
—*Gita*, Chapter XIII, Verse 27.

If we view in the light of the inner meaning above described, the image of Ganesh is no more a meaningless idol, a piece of stone or copper, but a symbol of the highest teaching in object that can inspire and elevate.

Mysterious Manifestations of Spirits.

[Continued from the February issue.]

Fifth Sitting:—November 23rd, 1908 A.D. The result of this seance was also unsatisfactory; so we broke up after a while.

Sixth Sitting:—November 25th, 1908 A.D. Immediately after nightfall we sat together with planchette, my wife and myself touching the machine. We continued the sitting for several hours and at last we were crowned with success.

A spirit, 'Shobu' by name, appeared for the first time—here we got the name of another spirit, thus making a total of eight, as we were told by 'Makaranda' in our third sitting. (It has to be borne in mind that 'Shibu' and 'Shobu' are two different spirits.) He said that he was in our house for about two years and a half and would stay further. He threatened to do harm if we do not vacate the house. He, however, seemed after a while to be penitent, and craved for 'pinda' at Gaya for his deliverance like Ramu (*vide* the proceedings of the second sitting). On assurance from us that we would try for his 'pinda' at Gaya,

he seemed to be glad. Then we asked him whether he could give us any information regarding our departed friends, etc., and whether he could send any of them down to us. He replied in the affirmative. To verify this statement we asked him to send down a particular departed friend of ours. The latter came down immediately—this was proved when he wrote down his own name as well as those of ours. We put numerous questions to him and got reliable answers; as they are purely family matters, I withhold publication of them.

Seventh Sitting.—November 28th, 1908 A.D. Saturday evening. An evil spirit appeared. He did not answer any questions and seemed to play jokes with the machine, sometimes by raising its wheels and sometimes by shaking the pencil affixed to it. Then he threw with great force a big porcelain jar near the door of the room in which we held the sitting. It contained some article and was kept in an almirah under lock and key. The jar was broken and the contents spoilt.

After this phenomenon we closed for the night and postponed the sitting for several days.

Eighth Sitting.—December 26th, 1908, A. D. Saturday at 1-15 P.M. It was a private sitting, my mother and wife touching the instrument. I recorded the proceedings. The spirit 'Shobu' turned up. In order to ascertain something, if possible, about the loss of a cloth of my mother, I opened the conversation with him in the following manner:—

Who has taken mother's cloth?

"I."

Where is it now?

"With me."

Will you give it back?

"Won't give."

Why?

"No."

You must give.

"No."

What will you do with the cloth?

"I will put on."

If we give you another cloth, will you then return it?

"Yes, if I get two in exchange."

All right, we will give you two, now return mother's cloth.

"I want a pair of new cloth."

Is it true that you put on cloth?

"Why we won't put on?"

Very well, we will give you, now where is that cloth?

"Give me first."

You better give first, as we can't trust you.

"You give first."

Where am I to keep the cloth for you?

"In the drawer."

Have you put on that cloth?

"Yes."

If you can throw a small piece of it we will then believe that you are now with that cloth on.

"Why shall I give?"

You have stolen it from our house; can't you give us a little piece?

"Who says that I have stolen it?"

You might have taken cloth from other's house.

"I will beat you."

Can you beat me at pleasure?

"Why not?"

Won't you get any punishment if you beat me?

"I don't care."

Give up these sorts of wickedness and become a good one.

"No."

Is there any friend of yours present here?

"I won't tell you."

You must tell me.

"I won't tell you; get off; otherwise I will beat you."

Again I am reminding you that you will be severely dealt with, if you beat me.

"I don't care."

I am advising you as a friend to behave gently.

"Not with you."

If not, I will give you punishment.

"Give."

Very well; stay.

"Why will I not stay? Am I afraid?"

Is it good for you to keep this habit up to the end?

"What's it to you?"

If I do good to you, will you hear me?

"I will beat you."

The sitters then asked me to stop the conversation, as the spirit began to abuse and I was also disgusted with

him from the beginning. We rose for the day at 3 P.M.

Ninth Sitting.—January 1st, 1909 A. D. It was a public sitting, and several outsiders joined the party. Two seances were held at the same time in the same room with two planchettes, but unfortunately we had no good results. We continued the sitting for four hours from 3 to 7 P. M. Although the spirits appeared, they did not give any prompt answers to our questions; they seemed to be reluctant to manifest anything before the outsiders.

Tenth Sitting.—January 23rd, 1909 A. D. Saturday evening. My wife and myself touched the planchette and Pankoje Bhushan (my second nephew) recorded the proceedings; nobody else was present in the room, and our solemn service resulted in a marvellous success. Our familiar spirit 'Shobu' came, and he seemed to be in good humour which was evident from the following conversations:—

Will you please answer our questions?

"Yes."

Is the sphere in which you dwell agreeable?

"No."

Don't you like it?

"No."

Do you wish to come out of that sphere?

"Surely."

Do you understand the place which will suit you?

"Yes."

Will you please name

"Yes."

Where is it please?

"Amarpuri" (Land of the Immortal).

Can we help you to secure that place?

"Yes."

How can we help you?

"If you can give my 'pinda'."

Very well, please tell us your full name, etc., required for the purpose.

"I am an Uriya."

What is your full name please?

"Sri Chandra Kumar Sastho."

Is 'Sastho' your title?

"Yes."

What is your father's name?

"Sri—" (then the planchette stopped.)

Can't you recollect?

"I have forgotten."

Do you remember your 'Gotra'?

"Mamatha."

What is 'Mamatha'?

"Uriya Gotra."

Had you any Preceptor?

"Yes."

What is his name?

"Sri Mamatha."

What district did you belong to?

"Mine."

Yes, yours.

"Chandernagore."

How could it be?

"Yes."

Had you no home in Orissa?

"No—I was a street-coolie."

How long did you work as a coolie?

"6 years."

How did you die?

"Accidentally."

How?

"Was run over by a carriage and crushed to death."

Where did this sad incident happen?

"On a road."

At Chandernagore or in this locality?

"There" (*i. e.* at Chandernagore.)

How did you come here?

"With a man."

Is he still with you?

"Yes."

Who is he?

"My elder brother."

What is his name?

"Kalu" (*i. e.*, the spirit of that name.)

You have given us your name as 'Shobu', but just now you say that your name is Chandra Kumar. Which is true?

"Here I am called as 'Shobu'."

Well, how many of you are still in our house?

"I, Kalu, Ando, Ramu and Shibu."

Is there any female amongst you?

"Not now."

Where is 'Makaranda' now?

"Not here."

Can you tell us where he has gone?

"No."

Can you hear us and see us?

"Not at all times."

When can you hear our words and see our movements?

"Invisibly."

We do not understand what you mean by 'invisibly.'

"None can see."

Can you assume any form or shape?

"Yes."

Have you any desire for eating and sleeping?

"No, no."

Are you vexed with me?

"No."

Thanks, will you please tell us who has come last amongst you?

"Ramu."

Is any of your relatives alive now?

"Yes."

Who?

"Father and mother."

Anybody else?

"Yes."

All right, where is your father now?

"Cannot say."

Can't you see any of your relatives?

"No—I go."

Wait a bit please; we will try for your deliverance, but will you prevent your companions from making mischief to us?

"Cannot do."

Why not?

"They won't hear me."

Do you feel tired now? If so, you may go.

"No."

Very well. Will you please favour us with a description of the sphere in which you are now dwelling?

"Yes."

How is that place?

"Not good at all."

Please give us other descriptions.

"What?"

Is that place very dark?

"Yes—full of impure gases and bad smells."

Is there any tree or hill?

"No."

How many people are living there?

"Innumerable."

Are all of them getting trouble there?

"Yes—too much."

Are they getting infernal punishment?

"Yes—let me go now."

The spirit departed and we rose for the night at 9 P. M.

Eleventh Sitting.—January 30th, 1909 A. D. Saturday evening from 7 P. M. The planchette was touched

by a lad of our neighbourhood and myself. The spirit 'Shobu' came. The first portion of our conversation was devoted to the cause of this lad who put certain test questions with a view to be convinced of the truth of this experiment. And I am glad to say that to whatever he questioned he got true answers, as he made some such questions on past and present as he himself knew well. Later on, we engaged the night for ourselves in the following topics:—

Is there any headman among you?
 "Yes."
 What is his name?
 "I myself."
 Do all obey you?
 "No."
 Then whom?
 "Bhagavan."
 Is he now in your midst?
 "No."
 Where is he?
 "Burdwan."

When does he visit you?

"When we see him."

In what place of Burdwan does he dwell?

"Napara."

Is he alive or dead?

"Dead."

In whose house does he dwell at Napara?

"Shib Narayan Majumdar's house."

Is this Napara near the Burdwan railway station?

"Yes."

What is the number of Shib Narayan Majumdar's house?

"14, Napara."

How far from the railway station is Napara?

(No answer.)

Do you feel tired?

"Yes."

Do you wish to go now?

"Yes."

All right—Goodbye.

PSYCHIC HEALING.

[By Prof. S.N. Bose of the School of Hypnotism, 6 & 7, Puddopuker Square, Kidderpore, Calcutta].

Psychic Healing is the art of healing by mental processes. That there resides in mankind a psychic power over the functions and sensations of the body, and that power can be invoked at will under certain conditions, and applied to the alleviation of human suffering, no longer admits of a rational doubt. The existence of this power had been known to the ancient Yogis and priests since the earliest history of the race; but, it is only of late that it has been recognised by the scientific world, and men are

now using the knowledge with precision and intelligence.

In order to understand the nature of psychic healing, one must fully comprehend the mental make-up of the body and the great law which keeps it in proper running order. Science teaches us that the entire body is made up of a confederation of cells; that each cell is an individual entity, a living creature; and that, as such, it performs all the functions of animal life, including those of nutrition, digestion, secretion, excretion, etc.

and the entire cell community is under the control of a central intelligence.

These organs of the body which we call "our liver," "our heart," "our stomach," etc. etc., are nothing more than groups of co-operating cells; and to the end the body may work as a unit, these groups of cells are connected, each to all the others, by lines of inter-communication called nerves, with the brain as the central office, which receives telegrams from, and telegraphs instructions to, all parts of the body. Thus, if any part of the body is pricked with the point of a needle, the cells thus assailed instantaneously convey information of the assault through the nerves to the brain, and the brain, in turn, issues its edict, through the nerves concerned, to all the muscles and other cells surrounding the injured cells, commanding them to unite their forces and repair the puncture.

These cells are endowed with a wonderful intelligence. Their knowledge of the ways and means of obtaining nourishment from the food that is taken in the stomach, and

rejecting that which is not needed, is an instance of this intelligence. The healing of a wound, the joining of a fractured bone, and a hundred other instances, are examples of this cell-life. There is, in fact, no life without mind; that is to say, every living organism is a mind organism. It is, therefore, a mental energy—the mind in the cells—which actuates every fibre in the body, and enables such body to carry on its work of continual generation and regeneration.

A disease of the body is, then, a disease of the cells of the body; that is to say, a disease is a mental trouble of the particular cells affected. Consequently, the only way a cure may be effected is by arousing the diseased cells to normal health and activity. How to attain that object, however, is wherein lies the secret of psychic healing. The key to this secret consists in the power which one mind can exercise over another, and the different forms of healing advocated by different schools and different persons, are but different ways of exerting the mental influence. This is the whole story in a nut-shell.

ANNOUNCEMENT.

We have the pleasure to notify that the services of Mr. A. P. Mukerji have been permanently secured as the Associate Editor of *The Kalpaka*.

OUR GUARDIAN SPIRITS.

(Written for "The Kalpaka.")

BY

Dr. K. T. RAMASAMI, D. Sc.,

[Editor, "Self-Culture."]

Our Guardian Sprits are all near,
Live they close amongst us here,
And Souls, though departed, know
Dwell they all in our midst below.

* *

Men are not both True and Kind,
To all of their fellow-mankind;
The Sprits all watch these ways and acts,
But mortals few cognise these facts.

* *

All o'er the worlds wide, high and low,
One LONE Sprit in all forms doth glow,
Some call IT God, some Sprit, some Force;
This makes no difference of course.

* *

When some good Souls in all faith, cry
That Heaven and Hell with us here lie,
Doubt not, Oh! Soul! such words as 'wrong,'
But faithful their path keep along.

* *

Quite safe at Peace, rest thou anchored,
With firm BELIEF in the Master's WORD,
And TRUTH as e'ry power of Sprit,
Shall then, your helpless Soul uplift.



THE KALPAKA.

A Magazine of Knowledge.

Vol. V.]

APRIL 1910.

No. 4.

Devoted to Science, Psychology, Philosophy,
Metaphysics, Occultism, &c.

Published Monthly by the Latent Light
Culture, Tinnevely, S. India.

Editors:—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50

Advertisement rates on application. Casual
rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

Prof. John. D. Quackenbos, A.M., M.D., says of the cases of alternating personality that: "If these were the days of Cotton Mather, those who suffer from alternating or detached personalities would be punished for witchcraft."

A so-called normal personality is made up of perfectly cohering psychic atoms or parts. The possibility of alternating personality depends upon the strength of the coherence of the psychic atoms that make up a human entity."

Detailing the case of a woman who had three distinct personalities, each with its accompanying cluster of delusions, he says: "In the first personality she was vain, extravagantly fond of dress, but with an imperative idea that red and gray were deleterious colors. On one occasion she burned up her gray gowns and all her husband's books in red bindings."

In the second personality she was the incarnation of jealousy, haughty, envious, suspicious and melancholy, reviled her husband, accused him of perfidy and was oppressed by a fear of all animals whose bodies she believed to be tenanted by human souls. * *

From this personality she would swing into the third phase of her chameleon-like expression, and pose as a religious maniac, with the delusion that she had committed an unpardonable sin.

The transition from one of these phases of personality to another was preceded by grave nervous symptoms and accompanied by interrupted digestion and sleeplessness. This patient was absolutely cured of her transitional tendencies in two weeks, time by appropriate suggestions."

He thus goes on citing case after case, and in conclusion says that the only course to pursue in such cases is "one of extreme confidence and determination in your project—one must meet the influence with the same aggressiveness that it manifests. It might take a year or two to defeat it, but as a rule it takes only a few treatments. The dual personality is the source of a great many mental and physical ills that only hypnosis reaches."

Dr. W.R.C. Latson writing in the "*Health Culture*" says that Vitality is the cause for the division of the world into two great classes—the strong and the weak, the leaders and the followers, the masters and the serfs. He calls Vitality as the individual power produced by the chemical process of the body. He further compares the human body to a Steam Engine and that it depends upon the kind and quantity of the food, upon the amount of water and air which the body gets, and upon its freedom from accumulations of waste matters. And that the most important factor is the proper working of its parts. As every part of the engine does its proper work, so each one of the vital organs, heart, lungs, stomach, liver, intestines—has a specific duty which it must perform. When every vital organ in the body does its proper duty then the food is thoroughly combined with oxygen and water, and the result is vitality.

Mr. W. T. Stead writes : "The first essential is that a small circle of absolutely harmonious persons, half men and half women, should meet regularly every day at a certain time. The meeting is always preceded by music to adjust the vibrations. It is opened by prayer, followed by a short reading; then messages received by automatic writing are read, and then our (Julia's Beareau) clairvoyant and clairaudient see and hear what is invisible and inaudible to the rest of the circle. I have been intensely interested in affairs in the world movement for the last 40 years, hence many of these visitors are persons whom I had either combated or defended, and when they find the door open it is not surprising that they should come in, especially as they take the keenest interest in the affairs of the world they have left behind. As a rule an intense interest on the part of any sitter in any subject is apt to attract persons on other side who are also interested in

that subject. It is the magnetic influence of mind on mind, and an unintelligent circle, or one which was not actively in touch with the movements with which these departed worthies were identified, would not attract them."

The *Two Worlds* has : That one Mr. F.R. Melton, who was pre-Materialisation sent some thirty six years ago when Sir William Crookes conducted his experiments has now come forward to give his valuable testimony. "Mr. Melton, lecturing in Bristol, gained the confidence of his audience by disclaiming to be a Spiritualist in any ethical or religious sense, and by approaching the subject purely from the point of view of experimental and exact scientific observation. Huxley said that 'Spiritualism was seventy-five per cent fraud, and the rest bad observation', but Mr. Melton, while admitting that a vast amount of chicanery had been practised by fraudulent mediums, recounted many instances of materialisations which had stood the test of the most critical and minute scientific investigation. He had even, with the consent of the spirit form, extracted blood from the materialised arm and placed it under the microscope, and had been unable to discover the slightest difference, chemically or otherwise, between it and the blood of the ordinary human being. Perhaps the most curious feature of this experiment was that the spirit spoke of the pain the operation caused.

On another occasion a committee of medical men had been permitted to divest the form of its clothing, and subject its organism to the most crucial clinical examination; *inter alia* they applied the stethoscope and pulsometer, and found that the heart and pulse were regularly beating (at a different rate to those of the medium), conclusively showing that the blood was circulating through the arterial system of the spirit-form exactly as it does in the bodies of those still in the flesh. The inevitable conclusion appeared to be that the spiritual body is an exact replica of the physical one, though of a refined and etherialised kind of matter which was not visible or tangible to our normal senses under ordinary conditions. * * *

The lecturer gave a very lucid explanation of the way in which it appeared that materialisations took place. We all exhale a substance, difficult or impossible to define, to which he gave the name of psychic force, and spirits coming into the zone of this force, emanating from one with whom they had the requisite affinity, were able to incorporate this substance into their own organisms in such a way as to make them visible and tangible to those who were within the range of its manifestation."



PRACTICAL STEPS

IN

Developing the Spiritual Consciousness.—V.

BY A. P. MUKERJI—Associate Editor.

There was a great sage in India named Vyasa. His father, his grand-father and his great grand-father had all struggled hard to achieve perfection. He himself had striven hard for the same prize. But they had all fallen short of the mark. But as no **honest seeking goes unrewarded**, at last a son was born to Vyasa who was to strike the balance, as it were, by manifesting perfection in himself. Vyasa named him Suka. He taught him, trained him and initiated him into the **inner mysteries** of the Spirit. Suka was wonderfully intelligent. He soon grasped the principles and embodied them in himself. In those days there was a great philosopher-king named Janaka. He was called "*Videha*"—bodiless; since he had lost all thought of body and believed himself to be the Spirit. Vyasa sent his son to this king's court that he may be put to test. Janaka came to know of this intuitively and made suitable arrangements. When Suka arrived, no notice was taken of him. The guards gave him a seat, but otherwise were utterly oblivious of his presence. This was no light matter. It was a direct insult and a bitter pill to swallow. Vyasa was the most venerable sage in the country and his son could dictate to any one. But Suka was a perfect Yogi. For three days and nights he was left to himself. He sat there calm and serene. Then they conducted him into the splendid suit of rooms. All sorts of luxuries, fragrant baths and regal honours were paid to him. Not a muscle of his face moved. He was calm, serene and serious. This continued for eight days. Then he was led before the king who was sitting in full court. Music was playing. Beautiful girls and damsels, fit to bewitch the most abstemious of men, were dancing and singing. In short, it was a most impressive and splendid court. The king presented to Suka a cup of milk. It was full to the brim. "Go seven times round the Court. But spill not a drop of milk." Suka gravely bowed his head and accepted the cup. Round and round the court he went. A thousand pairs of eyes were levelled at him. The music and dancing and nautch-girls of ravishing charm were all up in arms against his concentrated attitude of calm and repose. But this man went round and after the seventh round returned the cup to the king just as it had been, full to the brim—with the same serious expression. The king, the court and everyone else could only grasp with surprise. This man was the **Master-of-himself**. He was strong as a rock. Nought could distract his attention. This then is the ideal. I on my part cannot conceive of a finer, more positive proof of self-control. We may have the gift of the gab. But this is infinitely more convincing. Therefore it is fit to be set up as our ideal. We shall do well to bear this story in mind and whatever be our position in life our gaze should ever be turned **upwards** and **inwards**. Never mind the work but an inner balance should ever be maintained and as soon as we are free our attention, our mind, should fly back with intense longing to the Higher life. But how can it be done? Well! there are methods, and I am going to sketch them out for you by and by. I take it, you have mastered and meditated upon what I

have been telling you all these months. For, remember, well begun is half done. We must ground ourselves on the A, B, C, of these things before we step forward for actual practice. The greater our earnestness in the beginning, the smoother our way upwards; the quicker and more satisfactory our results. Remember "**The self must be heard, then reasoned upon, and lastly meditated upon**". Here are a few points:—

Habit or automatism compels all beings. Habit is a rhythm established by the will. Now the former is static. It works along sub-conscious lines of mentation. The matter of the organic base of consciousness is ever vibrating. **Habit or automatism is the same pitch of vibration repeating itself.** The finer the matter the greater, the more powerful, its vibrant force. The action of the will is dynamic. It is motion trying to adjust itself along settled lines. Thoughts build into the mental structure of man the matter corresponding to their vibration. The purer, the nobler the thought, the finer and hence more vibrant the energy of the matter attracted thereby. From the food we take into the stomach, from the oxygen we draw into our lungs, from the water we drink, and from the type of men we associate with; from all these and many more sources, certain **energies, vital, electrical, &c.** are generated. Thoughts are but the finest forms of force thrown out by the brain after provisions have been made for the quiet working of the process of physical metabolism, *i.e.*, tissue waste reparation of same in the body. This brings us to the nervous system. There are two great divisions of these: the Cerebro-Spinal and Sympathetic-Nervous systems. The former is associated with the objective, the conscious side of life; the latter with the subjective, the subconscious side of existence. In the former the will is dynamic, in the latter it is static. In the former all the functions of animal life, *viz.*, volition, sensation, &c., are carried on. In the latter all automatic or involuntary processes such as growth, assimilation, excretion, procreation, &c., the one presiding over the nerve-cells, ganglia and plexi of sensation, the other over those of reaction. The one controls the nerve-centres by which we see, hear, touch, taste and smell; the other controls the involuntary functions, such as the circulation, respiration, and digestion. The Cerebro-Spinal controls the brain and the spinal cord together with the nervous branching off from the latter, the cranial cavity and the nervous canal. The ego makes use of it in all processes of conscious intellection; in contacting the outer world and in projecting force or magnetism. Some have likened it to a great telephone system, the brain, wherein the Corpus Callosum motion is intense being the central office and the column of the spine and the connecting nerves being a chain of batteries, cables and wires. You read in the **Advanced Latent Light Culture Correspondence Course**: "All thought is concentrated in the Corpus Callosum which is the point to which all the exterior brain-fibres converge and bring the brain and its product mind, into one great centre. All concentrated thought continually vibrates and forms into stronger mind elements by developing the nervous matter it uses and all such development arises by continual exercise." It associates itself with the Cerebrum or the brain proper, composed of the upper, front, middle and back portions of the skull; a great mass of nerve-tissue: being continually modified, enlarged and at times even destroyed by various aspects of thought-activity.

This is the organic base of mind, where all intellectual and spiritual unfoldment takes place. This is where **thought** and **will** assume a dynamic aspect. Our Sympathetic system is more complex and the seat of the habit is mind. It associates itself with the Cerebellum or the "little brain" being "the lower and back portion of the skull," and the "double chain" of ganglia—a ganglion being 'a mass of nervous matter including nerve cells'—on each side of the spinal column, the thoracic, abdominal, and pelvic regions *i.e.*, the head, neck, chest and abdomen—all connected with the Cerebro-Spinal by motor and sensory nerves. From these nerve centres grey fibrous substance reaches out to each and every nook and cranny in the body; some being fine nerves, some being large; but all responsive to suggestions from the Central Office. The most important of these centres is the Solar Plexus. It is situated in the Epigastrium, just back of the pit of the stomach, being a complex mass of matted nerves on either side of the base of the Spinal Column. Some psychologists have called it the "**Abdominal Brain**." Here all vital action takes place and currents of force sent out and supplied to the "minor" storage-batteries or the ganglia of the body. Viewed in the light of general psychological facts and personal experience, one most important and striking fact stands out clear and distinct. It is that **all instinctive action** to use a significant phrase, **is the continual and automatic swing of motion at first initiated by the will and later on established on a permanent basis by continued repetition.** This imperishable rhythm can be swung on to a new line, or can be disturbed. The will which started the motion can assuredly call it back or by starting an opposite set of vibrations, which are finer and more powerful, bring about an equilibrium of forces and by the further sustenance of same can at last altogether set into active working an entirely new condition. Let the reader fasten his grip upon this important fact and by the exercise of this knowledge and Will conquer any habit or involuntary activity of mind and body which may be undesirable and hence reprehensible and destructive. This end can be encompassed by the practice of auto-suggestions. What is **auto-suggestion**? It is self-suggestion or self-impression. It bears a hand in our unfoldment and the process must be clearly grasped and then put into actual practice with the most effective results. One can change one's physical conditions as well as mental and spiritual states, by suggesting to one's subconscious mind the desired transformation and by constructing a mental picture, contemplating and projecting same into the realms of the subconsciousness. This is just what the healer does in spiritual and mental healing. The suggestionist ever bears this in mind. Says Aristotle: "**Man is the metre of all things, the hand is the greatest instrument and the mind is the form of forms.**" All intellectual concepts are thought-forms.

Hence when we think sequentially and concentratedly we are simply constructing thought-pictures;—a linked series of mental images. These, if well-vitalized by prolonged concentration, are bound to materialize on the sense-plane. The physical manifestation of thought is an undeniable fact. This is:—

THE PHILOSOPHY OF THE HUMAN MIND.
*"Mind is the master-power that moulds and makes,
 And man is mind and ever more he takes*

*The tool of thought, and shaping what he wills,
 Brings forth a thousand joys, a thousand ills :—
 He thinks in secret, and it comes to pass ;
 Environment is but his looking-glass."*—JAMES ALLEN.

Again :—

*Wouldst thou enclasp the beauty of the True,
 Let pass the word, the thought, the thought pursue.*
 —MAUTANA RUM.

Again :—

I, pure consciousness, subtler than space, am not every thing limited—such is the eternal buddhi (idea) that freeth from the bonds of the Samsara, the world-process.—Yoga Vasishtha.

But let none run away with the impression that the conscious, deliberate exercise of volition on the nerves through the strenuous action of the Concentrated Will is easy of accomplishment. The Cerebro-Spinal system is in the process of building. Its evolution means many things. The Soul of man is wrapped up in its material sheaths. Its awakened life runs parallel to the development of the Objective Consciousness; to the education of the Will; to the domination of the Subjective Consciousness; to the control of the automatic, unconscious, independent ways of the mind; to the tearing asunder of the sombre veil of ignorance and the letting in of the sunshine of knowledge; knowledge of the Spirit as distinct from mere material learning. Truly did Eliphas Levi say: "The true ring of Giges is the Will";—and reader! this labour of love which we have undertaken is mainly to help you obtain a firmer foothold within the inner circles of the Spirit and **assert** your **divinity** amid the difficulties and sorrows that seem to have formed a veritable "ring-pass-not" which the infant soul cannot transpierce. As you learn to fall back and stand upon the guiding strength of the Spirit, your shackles will loosen up and fall off. For at your back is the Infinite and no wreckage is possible. Locked up in your soul is the All Power that fights for you. It is strength itself. How to stir it up? How to give it the right expression? That's the problem. "Out of the mountains of rectitude springs Genius." The aim reacts upon the means and *vice versa*. Just now ours is the latter stand-point; utter and exclusive devotion and attention to the means. Please hold hard and don't lose sight of that.

To sum up.—All involuntary tendencies, when beyond control are a heavy clog on the wheels of progress. To effect this drag, POSITIVE EFFORT must be requisitioned to overcome the automatic aspect of the nervous system. "A man is what his nerves are." Habit compels nerves. Nerves respond to the Will-Impulsion. Therefore POSITIVIZE the WILL. This will develop the Cerebro-Spinal

and lead to domination of the Sympathetic System. Lastly as all habit or instinctive action, be they good, bad or indifferent, are inter-linked with the latter, its conquest *i. e.*, the domination of the Sympathetic System, implies conquest of the habit-mind. That done, we have a fresh lease of life. We have overcome the past and can set up the strong PRESENT TENSE.

(To be Continued).

BIOCHEMISTRY.

The Germ Theory of Disease Refuted.

[DR. GEORGE W. CAREY, M.D., F.L.L.C.]

The true physician, or scientist, says with Emerson: "I will proclaim what I believe to be true today, though it contradicts what I have advocated all my life."

The true thing alone is orthodox, and no length of time can sanctify error. Not many years ago, the State Board of Health of Louisiana caused cannons to be fired in the streets of New Orleans, expecting the concussion to kill the germs of yellow fever.

Virchow's researches completely overthrow the germ or microbe theory of disease.

Germs of infinitesimal organisms found in disease are the product of decaying organic matter—sugar, oil, albumen, etc., that has left the vital course; and in finding its way to some orifice of the body, it ferments, disintegrates, and thus becomes non-functional. Here we have the cause of a large class of microbes. They are the product of decaying matter caused by a lack

of certain cell-salts, which produce a disturbance in the molecular chain of mineral workman in the body, and thus leave certain organic matter to be gotten rid of.

It is claimed by adherents of the germ theory that so called malarial conditions are caused by germs.

Dry air cures ague. Cold weather cures ague. Sodium sulphate (natrum sulphuricum, or sulphate of sodium) in 6th x—one of the cell-salts of the blood—cures ague. So, then, these must all be Royal Germ Killers. No, they supply deficiencies.

Ague is caused by an excess of water in the blood, and dry air (cold air is dry air) furnishes an extra amount of oxygen to the blood through the lungs, and eliminates the excess of hydrogenoid gases or water.

Sodium sulphate molecules eliminate an excess of water from the system. Each molecule has the



chemical force to carry two molecules of water. No one ever has ague whose blood is properly supplied with sodium sulphate, no matter how many germs of malaria may assail him.

We are told by some of the seers of medicine that the biochemic remedies are "harmless" (more than can be said of their remedies), "and will not hurt a flea." And they are right so far as the flea is concerned—then what kills the microbe and quickly restores the patient?

The cell-salts do not kill microbes; they supply deficiency that allows organic matter to disintegrate and produce microbes.

The *Homeopathic News* published the following editorial on the germ theory in 1892:

"It is to be hoped that no intelligent homeopath believes in a microbic origin of disease. It may be a matter of interest to the physician to study the bacteriological accompaniments of a given malady, if the malady have any; but the idea that the fullest knowledge of the particular bacillus that may be found in the body of the subject of a given disease is of practical benefit to anybody is a mistake.

"For whether we empirically administer drugs, hoping to cure the disease, or prescribe experimentally for the destruction of a bacillus known to us microscopically, is all one. Give us a specific for cholera, and we care not whether our specific cures by destroying certain bacilli, or by producing

blood changes, or in any other way. Where there is no guiding law for the cure of disease, it is all try, try, try, let the cause within the organism be animal, vegetable, or mineral, known or unknown."

"But we do not believe that if bacilli peculiar to certain maladies have been found, they are the cause of the diseased state that they accompany, any more than we believe that the leaves on a tree are the causes of the existence of the tree.

"When a theory of the causation of disease is backed by names almost universally admitted to be as great as those that endorse the germ theory, intelligent men are willing to investigate it. This we have done most thoroughly; and we believe the theory to be erroneous from top to bottom, and first to last. We have never found a particle of evidence that bacilli have been discovered in the sense pretended by their 'discoverers'; and having undoubtedly been 'faked' to a very great extent, beyond doubt intentionally on the part of the chief promulgators of the germ theory, the medical profession cannot be blamed if its members very much doubt whether those gentlemen themselves believe in their own theory or in their own 'discoveries.' We have learned to know that disease is not an entity, but a condition produced by deficiencies and that germs are a product of these conditions, and do not cause the conditions."

Those who contend that an effect is a cause cite the fact that a nursing child is liable to contract the same disease the mother may have. I was asked by the *Homeopathic News* to explain this important phenomena in 1893. The following is my answer. It is clear, logical, scientific, and indisputable because it is true:—

"The remark is frequently heard that the baby 'nursed' its sore throat or bad cold from its mother. The statement is not only dogmatic and crude, but in the light of Biochemistry, is unscientific.

"The new pathology claims to be able to scientifically demonstrate the fact that so-called disease is simply a condition and not an entity, that may be transformed from one to another. Therefore, the expression, 'Caught it from its mother,' cannot be correct.

"But then the question arises: How shall certain facts be explained? No one will venture to deny that nursing infants are very liable to suffer from the same symptoms that manifest themselves in their mothers, and when we take issue with the race belief as to the *modus operandi* by which the condition of the mother appears in the child, it is meet that we should offer our reasons and suggest the true cause of the phenomena.

"In order to make the matter clear, I will offer an illustration: Suppose a child, say five or six years of age, should be fed on a

certain kind of grain, known to be deficient in phosphate of lime, and should, as a consequence, suffer from the disease or condition known as rachitis, or rickets, admitted by all schools to be caused by a deficiency of the lime salts of the blood. In such case no one would maintain that the grain gave the child the rickets, or that it caught it from the grain, but rather that the grain, being deficient in lime, but not in albumen, furnished the blood with a sufficient quantity of organic matter, but not enough mineral or inorganic material to build up true bone structure.

"Now for the application. Before the mother (or any one else) can have a cold or sore throat, there must be a deficiency in one or more of the inorganic cell-salts, or tissue-builders, of the blood. Let us suppose the salt that has fallen below the maximum to be kali muriaticum, and, as a consequence, a certain portion of fibrin not having workmen-molecules of kali-mur to use, it was thrown out by the circulation and clogged the parotid gland or tonsils or other glands, or caused irritation to the membrane in nasal passages, or larynx, or bronchial tubes, or pleura, or clogged the air cells of the lungs. In such case is it not reasonable to suppose the milk would be deficient in the cell-salt kali-mur, and that the child, in accordance with the law laid down above, would also suffer from the result of deficiency, as did the mother?

"As to the germs, or bacilli, or microbes, etc., they swarm throughout all nature. They are Omnipresent Life in operation. They adhere to membranes in unhealthy conditions, but do not affect healthy ones.

"Decaying organic matter produces microbes that exist while the process of decay goes on, feed upon it, and disappear with it, and return to the elements from which they were materialized."

DEPARTMENT OF PSYCHICAL SCIENCES, AND UNFOLDMENT.

BY

REV. J. C. F. GRUMBINE, FELLOW OF THE SOCIETY OF SCIENCE,
LETTERS AND ARTS OF LONDON, ENGLAND.

Important Facts Regarding Spirit Communication.

A subject of most vital interest and which must not be slighted in supernatural unfoldment is that of the science of the subjective mind, or the part it plays in spirit communication. Few students, except the most profound, realize the correspondence between the spirit incarnate and our subjective minds. Most persons unacquainted with occult science and spirit manifestations imagine that all mediumistic and supernatural phenomena are extraneous, and touch our present forms of consciousness from outside us, rather than from within us. This is all the more easily thinkable and accepted, since phenomena themselves are appearances which lay outside the sense man, or they appear to originate outside of him. This is the greatest error into which the populace and the unenlightened student could possibly fall. Nothing grows or lives outside of itself. The soul's life, its expressions or unfoldments are from

within, and not at all from outside itself. Even the material universe grows, and manifests from within and its forms which seem to manifest outside (the outside being only another form of the within), are not outside at all, in the strict use of the world.

Recent investigations of the ether by Sir Oliver Lodge show that matter is corporeal and gross product of the ether—a substance so fine, compact and dense, that matter could not stand up without it, and disappears whenever there is a shift in the vortices of the ether. Like the grub worm in the chrysalis that yields at length to the law of the transformation or transmutation is a serpent on the physical. The very dust within and governing itself into the butterfly, the growth of metempsychosis is from within itself, and, as a natural symbol hints at the greater comic symbol in astro-religious or occult science, of the phoenix, which, as

an eagle on a spritual plane, is redolent with spirituality, as demonstrable in the lily or the rose, if we could but smell it from within, and not as wafted to us full of germs and corrupt material in the process of decay and death.

The subjective mind is within the objective, and yet is independent of it. In fact, the objective mind depends upon it. So subtle is this interdependence, that no thought can arise in the objective mind without first expressing itself as an inspiration in the subjective. And yet the subjective is not wholly supernormal, and not at all unnatural, but an integral, natural hemisphere of the mind itself. In spirit communications, where a spirit exarnate is endeavouring to reach some loved one on earth, and by the law of attraction is despatching a message, as best it can to that one, the message must be made up of the thought substance of the objective and subjective mind of the receiver, and while there is direction and quality in the inspiration of the spirit who impels the message or transmits it, that will or inspiration is under the material law of spirit communications, and is dependent upon the reflective power or capacity of the medium through whom the message is transmitted. If the mind of the medium is clear, that is, if the mind of the medium is free of cross lines, vibrations or thoughts, as commonly flow in and out of our normal minds, especially when

active or working, or in a state of flux, as most minds are, one can readily see how little of the original message or inspiration by correspondence, will come through, and in fact how much of error or extraneous matter will mix with the pure message.

Again, it is a fruitful source of perplexity and doubt among the most advanced psychics, why certain facts or items of information can be given, while other items or facts of seemingly no greater value, apparently cannot. This has been asked me again and again, and the only explanation which I have to offer and which seems to explain the difficulty is, that since one fact may be easy for the exarnate spirit to bring through, transmit or because spiritual or more amenable to the law of attraction which we do not as yet clearly understand, the other fact being more formal, distant and concrete, is not so easily transmitted by inspiration into the subjective mind, and through it into the objective mind of the medium. One instance will illustrate: A mother loses her child. She feels him come to her in spirit and, clairaudiently, she hears him reply to her question. "Where were you just now?" "I was with papa!" "Where is papa?" The little spirit replies he does not know, or rather is unable to tell the mother. Now it knows as a matter of fact, but the mother has sent out a question with a doubt and wishes to make

it a test of his actual presence or identity, and the child finds the doubt or test so darkly walling up the mind as to produce mists, veils or conditions which makes an answer impossible at the time. Now, when it is understood that no spirit can possibly use the brain of another as it could its own, when on earth, and not possessing a brain as an organ in the spirit world, that is, an organic material brain, and, as its own subjective mind does not and cannot always respond or correspond with that of the earth instrument, the difficulty in translating a

thought from its own mind by inspiration to that of the mother or medium, is at once apparent.

A little more understanding on this most occult but intricately interwoven subject, in which all the functions of the soul play a vital part, will help us to carry on communion and communication with our departed loved ones in a normal and sane way, and not compel us or them to act *ex cathedra*, or *ex machina*, in a world, in which the spiritual and the natural are important hemispheres of one divine world, and where the spirit is all in all.—*The Stellar Ray*.

MYSTERIOUS MANIFESTATIONS OF SPIRITS.

(Continued from our March issue).

Twelfth Sitting.—February 2nd 1909 A. D.—Tuesday evening. Same persons were engaged, and 'Shobu' appeared. We raised the question of the aforesaid Majumdar's house.

Good-evening Sir!

"Alas! wretched as I am, I do not deserve the welcome."

We shall be obliged if you would kindly remove some of our doubts.

"All right."

What is the distance of Napara from Burdwan?

"One mile only."

If we call 'Bhagavan', will he come to us?

"No, he won't."

We cannot understand, why he would not condescend to come.

"No, he won't come."

As you live here, so does he in Majumdar's house?

"No, he is a good spirit."

Does he come to see you?

"No."

If we enquire at Majumdar's house, can we get any clue to his whereabouts?

"No."

Are the Majumdars aware of Bhagavan's existence in their house?

"No."

How can we get this information?

"What shall I do—I cannot approach him—I have no such power."

How do you know him?

"Makaranda told about him."

Then none of you can go to him?
 "No—he is a good man—we have no access to him."

We want to know about one thing else, will you please remove our doubt?

"Yes, please tell."

Thanks—during the previous manifestations who used to perform evening services in our house?

"Makaranda."

Who kept 'danadars' (sweetmeat) in my eldest brother's box?

"Makaranda"

Do you know what was his intention?

"No. We could not find him on all occasions."

Did he not tell you anything about his intentions?

"No."

Well, what is the cause of these disturbances?

"That we wont say."

Can we know anything about this by any means?

"No: if you vacate the house, then we may tell you, otherwise we will commit more mischiefs. I will do myself."

Why are you getting angry? We shall try our best to fulfil our promise about your deliverance.

"No, I am not angry with you, but why do you still stick to this house? It is a great trouble for us."

All right, if we offer 'pinda' at Gaya on your behalf, will you then be pleased with us?

"Yes."

Then please tell again the names of all of you.

"Kalu, Shobu, Ramu, Ando, Shibu."

No other else?

"No."

After 'pinda' perhaps you wont require this house.

"No."

The spirit then disappeared. From the result of this sitting we came to the conclusion that evil spirits cannot approach good ones and are subordinate to another of a superior nature. No enquiry was, however, made as to the truth of Bhagavan's existence in Majumdar's house, as we thought it to be a hopeless one.

Thirteenth Sitting. — February 13th 1909 A. D. Saturday evening. Same persons were engaged and the spirit 'Shobu' began to manifest in the following manner:—

"I am Shobu."

Good evening Sir!

"Wretched as I am, I do not deserve the welcome."

Have you anything more to represent?

"I fall prostrate at your feet, Sir, pray give my 'pinda' as soon as possible."

Within a few days more please and you will have it.

"I cannot bear any longer."

But I have no money to spare now. As soon as I will be able I will try for your 'pinda.'

"Haripada" (my eldest brother's name, *i.e.*, the spirit, asks whether

my eldest brother can spare the money).

I can't say whether he will agree or not.

"Mother."

Where shall she get money!

"Pramatha" (my third brother's name—he was then at Shillong).

All right, I will write to him, but failing to get favourable reply what shall I do?

"Ranjan" (my fourth brother's name).

You know everything I suppose, Can you tell where he is now?

"Bombay" (true—he was then at Bombay).

If he does not agree.

"Then, Srinjan" (My youngest brother's name).

Very well, I will speak to him about this.

"I fall at your feet, Sir, please ask him."

Be sure I will tell him; but you have much wonderful power I see. Can't you help me in the matter?

"Yes, I can—very difficult."

(Just then we were interrupted by loud noise of throwing with great force some heavy articles and other nicknackeries on the floor of an anteroom. On my propitiation it stopped. Then we asked 'Shobu' a few questions in this connection.) Who is scattering all these things?

"Ando."

Please ask him if he has anything to say.

"He won't tell."

Please warn him not to do again this sort of disturbance, otherwise he will get proper lesson.

"He does not hear me."

Very well, we will see him! Now please tell how you would help me in offering 'pinda' on your behalf.

"First assure me whether you would be able or not."

I promise, I will give your 'pinda' but if I get any help everything may be settled immediately.

"No, no."

I can't understand what you mean by "no, no." Am I to do anything else?

"I do not mean to make you promise; I want to know whether you would be able to do what I say."

First tell me what to do.

"Bear in mind—very difficult."

Never mind, please tell. I cannot understand how it could be very difficult; you simply help with money.

"Can you go near the tamarind tree at midnight?" (There is a tamarind tree in our compound).

Yes.

"Then you will surely get. Tell Haripada (my eldest brother) if he agrees."

Will it not do if I go?

"Please believe me."

Yes, I believe you; but is there any objection to my going?

"No, better both of you may go there."

Then what shall we get?

"Money."

Will it bring any evil consequence to this our attempt?

"No—nothing."

Then why do you say "very difficult?"

"No, I don't mean any harm, but I said it merely for the darkness and the dead of night."

On what day will we have to go there?

"To-night"

But if we fail to-night.

"Then you won't get"

Why?

"Because, to-night is suitable"

All right, where shall we wait?

"Under the tree."

Then how shall we get it?

"It will drop from the tree."

With those words the spirit left us and we too stopped for the night. It was then settled that both brother and myself should go near the tamarind tree at the prescribed time, to verify, though not in hopes of getting money, the truth, of the spirit's statement. But sleep hindered in the way of our getting any proof of it.

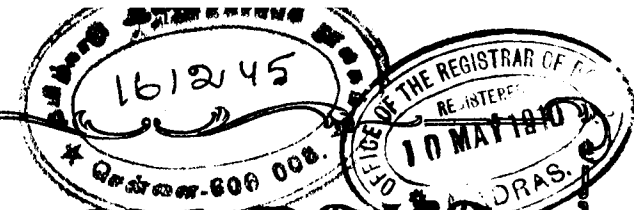
(To be Continued).

PERIODICAL LITERATURE.

The Psychic.—(Published by The Kenilworth Bureau, 739, Boardwalk, Atlantic City, N.J., U.S.A.) for *Pisces* 1910 says that "Consciousness is experience. Therefore consciousness, in one sense, is the product of motion. All relative consciousness is not consciousness, for it is bred and developed in the limitless ocean of thought and form, and thought and form are Nescience. Unqualified consciousness is not consciousness as men and gods comprehend it. For what is consciousness, Nirvana, God, Freedom, Immortality are but incomparably human terms for Something Indescribable."

The Bible Review.—(Published by The Esoteric Fraternity, Applegate, California, U.S.A) for *March* 1910 has "When the principle of the human co-operation with the divine is fully understood and applied, the supremacy of man over nature through united action on the plane of the spiritual will be complete."

The Psycho-Occult Digest (Published by the Psycho-Occult Publishing Co., Dayton, Ohio., U.S.A) for *January* 1910 says that, "when man will feed himself on the spirit of that which is true, and drink of the living waters of intelligence and life-giving force, he will demonstrate the **fulness of life**, just where he stands. This is a great awakening into the **real** of life, the conception of which will penetrate every cell of the body and re-vitalize and spiritualize the bodily consciousness. Buoyancy and youth can manifest under such consciousness, and the 'last enemy, death,' may thus be overcome."



THE KALPAKA.

A Magazine of Knowledge.

Vol. V.]
MAY 1910.
No. 5.

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Editors :—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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SUBSCRIPTION RATES.
Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

Dr. Forbes Winslow lecturing before the Psycho-Therapeutic Society, London, on "The Suggestive Power of Hypnotism" said that self-conceit is nothing more than a suggestion and people who have self-conceit are mere victims to the feelings which exist in their own imagination conjured up by erroneous auto-suggestions; they are mere people hypnotised by their own suggestions and such cannot really eradicate this habit. * * Dealing of the curative effect of suggestion he quotes the late Sir William Gull and Sir Andrew Clark, two eminent medical practitioners of London, who invariably prescribed colored water for every kind of malady reported to them by their patients. It was the pure belief and confidence in the doctors that cured the patients. What is this? This is nothing but the power of suggestion. The lecturer himself has opened a hospital for the treatment of mental diseases. 60,000 cases have hitherto been successfully treated by suggestion. A similar institute in Paris under the control of

Dr. Barilon has also done eminent service to humanity.

* * * *

One of the students of the Latent Light Culture writing to me says:
 Spirit Voices. —“ About 28 years ago came to my house a relation of mine who was said to be possessed. True to the belief a few days after her arrival a series of disturbances arose in my house; the usual pelting of stones and throwing in of bones and filthy stuffs were proceeded with, and even loss of life was caused. While my father with a few of his friends sat in utter dejection, being baffled by these occurrences, a voice was heard ‘You H’s father, why are you so dejected? Why don’t you invoke gods? God is kind to you. According to his wish it is that I have come to you to deliver your house out of these troubles. Pray to *Iswara*. Henceforth there shall be no troubles. I am * * a Deota, and a guardian deity of your house.’ True to his promise he not only saved us from the pranks of the evil ones but also led us to righteousness. People came to know of this and there were huge crowds every day—people afflicted with dire diseases, people with impending calamities; people said to be possessed, in short, people even with imaginary troubles, thronged together. To the utter amazement of all, everyone went away satisfied. Whenever we desire to communicate with our guardian deity we (the members of my family) sit round in a circle in a darkened portion of the house and invoke his presence by simply calling him by his name. Generally he takes 15 to 30 minutes to appear; at times he takes nearly an hour. Any one single member of our house could invoke him at any time of the day even in broad daylight. We have had several opportunities to thus invoke him and get his advice. I have often been presented with sweetmeats and other eatables and on every occasion he has said to me that these were the *Maha Prasad of Sri Jaganath Jea*. He has always been asking me to worship ‘Sri Jaganath’. I will try to carry out your suggestions.” I have asked my friend for certain explanations which I hope to publish in a future issue.

* * * *

Mr. Dudley D'A. Wright, F. R. C. S., F. Z. S., lecturing before the Therapeutic Psycho-Therapeutic Society is reported to have said:—
 effect of Light. First, when applied to the organism, light causes it to absorb more oxygen and excrete more carbonic gas. In other words, light causes a more rapid chemical interchange, and a burning up within the tissues; in short, a greater effect of the vital fires; secondly, absence of light retards the chemical body changes. This is exemplified in the fact that starving animals, and men (for instance entombed miners) live longer when deprived of light and remain in a complete state of rest. A further effect of the absence of light is the production of the softening of the tissues, owing to a kind of fatty degeneration which takes place in them * * Sun baths were very much used by the ancients. The heat rays of the sun increase the temperature of the body. The heart, brain and other organs are stimulated, and metabolism is increased. One of the most important actions of the sun, however, and indeed of all forms of light baths, is that the capillary vesicle of the skin is dilated, in

consequence of which a larger volume of blood circulates through the skin, and in this way relieves an overworked heart and congested internal organs.

As to the use of coloured light in the treatment of diseases, experience showed that in regard to the action of the colours on the human body—

Red gives force, sensitiveness, development and growth. It is good for patients who are depressed, languid, anæmic, and debilitated, for it stimulates vitality and encourages development and re-nutrition.

Blue is sedative; it is good for hyperæsthetic and neuralgic subjects; people without stability and will-power; it arrests and fixes the ideas and gives decision to those who have but little control over their actions.

Golden yellow aids intellectual and central development and gives tone to the brain. Green is restful and yet possesses cheering elements. Violet calms moral trouble and nervous tension.

Maniacal patients should be treated by confinement in blue-lit rooms, which causes the excitement to rapidly decline. Conversely, melancholic patients should be put into cheerful yellow rooms. Anæmic and choleric patients should be treated by red light. In cases of local diseases, excess of action, such as inflammation, as well as local neuralgias, concentrated arc or sunlight, filtered through blue glass, should be the mode of treatment.

* * * *

Mr. W. T. Stead writing to the American press says that Miss Ophelia Corrales of San Jose, Costa Rica, is the greatest medium that the world has ever seen and that “all the ordinary phenomena of Eusapia and other physical mediums are produced; but as these are very elementary and familiar, they need not be dwelt upon, excepting that with Miss Corrales they occur both in the darkness and in light.

When the sitters are in circle in a room, with locked door and closed windows, various articles, such as books, articles of furniture, flowers, and other solid objects are mysteriously conveyed from outside, apparently through the walls or ceiling by an invisible agency.

Miss Corrales is not entranced. She stands with the rest of the company at some distance from the table. Upon sheets of paper lying on the table, direct writing is produced in Spanish, French and English, although the medium only knows Spanish.

When seated at the table, Miss Corrales writes automatically with incredible rapidity messages in languages of which she knows nothing. She is also able to draw and paint in absolute darkness portraits of eminent persons. What is still more remarkable, she has the gift of imparting this capacity to draw and paint in the dark to any member of the circle, no matter how ignorant they may be of the rudiments of the art.

The phenomena of invisible voices talking and sometimes singing frequently occur in broad day-light, with the windows open.

All these things, however, are but as child's play to the phenomena I am now to describe. Miss Corrales is frequently transported from the seance room, doors and windows being carefully fastened, as if she could pass through the wall at will. Not only does she possess this faculty, but she shares it with her brother and sister. She goes and comes in a flash of thought, apparently dematerialising and being rematerialised on the other side of the walls of the room. Spirit forms materialise, are felt, handled, and examined. Their pulses beat. Their heart-throb is felt. They converse. They are plainly visible by the light of the fireflies which, after long experiment, is found to be the only illuminant which does not cause dematerialisation. These materialised spirits play the piano, sing, argue, and behave just as they used to do before they laid aside their bodies. They have been photographed, and some of the photographs are in my possession.

The most remarkable and interesting of all the phenomena is that in which the Double of the medium is materialised inside the room while the medium herself is outside the locked door, vainly trying to obtain admittance. The materialised Double goes to the piano and plays and sings, while the voice of the real Miss Corrales is heard outside calling to those within to open the locked door, and allow her to enter. The Double is an exact counterpart of the original, although perhaps a little more delicate, graceful, and fairy-like. She collects rings, watches, handkerchiefs, and then, hey, presto! she vanishes with her collection. Then the door is opened, and the real Miss Corrales enters with the articles given to her Double.

DOUBLE CONSCIOUSNESS.

A. P. MUKERJI.—Associate Editor.

The ancients had a most significant concept as to the intellectual make-up of man and before we proceed with our personal remarks on this topic we shall try to give our readers just a passing glimpse of their view point. Says Aristotle: "There are in the fact of our knowledge two elements analogous to matter and form, *i.e.*, a passive principle and an active principle; in other words, there are two kinds of intellect, the one material or passive and the other formal or active, the one capable of becoming all things by thinking on them, the other making things intelligible. That which acts is necessarily superior to that which suffers; consequently the active intellect is superior to the potential one. The active intellect is separate, impassable and imperishable; the passive intellect, on the contrary, is perishable and cannot do without the active intellect. Therefore the veritable intellect is the **Separate Intellect** and this intellect alone is eternal and immortal." Dr. Nishikanta, commenting on this passage, says: "The function of the

passive intellect is to receive all the data of sensation and that of the **Active Intellect** is to collect and compare, and by analysis and synthesis to raise those sensuous or sensorious data to ideas and conceptions."

Now, I suppose, I might explain it in the light of modern psychology somewhat in this way: The senses, namely, touch, taste, smell, sight and hearing together with the nervous systems form the various lines of communication between the **ego** and the **non-ego**, between the **self** and the **not-self**, between **purusha**—to use the technicality of our Sankhya Philosophy—and **prakriti**. The plastic mind of the child, like the photographer's sensitized plate is exposed to stimuli from the external world. Impressions from outside—the environmental conditions, *i.e.*, the times, circumstances, and various other surrounding influences—impinge upon the mind and various combinations of brain-cells are formed. These registrations are enforced by further and further combinations, and the continued influx of impressions tend to the definite shaping of these brain-cells according as one set of impressions **corresponds** with another and so on, till, in time, varying sets of group-cells are formed resulting in habits. The sum total of these impressions establishes itself in the mind of child as tastes, likes and dislikes, inclinations and predilections.



Their relative merits or demerits must be traced to the moulding influence of the early impressions. The child with the widening of its knowledge distinguishes between pleasurable and painful impressions, connects past with present, rejects painful impressions, accepts pleasurable ones, and thus learning to identify impressions, by repetition, develops memory. Thus sensation produced thought; for, as H.P. Blavatsky says: "Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity etc., all, in the ultimate, resting on Sensation" (*Secret Doctrine*). The repetition of vibrations, by attraction and repulsion to pleasurable and painful sensations, developed memory. The contemplation of the images mirrored in the mind produced knowledge, discrimination and reason, the desire to change from one state to another led to the manifestation of **will** or energy, the inter-play of thought and desire gave birth to emotion.

Thus, however crudely put, we may for the nonce take it that the concrete mind with the physical brain as its organic base of operation is the **Passive Intellect** transmitting sensations to the thinker who reasons upon same in his own sphere and who hence forms the centre of the **Active Intellect**. The passive mind is so much matter appropriated from the not-self, for certain purposes. It is alive or seems so because the ego

works in and through it. Averros, the great commentator on Aristotle, has made it all very clear: "The Passive Intellect aspires to unite with the Active Intellect as the potential calls for the Actual, as the matter calls for the form, or as the flame rushes for the combustible body. But this effect is not confined to the first degree of possession only, called the acquired intellect. The Soul can arrive at a much more intimate union with the universal intellect—at a sort of identification, with **Primordial Reason**. The acquired intellect has served to lead man up to the sanctuary but it disappears as that object has been gained, very nearly as sensation prepares the way for imagination and disappears as soon as the act of imagination is too intense. In this way, the active intelligence exercises on the soul two distinct influences, of which the one has for its object, to elevate the material or passive intellect to a percep-

tion of the Intelligibles, while that of the other is to draw it further up to a union with the Intelligibles themselves. Arrived at this state, man understands all things by the Reason he has appropriated to himself. Having become similar to God, he is in a certain sense all the beings that exist and knows them as they really are; because the being and their causes are nothing beyond the knowledge that he possesses of them. There is in every being a tendency to receive as much of this finality as it suits his nature. Even the animal shares it and bears in itself the potentiality of arriving at this Being." The Higher Mind or the Active Intellect in each individual is a ray from the *Universal Mind* and since that is the common source, all minds are resolvable into *One Mind*:—the varying types of mentality between man and man are really due to the varying cycles of race-evolution in varying environments.

THE VISIONS AND VOICES OF JEANNE D'ARC.

BY HEReward CARRINGTON.

(Member of the Council of the American Institute for Scientific Research.)

Jeanne D'Arc—that most magnificent and beautiful figure! Color only—not words—can express her as she was. Her natural wit and patriotism, her keen knowledge of strategy and tactics, her grasp of situations and of the psychological intricacies of character, all are overshadowed and rendered doubly

subtle and significant by the extraordinary nature of the motives which lay behind her and prompted her on to greater deeds, to higher and nobler actions. Jeanne did not leave her quiet country home and enter the lists to fight the English simply because of her sense of patriotism; she was not

burnt at the stake because she successfully conquered the invader; she was not executed because she was irreligious or a heretic; but she suffered death and she achieved all that she did achieve because there was an impelling force behind her, stronger than her own, constantly urging her on, and inciting her to action. I do not mean by this that any Divine Providence was directly concerned. Jeanne was devout, to be sure; but that in which she trusted, which spurred her on, and which was the direct cause of her greatness was the inspiration she received from her visions and her voices.

The character of these præternatural visitations is too well known to need re-statement in this place. Suffice it to say that Jeanne had implicit faith in the objective or external nature of the voices and of the visions that came to her—warning her when she was in danger; admonishing her to follow this or that course of action; again, offering her spiritual or material advice which (so the Maid always maintained) was invariably true, and never deceived her. It was because she clung to her belief in the reality of these voices that she was executed as a traitor and a heretic; because of her insistent belief in the supernatural intervention of a higher power in her affairs was she enabled to do as she did; to conquer as she conquered; to be, in short, the historic personage—half saint, half woman—extraordinary genius, that she was.

Needless to say, these visions and voices of Jeanne D'Arc have been attributed to the delusions of a deranged and distorted mind.

Present day materialistic science sees in these visitations naught beyond the hallucinations conjured up by an over-wrought and imaginative mind—induced, in the first place, by excessive fasting and meditation, and objectified until they seemed outstanding realities. Many such cases, it is asserted, may be found in the Salpêtrière, and in many of the hospitals for the nervously and mentally deranged. An over-credulous mind, an emaciated body, a superstitious faith—and much can be accounted for! Thus reasons materialistic psychology; and this is the view of the case which the average reader is inclined to take.

Yet there are numerous strong reasons for thinking that such an analysis of the case fails to cover all the facts. In the first place, Jeanne was not weak in body, nor was her health undermined in her youth, when she first saw the visions and heard the voices, nor at any other period in her life, with the exception, perhaps, of those occasions when Jeanne had received wounds of a more or less serious nature, or after her leap from the donjon of Beaurevoir. One never hears of her ill-health, but on the contrary, all existent reports seem to indicate a remarkable soundness of body, and a vigor unsurpassed by any of her soldiers. From the physical point of view,

then, we can hardly suppose that Jeanne was likely to suffer from hallucinations such as those commonly seen by the ill or by the insane.

Nor was her mental health more unsound or less vigorous than her bodily vitality. A genius she certainly was; but as genius has been considered dangerously near to insanity, perhaps that goes for little. Sanity, however, may be defined as 'the ability to cope with the conditions of every day life.' If that be accepted as just, it can only be said that Jeanne possessed that capacity far more strongly and in a far higher degree than the majority of us can hope to! Her attitude at all times was dignified and courageous; her aims the noblest and best. At no time in her life did she exhibit the faintest indications of her inability to cope with her surroundings, and mould affairs of church and state as only one could mould them who was actuated by the highest, the purest, the most unselfish and sane of motives.

It is possible, of course, that Jeanne's sub-conscious mind did play a large part in the creation of these images, and in the construction of her voices; but there must have been something more in them than mere hallucination. Like Socrates, the Maid never for a moment wavered in her fixed belief that the intelligences that spoke to her were objective and beyond herself; never did she find them false

or misleading or injurious in character; never did they betray her or give her advice contrary to her own welfare or that of the country and the king that were so precious to her.

And this brings me to the main theme of my sketch. The *character* of internal voices such as those heard by Jeanne D'Arc must be judged at least partly on their own merits, and for what they are worth, so to speak. If these voices had been wicked and misleading and mischievous; if they had deceived the Maid, and given her advice contrary to her own good, and to the good of her country; if, (which is still more probable), they had been merely dream-like and incoherent, we should be somewhat justified in thinking that these voices represented nothing more than the results of a disordered mind. But when we find—as we do—that these voices were invariably truth-telling or "veridical"—as they have been termed—we are certainly justified in thinking that such visitations might be instigated, at least in part, by some intelligence other than that of the Maid; that the voices were real premonitory warnings, and indications of guidance received from minds beyond that of Jeanne herself—minds more powerful and far-seeing, who found it possible to use her brain and her organism to express and convey to the world thoughts and sentiments greater than her own; and to convey messages to faith, hope

and counsel to those capable to act upon them; and to infuse the energy and life necessary to set into execution the guidance thus conveyed.

It may be, as Mr. Andrew Lang maintained, that "persons entirely sane may be so constituted as to see and hear, as if externally, their ideas and mental impressions;" but that does not explain all the facts, as he himself frankly admits. "Come to the Salpetriere," said a man of science to an Abbé, "and I will show you twenty Jeanne D'Arc." "Has one of them given us back Alsace and Lorraine?" said the Abbé.

"There is the *crux*."

The very fact that the visions and voices of Jeanne were invariably helpful and never harmful and never insane, lends great weight

to the belief that these represented, not the mere objectified hallucinations of a disordered mind, but the results of a clarified vision, which was enabled to perceive and record impressions and messages sent from a sphere of life and intelligence above or beyond our own—and this, I think, has to be granted no matter whether we conceive Jeanne's voices as coming directly from 'spirits' of a higher order, or as representing, merely, the extreme and vastly extended powers of her own mind—that part of the self which is enabled, on occasion, to reach out into a world of thought and action, and gather inspiration and light and spiritual illumination—just as we receive material energy by conforming to the highest code of laws of the material plane, and by imbibing as large a draught as possible of the Cosmic energy.

THE UNITY OF REVELATION.

[Written for "The Kalpaka"].

BY HENRY PROCTOR, M.R.A.S., F. R. S. L.

Many persons reiterate to-day the memorable question of Pilate, "What is Truth?", and think that it is a question impossible to answer. But though there are so many kinds of voices in the world, and such a Babel of Tongues on many points, yet there are some matters on which the agreement among all thinkers is so perfect that no one need have any doubt as to their truth.

One such truth is that the whole

Universe is ruled by One Mind and that

One Universal Consciousness is simultaneously present throughout all the infinite depths of space. It follows, then, that all the revelations of truth must emanate from this Universal Mind. All the great religions of the world agree in asserting the Unity of God. And if God is One, then Truth is One, and all Revelation of Truth is one. So

when we have a touchstone whereby to test the truth of any so-called revelation, it is confirmed by, or in accordance with, the general tenor of Revelation regarded as a whole. If we bring some of the foundation tenets of religions to this test, we shall see what harmony exists between the Esoteric teachings of all the Great Religions of the world. We find that not only is the Unity of the Godhead asserted by Brahmanism, Zoroastrianism, Judaism and Christianity, but also the Trinity or Trinity of the Supreme, or First Cause. In Hinduism, Brahman, the Self of the Universe is manifested as Sat, Chit, and Ananda. In the religion of Zoroaster, Ahura Mazda, the Universal Source and Fountain of Life, is revealed as threefold. Judaism also has a revelation of the Three-fold nature of God. For in the Hebrew Bible, God addresses the Messiah as his Son, and speaks in another passage of his Holy Spirit, just as in the New Testament. So that the Trinity, or Tri-unity, of the Godhead is as clearly common to the whole revelation as His essential One-ness.

The next revelation which is common to all the Great religions is the seven-fold nature of the Spirit of God. In the Apocalypse of John, called the "Revelation of Jesus Christ" he speaks of the Seven Spirits of God, which are sent forth into all the earth. These are represented as the seven archangels—Raphæl, Anæl, Salamiel, Zachariel,

Michael, and Orifiel—or the Spirits of :

1. Wisdom.
2. Understanding.
3. Counsel.
4. Power.
5. Knowledge.
6. Righteousness.
7. Divine Awe. (Isa. xi, 2.)

In nature these are represented as the seven creative principles and the seven colours of the light.

Hinduism also distinguishes Seven Great Spiritual Intelligences as ruling over the seven great regions in the Universe. In Zoroastrianism, after the primeval trinity, there are the Ameshaspentas, or seven presiding Gods. So we see that the seven-fold spirit, or Seven Spirits, is common to Revelation. They form the lower septenary, and above them is the higher Triad—the Decade of the Sephiroth of the Jewish Kabbalah.

The next point which arrests our attention is that Fire in every religion is accepted as the symbol of the Supreme God; Brahman is Fire; Ahura Mazda is Fire; the God of the Jews was manifested as Fire; and the New Testament agrees that "Our God is a consuming Fire." The Seven Spirits are represented as "Seven lamps of Fire burning before the altar."

So when we look at the very oldest religions known to History, we find the Sun always as the symbol of the Supreme Deity. The systems appear to us now to be polytheistic, but they were not so

originally, but can be proved to rest on the same foundation of monotheism, as that of the religions whose origins are well known to us. That Canon Rawlinson in his "History of Egypt" says that "the primary doctrine of the esoteric religion undoubtedly was the real essential unity of the divine nature." It was purely monotheistic and manifested itself by a symbolical polytheism. Iamblichus also represents the Egyptians as worshippers of one God, uncreated, unique, omnipotent, and universal. In like manner the Chaldean, Babylonian, Accadian, and Chinese religions, may all be traced back to the primary unity of Trinity in Unity.

Looked at from an ethical standpoint, we find the requirements of all the great Religions expressed in almost identical terms. For that of Judaism was summarised by the greatest of all Teachers, as loving God with all our heart, soul, and strength, and our neighbour as oneself, for on these two commandments hang all the laws and the prophets. Paul sums up Christian teaching "in one word" *viz*; in this: "Thou shalt love thy neighbour as thyself." The Gospel of Buddha teaches us—in regard to love to our neighbour—that we must learn to trace the identity of ourselves in the souls of all other beings, and

"Who injureth others, himself hurteth sore ;

Who others assisteth, himself helpeth more."

Mark also the close agreement between the Christ and Buddha as to loving our enemies: "A man who foolishly does me wrong," says Buddha, "I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." This corresponds with both the teaching and practice of Christ. We are taught as Christians to "overcome evil with good." Buddha says: "Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth."

Similar language is used by Confucius and Lao-tse, Zoroaster, and other great Masters. So we learn that each religion has its own mission to the world, and is suited to the nations to whom it is given, and the type of civilisation which it is to permeate. As St. Martin says: "Truth is only one, its language also is one, and all who walk in the way must say the same thing, without seeing or knowing each other." So that all revelations in religion are part of one great whole, not inimical to, or contradictory to each other, but each in its essential teaching containing the same truths; so the answer to the same question: "What is truth?" is found to be that in which all revelation agrees.

BIOCHEMISTRY.

Triturations-High Potencies : Infinitesimal Doses-Molecular Operations.

(DR. GEO. W. CAREY, M.D., F.L.L.C.,)

We know that the cell-salts, or mineral workers, in the blood are infinitesimally sub-divided in the food we eat. Nature works everywhere with immense numbers of infinitely small atoms, which can only be perceived by our dull organs of sense when presented to them in finite masses. The smallest image our eye can recognise is produced by billions of waves of light. A granule of salt which we can scarcely taste contains millions and millions of groups of atoms which no human eye will ever discern. A search for the ultimate atom will surely end in complete recognition of the operation of wisdom, or Omnipresent Life.

One quart of milk is found by analysis to contain about the six-millionth of a grain of iron; a child fed on milk receives each time one milligram of iron in a half-pint of milk, which is only the fourth part

of the above minute fraction of one part of grain of iron. But this infinitesimal amount supplies the iron molecules needed to carry a full supply of oxygen to all parts of the organism.

The proportion of fluorine in the human organism is still less than that of iron.

Professor Liebig says: "Hydrochloric acid, diluted with one thousand parts of water, readily dissolves the fibrin of meat and the gluten of cereals, and this solvent power is *decreased* when the acid solution is made stronger." One red-blood corpuscle does not exceed the one hundred and twenty-millionth of a cubic inch. There are over three millions such cells in one droplet of blood, and these cells carry iron and other mineral workers. How necessary then, to administer these salts in minute molecular form!

A PERFECT STIMULANT.

By D.F. COMSTOCK.

In my own case I have found that four minutes' enforced breathing makes it possible to hold the breath for three and one-half minutes, whereas without the preparation 56 seconds was my limit; the time during which it is possible to do

without respiration, of course, with the length of time during which the preparatory breathing is carried on. The increase does not go on indefinitely, but reaches a definite limit, beyond which further length of time given to preparatory breath-

ing does not increase the time during which the breath may be held.

The effect as a mental stimulant is very pronounced. I have noticed in my own case the mental fatigue may be postponed, far beyond the usual point, by two minutes of rapid deep breathing at half-hour intervals. I have never noticed any reaction as in the case of most stimulants, and altogether it seems to me very satisfactory. The effect on muscular fatigue is also striking.

The pulse beat goes up very rapidly while the breathing is continued, in my own case from about 65 to 106 after four minutes' breath-

ing. Another curious effect which perhaps is worth mentioning is the apparent rapid lapse of time during the latter half of a hard breathing period. This change in the time-sense is very noticeable.

I should have ventured to describe the phenomena which are so easily in the reach of every one had I found in people at large, and even among scientific men, a surprising ignorance as to their existence. I have seen some very amusing betting on how long it was possible to hold the breath, and have seen the cock-sure bettor laid low by not knowing of this possible resource of his adversary.—*The Stellar Ray*.

ROLL YOURSELF TO HEALTH.

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

Among the gymnastic exercises which I have stolen from the wise animals and preached about to less wise human beings, none are more valuable than the rolling movements. The animals know this by instinct, and rolling is a favorite exercise with them.

As an exercise for human beings, rolling has peculiar advantages. In the first place, it imparts powerful and vigorous motion to the vital organs, especially those of the abdomen, stomach, intestines and liver. Secondly, rolling develops those all-important but much neglected muscles of the waist, back and abdominal region. Again, the act of rolling gives us not only the splendid, all-round muscular exercise of moving the body, but the

powerful general massage provided by the pressure of the floor against the body. Last, and perhaps not the least, of this fine gymnastic, is that it requires, after a little practice, almost no effort of mind or muscles. Like the yawning and swinging exercises, it is distinctly a "resting exercise."

Rolling is the most adaptable exercise I know. From the infant in arms (who is a champion roller if let alone by foolish grown-ups) to the feeblest invalid or octogenarian, or the most powerful athlete, all may enjoy and profit by rolling. How do you roll? Oh, never mind how, just get down and try, and you will soon learn.—*The Health Culture*.

MYSTERIOUS MANIFESTATIONS OF SPIRITS.

(Continued from our April issue).

Fourteenth Sitting.— February 16th, 1909, A.D. Tuesday evening. Same persons and spirit took part in this sitting. On the spirit's first operation I begged an excuse for failure in going under the tamarind-tree the other night, to which the spirit gave the following reply:—

"You do not rely, I think, upon the words of a wretch as myself."

Please excuse me. Is there no alternative?

"Yes, to-night you may try."

If we fail, can't you take any other recourse?

"No."

Why?

"Because I will drop the money snatching from Ando."

You might keep it either in our box or some other safe place.

"Then he will take again."

He can take even from our person.

"Better keep it in a neighbour's house"

But if he takes just after you give?

"No, keep it with you." (He meant me).

Can't he take away from me?

"No."

But, if he does more mischief after this?

"No, he won't do."

Very well, how much can we expect?

"Rupees twenty-five only."

Not more than that?

"No, I can't give more."

All right, can we not get it now?

"Yes, please come sharp."

Immediately both brother and myself went under the tree as directed, and eagerly expected to catch the sound of dropping of the money, but alas! we were disappointed in our attempt. In order to ascertain what was the matter I held the planchette again, and so sooner had I touched it than the spirit began to write down the following:—

"Devil Ando has run away, I will catch him. Please go again at midnight under the tree. Pray to be excused. Let me go now."

We went again under the tree at midnight but our effort was not rewarded.

Fifteenth Sitting.— February 23rd, 1909, A. D. Tuesday evening. The spirit 'Shobu' appeared. On questioning him about the money we got an unexpected and unsatisfactory reply, as if it was our fault for his failure in giving us the money; and all the while he pressed us to vacate the house, on the presumption that he would not get any 'pinda', as he could not help in the matter. Although I expressed inclination to offer his 'pinda' at my convenience, simply to keep to my promise, though not otherwise, yet the spirit did not come round. At last he threatened us with more

mischief if we disagree to go elsewhere vacating the house for their purpose.

After this we held several seances but the result obtained was the same as above. In every case the spirits gave us indirect hints for vacating the house for their unbounded and free use, and sometimes they expressed their inclination for offering 'pinda' at Gaya on their behalf in order that they might get salvation from their deplorable and painful condition of life. On our making delay in coming to a prompt agreement with their propensity they began to practise revenge upon us in various ways by their wilful pranks and contrivances of mischiefs which put us to considerable inconvenience and sent a thrill of horror into our minds. At last we were obliged to seek the help of a good ghost-doctor to put a stop to these wearisome disturbances, if practicable, pending my promise about 'pinda'. And with the help of an investigator we succeeded in securing the services of a reputed exorcist* whose name and reputation in the art of ghost-healing is well known among the sufferers of this Province.

As arranged he paid a first visit to our house on the 7th of August 1909, and after making some preliminary investigations peculiar to the rules of his Shastras he succeeded in finding out the root of the evils. He told us that there are human tricks and agencies at the bottom! (thus corroborating the spirit's statement in this direction—*vide* Ramu's deposition in the Second Sitting). He further illumined us that there are some people who take particular pleasure in giving trouble to others unnecessarily, simply for gratifying their vile

acrimony, even at their own cost! He told us that with this object in view certain people of this nature sought the help of an 'Ojha' and allured him with suitable remuneration, and the latter by means of his or her witchcraft instigated some ghosts or hobgoblins under his or her control to play pranks with us to their boundless pleasure! Although this might be a vague idea and could not be believed at once, yet we took it for certain for the following three reasons: (1) that some people became losers on our occupying this garden house, as has already been told in my previous narrative on the subject (*vide* "II - Falling of Stones"); (2) that in spite of our repeated entreaties and enticements the spirits showed disinclination to reveal the real cause of these mischiefs as if for some latent reasons; and (3) that as 'Ojhas' can dispel spirits, there is no wonder that they can invoke them when occasion arises. Be that as it may, we engaged the 'Ojha' referred to above for our cause and he too performed some weird ceremonies for several days together to expel the spirits from our place and to put an end to all the disturbances. On our enquiry as to how he would relieve us of the distress he said that by his occult science he would drive the spirits to a distance of 50 miles towards the south and put a barrier against further encroachment by any other spirit. We rest satisfied with this.

In the meantime we found an opportunity for offering 'pinda' at Gaya on behalf of the spirits, as promised before.

Albeit, we have no disturbances since the adoption of the above measures, but still we are in a delicate state of liberation, fearing each

* Babu Binode Bihari Modak, of 53 Friday Ram Banerjee's Lane, Bow Bazar, Calcutta.

moment a relapse, although the ghost-doctor gave us hope to live in peace.

As to the experience that I have gained at the instance of the spirits and the distress caused by

them and in opening communication with the spirit world, I intend reserving it, for the present, for further investigation.

AMRITALALA DAIA.

LITERARY REVIEWS.

"PSYCHIC CONTROL" by W. W. Kenilworth is a well-got-up, well-written, and well-thought-out book enunciating in charmingly simple, albeit emphatically sincere, diction the lofty idealism of the Vedanta. The author has most lucidly explained various stages of psychic progress and dealt exhaustively with the lines of training to be undergone before one can achieve actual spiritual development; has justly enforced the moral principle as an indispensable factor, and insisted upon Direct Knowledge of the Spirit as the only reverential and sure way of gaining the final Ultimatum. We emphatically support the author's view-points and recommend his book to all our readers, who will find the book pregnant with suggestive thoughts from start to finish. It can be had at R. F. Feno and Company, 18 East, 17th Street, New York.

SPIRIT MATES:—Their origin and destiny, their Pre-existence, Earth Pilgrimages and Reunions in Spirit Life by J. M. Peebles, M.D., Ph. D., with a capitally executed photo of the aged Doctor as frontispiece; is bound in cloth and gold and has a fascinating appearance.

Written in choice English with startling and unconventional problems the book is worth a careful perusal as it is full of liberal quotations from ancient authorities. Though a full endorsement of all the views of the author cannot be accorded we would strongly recommend a study of this all-interesting volume as it carries you on and on with fresh and interesting discussions.

PAGAL HARNATH:—A series of letters of Thakur Harnath Bando-padhyaya, a saint of Northern India. Much has been said of this Yogi in the *Hindu Spiritual Magazine*, Calcutta, of late in 1907 and 1908. The letters are written in a simple and lucid style and every sentence full of high spiritual truth.

SPRIGGS OF POETRY:—The versatile poet Norris C. Sprigg L.L.D., has kindly forwarded to us a copy of the above. It is full of cheer and humor. This can be had of Messrs. L. N. Fowler & Co., London.

CHIMES OF THE WEST:—A neat little book of poems by the above author, is one full of merit and a reading of same will dispel all disquietude.

THE KALPAKA.

A Magazine of Knowledge.

Vol. V.]

JUNE 1910.

No. 6

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Editors:—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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SUBSCRIPTION RATES.

Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

The *Chicago Sunday Tribune* has an interesting and scaring headline 'Black Magic's Grip on the Twentieth Century.' It has devoted too much attention to a subject which it cannot yet sufficiently grasp. The incident, as reported, is briefly that one M. Paret—an apothecary in Paris—having had occasion to suspect his wife's faithfulness, compelled his wife to thrust daggers into the wax image of her alleged lover while he laid the spell of his curses upon the man of whom he was jealous. Having an intimate knowledge of the order of Black Magicians as practised in India we have but to concede that there is some truth in the procedure practised by M. Paret. It is indeed a matter of great surprise how the Western nations have so very clearly copied the methods of the Indian order. Amongst us we have even today men who could perform still more wonderful and superhuman

acts. It is not known what was the result of the experiments of M. Paret. Similar methods with the incidental mantras practised by an Indian would naturally end in the death of the alleged lover if such existed.

* * *

John D. Quackenbos, Fellow of the New York Academy of Medicine writes:—Some time ago I had an interesting experience in treating a patient brought to me who was suffering from home-sickness. She was a German servant, and gave such satisfaction to her employers that they were anxious to keep her in the family, but felt their inability to do so unless something could be done to cure her of longing to go to the old country. At last she was persuaded to come to me; in fact, her employer, who was an old friend of mine, accompanied her to my office. She said she was pleased with her home and her treatment by the family, and would be glad to remain if she would overcome her feeling of home-sickness that made her so unhappy. Periodically she would develop this melody that amounted almost to hysteria, often making her quite ill.

Her employer was in the room at the time. I gave her suggestive treatment that she would find contentment in her American home, and we were both astonished at the remarkable manifestation of clairvoyance which she demonstrated, just as soon as her objective mind was under control.

She began to describe objects of furniture in my chamber upstairs. She told us how many chairs were in the room, a fact which I did not know, and described in detail the pictures on the wall, insisting that there was a picture of a horse on the mantle, which I stoutly denied, admitting that this assertion of hers was the only discrepancy in her description. But she insisted that she was right, and that she would describe the horse, which she did. To prove to her that she was mistaken, I took her employer above and, to my astonishment, found a small kodak photograph of a favorite horse of mine, which my wife had taken and placed there that very day without my knowledge.

We returned to the clairvoyant and put her through a series of tests, directing her to visit the home of a friend of ours in the Bronx, where I knew a party had gathered, and commanded her, while in this hypnotic state, to repeat the conversation of this party and to tell us what they were doing. We even asked her to tell us the time by the clock in this home, which she did. We made a memorandum of the conversation, which was verified five minutes later over the phone; also a description of the people in the room, which was proven to be accurate in every detail.

In both instances we proved that it was not a case of telepathy; for, in the first instance, I did not know of the presence of the photograph on the mantle-piece nor the number of chairs in the room; and in the second experiment, I could not know of the conversation occurring at this home in the Bronx, which the girl recounted.

Not long ago I had a most singular experience with a young lady who came to me for treatment for some mental disorder, and I gave her the suggestive cure along the lines I usually follow by calling the subliminal mind into control; she slept for a period of an hour or so, and the nurse did not wake her, as is customary, but let her wake herself.

She dressed and started for her home up in the Bronx; but she had awakened quite another personality which proves that there are two entities battling for control in the human mind.

On the way home, she afterwards told me, she had not the slightest recollection of people she had met, or sights she had seen, until she entered the elevator leading to her apartment, and was reminded by the boy that her breast pin was unfastened. Then she retired.

The next morning I received a telephone call from her asking whether she had left her gold watch and chain at my home. She had worn them the day she called at my office, which I recalled, but could not find them after making a most thorough search of her room.

I asked her to come down to my office as soon as she could conveniently do so, and that same afternoon she came in. I talked the matter over with her. I felt that she must have secreted it somewhere while in this hypnotic trance, and was convinced that if I would appeal to this subconscious mind she would recover the lost articles.

Accordingly, she was put to sleep with the admonition that she knew where she had hidden the watch, and that she would find it immediately upon her return to her home. I waited somewhat anxiously for her report, for I recognized the danger of allowing patients to go upon the street without first waking them by command into a conscious state, and, since then, this carelessness has not been repeated.

However, an hour later the lady in question called me up by phone and told me that she had found the watch and chain, hidden in a most unusual place, and that she had gone straight to this spot as soon as she had entered her room upon her return from my office.

* * *

Mr. Hartley Burr Alexander, writing in the Proceedings of the American Society for Psychic Research, narrowly confines Subconsciousness to mean:—(1) The whole range of mental phenomena that are "in" consciousness but outside the range of attention. They are phenomena which we know to be conscious phenomena, only *retrospectively*. When attention at last seizes them, it is to find them stoutly asserting their long-clamorous but neglected presence. As the writer in the *Dictionary of Philosophy* states it, they are facts "not clearly recognized in a present state of consciousness, yet entering into the development of subsequent states of consciousness." In short, they are the phenomena of *marginal consciousness*—which seems a more appropriately descriptive term than "subconscious"—though it is in this sense, if any, that "subconsciousness" has an "orthodox" usage.

(2) The mental systems, or groups of associated ideas, which form independent "personalities" in the one physical organism. Since one of these systems is regarded as the dominant, or first, personality, the others are relegated to a secondary rank, which there is some reason in designating as *subconscious*, though the term does not now mean that there is necessarily any difference of type between the dominant consciousness and the subconsciousness or —consciousnesses; each in turn may eclipse the other, or the two may co-exist in more or less mutual unawareness. Dr Prince proposes the term co-consciousness, and this, without question, is an excellent term for phenomena of this type, though in the narrow application he demands for "*subconsciousness*"—to "states which actually co-exist with the primary consciousness"—in semblance of sequence and life-history which is implied in "secondary personality" becomes unaccountable. If the term "co-consciousness" may be used for the consciousness of the secondary, in the same sense that "consciousness" is used for the consciousness of primary personality, then it is surely to be preferred to "subconsciousness" in such usage.

(3) Forms of mentation that are never "in" consciousness at all, that are never (in ordinary experience) conscious; yet which must be assumed in order to make what is consciousness intelligible. "Subconsciousness" in this sense, means that "mind" is not co-extensive with "consciousness", but includes along conscious mentation states and processes of which the conscious self is only indirectly aware. Along with the order of nature and the order of conscious thought, there is a third order of events which is so much nearer the latter than the former that it is best describable as "subconscious thought." This need not imply that the "subconscious" order may not be reducible to the physical order of nature, any more than the distinction of the order of nature and the order of ideas has prevented innumerable readings of one in terms of the other. But it does not imply that in the present state of knowledge the facts called "subconscious" are most intelligibly to be described in terms of the analogies furnished by the phenomena of consciousness.

**We deeply mourn the death of
His late Most Gracious Majesty
King Edward VII, Emperor of
India. Peace, Peace, Peace
be unto his Soul.**

PRACTICAL STEPS IN DEVELOPING THE SPIRITUAL CONSCIOUSNESS.—VI.

A.P. MUKERJI: *Associate Editor.*

Have perseverance as one who doth for evermore endure. Thy shadows (personalities) live and vanish; that which in thee shall live for ever, that which in thee knows, for it is. Knowledge is not of fleeting life; it is the Man that was, that is, that will be, for whom the hour shall never strike.—"The Voice of the Silence" by H. P. BLAVATSKY.

Meditation Exercise

1. I will be what I will to be. I "can" and I "will" be **Free**.

2. Locked up in my soul is **All-Power—All-Wisdom—All-Love**. My first, last and **only** mission-in-life is to give **Explicit Expression** to the **Soul-Force—the All-Go(o)d**—implicit in my being. I live for **Self-Perfection**.

3. I yield to no external agencies * * * be they human or non-human. He that fights for me is **Within** me and he is **Strength** itself. My inner nature is a battery of irresistible force.

4. By the way of nothing I resolve to realise the Parabrahman—the **Supreme Self**—the **Absolute**, who alone exists away beyond **Time** and **Space**; beyond **Cause** and **Effect**, beyond **Light** and **Darkness**; beyond all relative manifestation.

5. I renounce all thirst for Life on Earth or in Heaven. I resolve to be cold to **Pleasure** and to be calm to **Pain**. I am "**Desire-Free**."

6. Henceforth I obey no Law, man-made or God-made, but what is sanctioned by my own highest **Intuition** and **Inner Judgment**. I am a **Disembodied Spirit**, working, living and breathing for **All** that is related to me by **Spiritual Affinity**. I care little for this world with its thousand-cloven tongues of *gratis* advice, praise and censure. I **can but obey my polarity**. I **want nothing**. I seek **Strength** in **Chastity**. I seek **Wisdom** in the **Silence** of my own heart, which is assuredly the **Seat of Divinity** and the **Fountain of all Virtue and Goodness**.

7. I dedicate myself—body, soul and spirit—to the service of the “**Great Orphan**” — humanity. I worship God by serving Man.

8. I resolve, in this life, so to train myself, that I shall be a tremendous centre of **Spiritual Force**. My entire personality must reflect **Divine Splendour**. It must be a living and powerful lever to **Uplift, Ennoble** and **Purify** all such as come into contact with me. I am a Spiritual Exemplar of greatness.

9. I strive for the Christ-Life, the Buddha-Life and the Great-Lives whose touch has brought me Light of **Knowledge**.

10. I resolve to be **serious, devoted** and **constant** in my principles every moment of my life, awake or asleep; at work or at rest; in society or in solitude; in joy or in grief; in praise or in blame; in earth-life or hereafter. I am determined that nought shall shake my purpose, which is unalterably fixed. By the sword of **Knowledge** I will cut asunder and dispel all bondage, within or without.

11. I resolve to be **Fearless**. I deny the power of anything, within or outside of my physical form, to weaken me. I am resolved that my nerves shall be steady and obey my mandates.

12. I resolve to be **Pure** and perfectly **Chaste, Clean, Contented**, and **Studios**. I shall by force of my **Will-Power** crush and starve out all sensual and unclean thoughts; and conquer, most thoroughly, “the lust of the flesh, the lust of the eyes, the pride of life.” I am the embodiment of **Continence**.

13. I resolve to live above the animal stage, above the human stage, above all, as far as possible, that pertains to either or both. I resolve to live the **Divine Life**—which is not only superhuman but is **above** it, and is really **Superdivine**.

14. I resolve to master my mind and body. The education of the Will and the Expansion of my **Spiritual Stature** is the aim of my existence; since what appear to be trials beyond the endurance of common humanity can have no terrors for the **Expanded**

Intellect of the Yogi. The dawn of **Spiritual Greatness** heralds the death of **Pain**. **Pain** fructifies in the soil of **Ignorance**.

15. I resolve to thoroughly master all the **Principles of Spiritual Unfoldment** and to spare no pains for the acquirement of right **Knowledge**; since the emotion that is a constant impulsion to noble living and lofty aspirations is baffled in its efforts and becomes a source of **Pain** unendurable, when the **Clear Light** of the **Intellect** does not shine upon the **Path**.

16. I resolve to mount guard over Speech, Thought and Action lest by recklessness or inadvertency I should in any way—however slightly—sully myself **Spiritually** and thus give myself cause for self-condemnation. I resolve to put **Emotion** under the yoke of **Reason**.

17. I resolve to be **Gentle, Quiet** and **Loving** to others. My bearing towards others shall be one of perfect sweetness. I radiate the **Supreme Power—the Love-Force—the Expansion** of which shall be my constant endeavour and a source of all-bliss to mankind.

18. I resolve to be a staunch upholder of the **Great Law of Compassion** and **Non-injury**. From me there can be no danger to anything or anybody. I wish everyone perfect **Soul-Bliss**.

19. I resolve to hold myself ever **Calm** and **Serene**. I can never be a slave to worry, anger or any other emotional disturbance. I am Master everywhere and always, over everything and all conditions.

20. I am independent of the body and use same as an instrument. I am **indestructible** and have **Eternal Life**. I am a **Soul** and have a body. I am one with **All**. I am the **All**.

Master each affirmation and try to grasp its inner meaning by personal effort. An explanation based upon the Yoga Philosophy shall follow shortly. Here you have the **ENTIRE SECRET** so far as I understand it.

THE REGENERATION OF THE BODY.

BY

HENRY PROCTOR, M. R. A. S., F. R. S. L.

In connection with the Garden of Eden or the Paradise of God, in the Bible, we always read of a river. In Genesis (Chap. ii, 10) it first waters the Garden, and then dividing, "becomes into four heads." Now these four rivers proceeding from the one source are the four elements which enter into the composition of the cell, and of the universe, of the planet and of the individual. "Pison" is the body or material region; "Gihon," the astral, "Hiddekel," the soul, and the "Euphrates," the innermost and highest, is the Spirit. In the Apocalypse it is "a pure river of the water of life," clear as crystal, proceeding out of the throne of God, and of the Lamb. Now we have seen already that the Garden of Eden is the body, with the tree of life and the tree of knowledge in the midst of it. What then is this living water or water of life? Is it not that heavenly substance or materiality, of which the spiritual body consists, that substance of which the angelic body is formed? It is that volatile or odic body which Adam lost at the fall, which must therefore be restored to us by regeneration. It is further evident that the place of this living water is the body of the saint. It shall "become *in* him a fountain of water springing up into everlasting life."* Sins against the body are said

* John iv, 14.

to be outrunptions of the Temple or Sanctuary of God, which lead to destruction. The Sermon on the Mount puts the thought or desire for adultery as commensurate with the act. All this leads to purity of thought as to sexual matters in any one who believes, and strives to live according to the Bible, and the logical outcome must be the conservation of the immortal sexual element. Now this is pointed out as a mark of regeneration, for "who-soever is begotten of God does not practice sin, *because his seed abideth in him*; and he cannot sin, because he is begotten of God."† Now we know that the seed that is retained in the body is transmuted into a vitalizing fluid, the elixir or water of life, which restores life to the body, in every part, first, to the physical, and then to the mental, and finally to the spiritual. If a man is living a purely animal life, this gives him physical strength. If he lives chiefly in the mental, the added power goes to his mind. But in the regenerate man, who is living in the spiritual, it becomes "a fountain of the water of life," a source of power and inspiration, so that in its highest ultimate, on his perfect restoration to the Garden of Eden, rivers of living water are said to flow out of him, "out of his belly." (The peculiar phrase "out of his belly" usually disregarded, is

† John iii, 9.

important as showing that the sexual element is the source of the four rivers of Eden.) For, as Paracelsus saith, "regeneration is not an entirely spiritual process, but is productive of great changes in the physical body," for, "the spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is intimately connected with the physical form."

Regeneration is of the whole man—"spirit, soul and body"—and is generally in this order, although it may take place in the inverse order of body, soul and spirit.

The physical changes of which Paracelsus speaks are occasioned by the process of regeneration in the body. It is probable that the form of the body is restored to the likeness of Adam before the Fall.

The body becomes more and more spiritualized, until in some cases it culminates in an apotheosis, or translation, like that of Enoch or Elijah, which appears to be the same as the *exanastasis* or out-resurrection of Philippians iii, 11.

This was the aspiration of the Apostle Paul, to which he declares, positively, he had not attained, although for Christ's sake he had suffered the loss of all things. This he styles "the *prize* of the High Calling of God in Christ Jesus:" To get to know him and the *power* of his resurrection (*dunamis* of His

anastasis) and fellowship of his sufferings, becoming conformed to His death. For the very same power which God inwardly wrought in the Christ to raise him from among the dead and to seat him at "his right-hand in the heavenlies over-above all principality and authority and power and dominion" is the power which energizes us, who follow his steps. Thus we are said to be "*conjointly* raised, and *conjointly* seated in the heavenlies in Christ Jesus." In the person of my angel or genius (higher ego) I am already there. But even here, the power of his resurrection energizes me as a dynamo, and not only so, but if I have the communion or fellowship of his suffering, I also have the power (*dunamis*) of his death inwardly-working-itself in me.

The Apostle Paul realized in a marvelous way the life of Jesus manifested in his mortal flesh. As he says he was "in deaths oft" pressed down beyond measure, so that he could trust only in him who raises the dead. Such a time was that at Lystra in Lycaonia where he was stoned, dragged out of the city, and left for dead. But while the disciples stood round about the apparently dead body, the life of God reanimated him and he rose up and went on the morrow with Barnabas to Derbe and there they preached the Gospel and made many disciples.* Now it will be observed that what the apostle

* Acts xiv, 19.

Paul enjoyed was something far beyond mere healing or even health of body, for after being stoned one day and left for dead, he was able to proceed to a distant city the next day. It was the life of Jesus MANIFESTED in his mortal body. Apart from this, it is quite possible that his life would have ended here. And this Gospel of life for the *body* as well as soul and spirit, he proclaims in his first epistle to the Thessalonians, Chapter v, 23: May your spirit and soul and *body* be *preserved* in perfect soundness so as to be blameless in the parousia of our Lord Jesus Christ. But few seemed to realize it as the apostle did himself—Timothy did not, Epaphras he left at Miletus sick, but Paul was never sick although he suffered enough to kill a hundred men of cold and nakedness, hunger and thirst, scourgings and shipwrecks, labors and anxieties and perils of every kind, yet out of them all the Lord delivered him. But what was the secret of the triumphant life? We believe it was because he followed Jesus in the regeneration—as he himself taught. “It is good for a man not to touch a woman.” He must therefore have been initiated as to the transcendent value of the pure gold of life—the creative treasure in these earthen vessels, and we have already seen what a deep longing he had for immortality in the body, which he hoped to obtain by sharing in the sufferings of Christ, becoming conformed to his death—always bearing about in the body the dying

(or putting to death) of the Lord Jesus that the life also of Jesus might be manifested in his mortal body. And although he suffered death under Nero, yet the God-wrought desire must as inevitably have been fulfilled as in the case of Elijah, so that he entered straightway and immediately on the dissolution of the tabernacle of his bodily frame, into “house not made with hands, eternal in the heavens”—that is, of course, his celestial body. And so may we, by following in his footsteps—“bringing the body into subjection”—also attain to that immortality *here and now* which our Lord promised—when he said: “He that liveth and believeth on me *shall never die* for though he die [apparently as to the body as Paul] he shall yet be living no longer in the tent, but in the *House Eternal* of the resurrected body.” He that eateth of his bread can no more die than Christ could die, for though he had power to lay his body down, he could resume it again at will. He that eateth my flesh and drinketh my blood abideth in me and I in him—he that eateth me shall live “*because*” or by “*means*” of me. He cannot therefore die any more than Christ, “who is our life,” can die. He does not, indeed, sleep as do the rest who have not attained immortality, but enters immediately and eternally—“into life.”

It appears that this was the case with Moses, for we see that the Archangel Michael takes possession of his tabernacle for God, and that

by his appearance on the Mount of Transfiguration, he was exactly in the same state as Elijah who had escaped death.* We have many indications that he enjoyed abundant life in the body; for on two occasions he fasted forty days and forty nights, without any mention even of hunger, in his case; but on the other hand, that his face shone with such a glory that the children of Israel could not look thereon, and that his death was not the result of failing power, or any symptom of old age, for “his eye was not dim, nor his natural force abated.” At 120 years of age he was still young and full of vigor, at the same time that he wrote in the 90th Psalm, “that the days of

man’s life are threescore years and ten.” During the forty years in the wilderness he must have lived under most adverse conditions, for these suffice to sweep away all the unbelieving Israelites who had been from 20 years old and upwards at its commencement. That Moses understood the value of the conservation of the seed of life we learn from such passages as Ex. xix. 15; Lev. xv, 16-18. As Moses had no offspring after leaving Midian, it appears that he lived the regenerate life—as did also others of the Patriarchs, as Noah who conserved his powers of procreation for half a millennium, and is said to have been “perfect in his *generations*.”

SOME POPULAR FALLACIES REGARDING HYPNOTISM.

BY

C. F. WINBIGLER.

Some rash and fallacious statements have been published concerning hypnotism. Unproved assertions can be made by anyone. If ignorance, fear or mystery prompt such statements, or if only slight knowledge of this condition has led writers to make them, then it is time to ask for proof. Unproven condemnations may have a prejudicial effect on some minds, but the writer, guilty of making such unwarranted statements, becomes valueless as an authority.

When such men as Moll, Liebault, Bernheim, Tuckey, Bramwell, Schofield, Forel, Dubois, Berillon and many others across the Atlantic have used and advocate a judicious use of hypnotism; and in our country when such men as Prof. James, Van Norden, Münsterberg, Quackenbos, Dr. Leavitt and others have concluded by actual investigation that it is a beneficent and helpful agency in recovering health, eradicating bad habits and establishing normal

* Jude v, 9,

conditions, it comes with rather poor grace for men with very little, if any, experience to come with sweeping condemnation of this benign and useful condition.

Ignorance of the hypnotic state and how to produce it, fear as to consequences which may follow, and the mystery which has been thrown about this condition are at least a partial explanation of the fallacious statements urged and assumed as reasons for not permitting one's self to be hypnotized, or for hypnotizing another.

In order to make the subject clear it is best to define hypnotism. The word itself is derived from the Greek word *hypnos*, meaning sleep. It is unfortunate that this word was ever used, as it is a misnomer. The hypnotic condition in its first stages resembles, in a degree, a sleep, but the person in the hypnotic state is not asleep. In natural sleep all the senses are quiescent; in the hypnotic state the sense of hearing is alert and the other senses may become exaggerated in their functioning and activity. There is an analogy between natural sleep and the hypnotic state, but not an identity. A person may be hypnotized and be thoroughly awake. Full consciousness may prevail with an inability to open the eyes.

Waving aside the different theories which have been advocated through the ages, we need only confine our attention to one of them. It is the theory that the law of

Suggestion is effective in producing the hypnotic condition and that then suggestions have their greatest effect in the mind of the recipient or subject.

The best and most modern authorities on hypnotism agree that hypnosis is a quiescent and receptive condition of the mind in which the mental impression, if unhindered, will find expression.

Stage performances have done more to raise the prejudice of persons against this condition than anything else. Certain conclusions have been drawn from these performances which are incorrect and fallacious. For instance, *it has been inferred that, in the hypnotized subject, the will is overpowered.* This is not so, but the subject for the time does not manifest it in opposition to what is suggested. The operator may suggest that the eyes cannot be opened, and, because the subject believes this at the time, the eyes may remain closed or be opened after some effort. The will can be asserted by auto-suggestion and the person can bring himself out of the suggestible condition.

It has been inferred that one when hypnotized never gets from under that influence. This also is false. The spell is broken when the subject wants to break it. That is why some good subjects cannot be re-hypnotized, they having suggested that they would not be, and did not want to be, hypnotized.

It has been inferred that the subject will do whatever the operator suggests. This is false. He will do whatever is not contrary to his moral convictions or education. He has the power to counteract suggestions of murder, immorality and impropriety. The law of self-defense will protect him in this respect, as likewise will his auto-suggestion.

The true idea of hypnotism is that it is a state of mental receptivity in which suggestion has an exaggerated effect. The theory generally accepted today is that in an hypnotic condition the conscious mind is held in abeyance as to its ordinary manifestation and that the subconscious mind is unhindered in receiving and carrying out suggestions given. In this condition, which is a suggestible state, the mental personality is helpfully and successfully directed in securing the best and highest results in one's life physically, morally and spiritually. *The hypnotic condition is a state of suggestibility.* Suggestibility is a mental state in which the conscious, reasoning ego, for the time, abdicates its ordinary manifestation or is held in abeyance. Hence everybody is suggestible to a greater or less degree, depending on the energy and facility of, one's auto-suggestion. If one accepts willingly the suggestion of another he will carry it out completely, providing the suggestion is not contrary to his moral principles and education.

The suggestible or hypnotic condition is not the direct work of the operator, but a condition brought about by the subject in believing what is said. Hence, in order that hetero-suggestion may become effective in the life of the recipient it must be changed into auto-suggestion by the subject. Herein is a great safeguard to the individual life.

Because of the unfounded and unwarranted prejudice against the word hypnotism, it would be best to use another term or phrase, like *suggestibility* or *suggestible state*. This state or condition is normal, and it is the best condition for the student and any one else who desires to know the truth and accept it in any sphere of life. The hypnotized person is not asleep, but is in a condition to receive and carry out suggestions.

How unreasonable, then, is the popular prejudice against hypnotism. The generally accepted idea that there is something uncanny, mysterious and devilish about one who can direct another into a suggestible condition is just as fallacious as the popular idea of hypnotism itself. Many people are naturally suggestible so that it is not necessary to develop that condition. It is probably true that six out of ten people are in good suggestible or hypnotizable condition. Those who are self-centered, obdurate, introspective and sick—especially neurasthenics—have to be put into a quiescent condition

in order to change their thought and recover them from their sickness.

Those who practice psycho-therapeutics know that the hypnoidal state, which is a light suggestible condition, is every effective in changing the thought and feelings of persons who are nervous, worried and fearful. It is preferable to have the approval and co-operation of the patient. The deeper suggestible conditions can only be induced by the auto-suggestion of the subject. In phobias, perverted appetites, fixed ideas, etc., if the consent of the subject can be secured to establish the suggestible condition, so that there will be no rebuttal of or opposition to the suggestions given, then often there will be marvelous changes wrought.

Everybody is more or less suggestible. Liebault and Bernheim, state in their works that they have succeeded in hypnotizing at least 90 per cent of their subjects, whilst Vogt, Forel and Wetterstrand say that 97 per cent of their subjects yielded. It is no evidence of a strong will that one cannot be hypnotized, but rather an evidence of a stubborn nature or a lack of power of concentration. It has been proven many times that the man with the clearest mind, strongest will and greatest power of concentration makes the best subject of hypnotism. This is true of self, or auto-hypnotism.

Let it be understood also that hypnotism itself is only one phase

of the action of suggestion. It is only a method of getting a person into a good receptive or suggestible condition, so that the suggestions given may be unhindered in their operation. Hence in order to be hypnotised the subject must accept the thought or suggestion of the operator and make it his own before any definite results can follow. Anyone is free to prevent this condition and thus to avoid the suggestible or hypnotic state.

A necessary deduction follows from what has been said. The hypnotic or suggestible condition is dependent on a belief on the part of the subject and a reception of what is mentally offered by the operator whilst the conscious manifestation of the mind is held in check. This condition seems to release a mental sphere which becomes supreme under the suggestions given. The suggestions seem to hold the mind and set it to work on the vital forces of the body and thus secure wonderful results.

Faith is the doorkeeper which opens the mind and admits the suggestions; hence, according to the degree of faith shall the door be opened, partially or widely, and corresponding results be secured. The kind of suggestions will determine also the consequences which follow. According to the nature of the thoughts and suggestions admitted will be the resultant life. "As a man thinketh in his heart, so is he."

The suggestions may be true or false; but, if admitted, they have an influence on the life and a resultant condition called suggestible or hypnotic results follow. This is applicable to every sphere of life or activity. People are hypnotized in politics, in revival meetings, in business, in society, everywhere. *People who protest the loudest against hypnotism are usually hypnotized by the opposite thoughts.* Everyone is under the control of motives or suggestion and also is in an hypnotic condition to things from the outside world which control and influence. One would have to get out of this world in order not to be so influenced. But even that would not change the suggestible condition, for the conscious limitations would be dropped in passing into another sphere and a perfectly suggestible condition would prevail.

A self-hypnotic condition is similar to a hetero-hypnotic condition in that an exaggerated mental susceptibility results. Take as an illustration a person who desires to give up the use of liquor and tobacco. The thought and desire of relief, and the beneficial consequences in the life, become powerful auto-suggestions. Lying down in a quiescent state and suggesting that it can be done, and that it shall be done, one catches the suggestion and the whole mind says it will be done, and then the battle is won.

When such persons also trust in an unseen power called God, and

they believe that help comes to them from Him, complete liberty follows and they stand forth free men. This is true also of sickness, phobias, fixed ideas and nervousness. It would be very interesting to cite cases or present this subject concretely, by illustrations, but space forbids.

There are several conclusions that ought to be stated.

1. That there is no reason for producing the suggestible condition except to bring out the best in one's life, or to re-establish a normal and healthy state, if the opposite prevails. Hence, there is no need of stage performances, as they only administer to the curiosity and amusement of the spectators without profit or help. The only person enriching himself is the operator, who caters to curiosity in order to enrich his pockets.

2. Susceptible persons have the power to resist suggestions of the operator; they expect to be influenced as soon as the suggestion is made; but they can resist, if they know they can and will assert themselves against the suggestion of the operator.

3. Suggestion is the basis of all hypnotic phenomena. It is the power by which the hypnotic or suggestible condition is established. It is the principle that has been used by the cults, healers and people who have wrought marvelous cures and done many remarkable things through the ages. Suggestion was used by such men as

Greatrakes, Gassner, Faria, Mesmer, Newton, Dowie and others. It is used by Christians Scientists, by New Thinkers, by leaders in the Emmanuel Movement, by those who practice psycho-therapeutics, and by all, in fact, who heal disease.

Where suggestion has been discarded lack of results becomes very quickly apparent. In fact, it is not easy to eliminate suggestions, for there is such a variety of them. (See classification in my work on "SUGGESTION: Its law and Application; or, The Principle and Practice of Psycho-Therapeutics.")* Suggestion can be given by many other media than the voice.

4. In hypnotism the conscious mind, or conscious manifestation of mind, is held in abeyance, and the subconscious mind is unhindered in receiving the suggestions given by one's self or by another. The subconscious mind has control of the vital functions of the body; circulation, respiration, nutrition, elimination, secretion, are all carried on by it.

5. Ignorance is the basis for the statement that there is nothing in the hypnotic or suggestible state and that it is only a figment of the imagination.

Persons who have had no experience with this psychical condition may talk thus, but one who has made a study of such conditions

and has had practical experience in curing disease knows that such a statement is utterly false. Suggestions will awaken expectation in the subject's mind and will thus produce remarkable effects on the body through the nervous system. Unzer in his great work on the Nervous System says: "The expectation of a remedy often causes us to experience its operation beforehand."

6. It is popularly believed that hypnotism will increase crime. Where such an idea came from it is hard to surmise. Roger Sherman truly says: "The hypnotic subject will never commit a crime in that state he would not commit in his normal condition." Dr. Bramwell says: "Improper suggestions are invariably rejected. In no case has it been proved that hypnotic suggestion has induced the commission of crime in one not already criminally inclined. The hypnotic subject is responsible because his moral nature does not change in the suggestible state." Such a person will not accept and carry out a suggestion in hypnosis which is in conflict with his moral convictions.

It is a fallacy to say that hypnotism enfeebles the will. We, of course, mean the legitimate use, not the abuse, of hypnotism. Any good thing can be abused and serious consequences follow. That is true of religion when it runs into fanaticism, of eating when abused,

* A review of this book will appear in our next issue.

and any great blessing. *When legitimately used hypnotic suggestion strengthens the will of the morally infirm and of the enslaved.*—"THOUGHT."

LITERARY REVIEW.

Synthese dualiste, universelle, cosmogonique, biologique, sociale et morale et culte spirituel.

BY

A. ALHAIZA: H. DARAGON.

Libraire editeur, 95 Rue Blanche, Paris:

Mr. A. Alhaiza proposes in his book a synthetic study of the nature, animate and inanimate, of sciences and arts in order to introduce a new religion: the Spiritual Cult—*le culte spirituel*.

These trials to renew the bonds between the natural and supernatural world, are not to be looked at with indifference, and earnestly did we open the book. But we found he was seized with the mental sickness of our Nineteenth Century, and that he intends to build up from the bottom his original philosophy and his theology that is rather sad. Our life is so short that we have no time to complete our idea and nobody cares to take it up, perfect as it may be, and to give it its full precision and comprehension. They will have their own system; they begin anew.

Mr. Alhaiza has read very much, too much, in order to prepare his synthesis. He would have done better to control the facts—basis of his reasoning, and to be less peremptory in his deductions. He answers the most difficult questions:

Composition of the matter, animate or inanimate—but such problems are too complex to be answered in one word and those who have, all their life long, studied Chemistry and Biology affirm that the question cannot be answered but with the modern data of Science—greater knowledge makes them more prudent. Mr. Alhaiza adopts the conclusions of Hackel as an evolutionist because he is unaware of the charges against the scientific probability of this professor.

His historical knowledge is too extensive to be sure and certain. There is no Christian to accept his affirmations about Christ and Christianity. A religion which is accepted by millions has to be dealt with, with greater care and circumspection. The Christian religion which lives in spite of so much opposition is a real problem for thoughtful inquirers and the author seems to have found in the old books of Strauss & Co., his only data about the establishment of this religion.

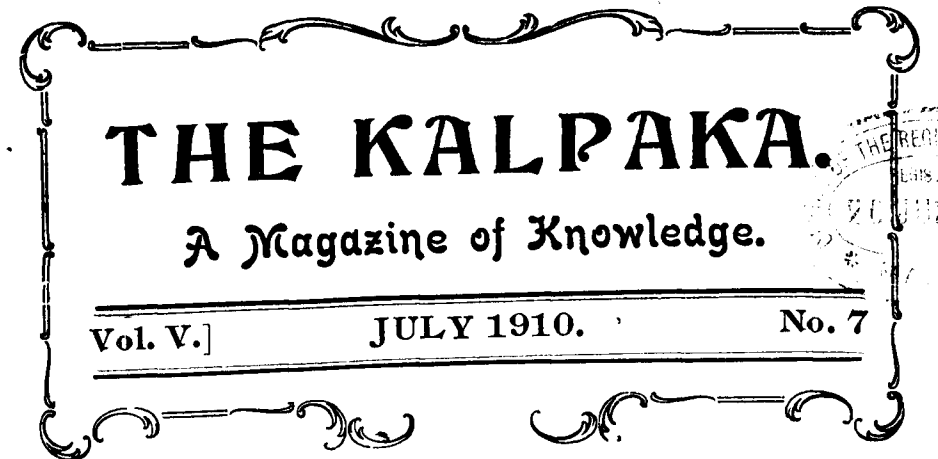
Grounded upon such an incomplete analysis of a few facts the synthesis of Mr. Alhaiza could not be but unauthoritative or wrong; and the answer he gives to the old riddle is not a new one. He explains this world of ours, its perfections and imperfections by a double principle and its continuous evolution.

The author should have ascended patiently from the effect (the world) to the causes (the two principles) and after this previous induction he should have analysed these two principles in themselves. But in his book this latter careful and serious study of the double principle is sadly wanting. Sadly did I say, because the reader is deceived in

his expectation and is ready to find fault with the author who has forgotten the critical and most conclusive part of his study.

When he has not studied the principles of his dualistic evolution, we cannot expect Mr. Alhaiza to have studied seriously the direct principle of the Theistic or Emanatist theory. We ask him to tell us, whether Matter is eternal, or not eternal, & whether it is self-existent.

On account of these shortcomings we believe the hope to be ungrounded which Mr. Alhaiza has expressed in the last lines of his book: "A near future shall say if the new bearings (orientation) of mankind are those we have foreseen and delineated in our book."



Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Editors:—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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Note of the Month.

His Grace the Archbishop of Cape Town, presiding at the inaugural meeting of the South African Psychic Research Society, said: "It is because I believe we are to-day face to face with discoveries with regard

to psychology that I have ventured to take the chair at this meeting. I am not quite sure that the word 'discovery' is right, because I believe that those things into which we are now inquiring are things which, in bygone days, were perhaps better known by those great **Eastern Races** than are known to-day, and therefore perhaps the word 'discovery' ought to be 're-discovery'! Every civilized country has such societies; whereas in India—the abode of all Advanced Thought, the birth-place of Mysticism—we have not even a single one. Sometime ago there was a mention

in the columns of our Calcutta contemporary, the *Hindu Spiritual Magazine*, of the formation of such a society. The great American traveller Dr. Peebles, writing in the *Progressive Thinker* of America, says that he did found such an Institution in India. We believe it expired the very moment the founder left the Indian shores. Names of eminent men and Rajahs were mentioned as its office-bearers. It is a pity that no efforts are being taken to form such an Institution or at least to revive the one started by Dr. Peebles, if it were possible. We invite the attention of Mr. Shishir Kumar Ghose, the Editor of the *Hindu Spiritual Magazine*, for speedy action in the affair. Adherents are not wanting. Will he not take up the lead?

THE ROLE OF PRAYER.

A. P. MUKERJI. *Associate Editor.*

O Lord purify us with water, purify us with solar rays, purify us with medicinal herbs and, above all, purify us with Wisdom, i.e., endow us with POWERS of MIND by enlightening our intellects.—Rig Veda: Viii, 19-2.

How exquisitely painful are the effects of Ignorance! Many are the victims, many the bond slaves of their lower self. Many are the wrecks awaiting an early grave and looking forward to the time when Death shall come as a welcome relief. Many walk the earth with an uneasy conscience, starting with sudden fright at their own shadows, and conscious, all the while, as if the brand of Cain had burnt its mark on their brows. Many are even now undergoing the tortures of Hell in the fierce conflicts raging in their souls. Many close their eyes when the cold hands of Death have seized upon them with

this saddening cry: "To what end have I lived? Alas! I die as ignorant as I was born. All my fond wishes have vanished into thin vapour, all my long cherished aims shattered to pieces." Such are the woes of Mankind—God's children.

Why? "Ignorance is the only soil where Evils can grow and germinate"—so says *Patanjali*. The misdirection of Nature's forces entails misery, pain and sorrow. These latter seem quite in advance of the enormity of the mistake. "Why should I be smitten so hard for a little thing like that?"—that is the angry protest of the sufferer. Now, you who read this, have dreamed glorious dreams, are perhaps even yet engaged in the pleasant occupation of wool-gathering and castle-building. But did you ever dream of the bitter pangs of disappointment and defeat? If not, then, Sir, why not? Surely, that also is part of the

contract. I shall take it that you have aspired after noble heights of Spiritual Development and the PEACE consequent thereupon. As *Emerson* puts it: "Let us say then frankly that the education of the Will is the object of our existence. Poverty, the prison, the rack, the fire, the hatred and execration of our fellow-men, appear trials beyond the endurance of common humanity, but to the hero whose intellect is aggrandized by the Soul, and so measures the good which his thought surveys against these penalties;—the terrors vanish as darkness at sunrise." Have you ever caught a glimpse of the peace that passeth all understanding? Let us listen attentively to what a noble thinker says: "There are moments supreme and rare moments, that come to the life of the pure and the spiritual when every sheath (the material coatings in and through which the spirit impresses its will upon the Objective Universe) is still and harmonious, when the senses are tranquil, quiet, insensitive; when the mind is serene, calm, and unchanging, when fixed in meditation, the whole being is steady and nothing that is without may avail to disturb; when love has permeated every fibre; when devotion has illuminated, so that the whole nature is translucent; there is a silence and in the silence is a sudden change; no words may tell it, no syllable may utter it,

but the change is there, all limitations have fallen away. Every limit of every kind has vanished, as stars swing in boundless space, the self is in limitless life and knows no limits and realizes no bounds; light in wisdom, consciousness of perfect light that knows no shadow and therefore knows not itself a slight; when the thinker has become the knower; when all reason has vanished and all-wisdom has taken its place; who shall say what it is save that it is bliss? Who shall try to utter that which is unutterable in mortal speech—but it is true and it exists * * * Its nature is bliss; all the spheres have ceased; all else has gone: None but the pure may reach it; none but the devotee may know it; none but the wise may enter it." Such indeed is the ineffable sense of power serene that folds its wings around the earnest Yogi. The restless world with its warring interests, its corroding passions, its bloody wars, its cat and dog existence of want and have, of buy and sell, of self-love, greed and eternal heart-burn, seems to lose its jar and shock in the presence of this tremendous spiritual force. How can it be otherwise? I take it that your gaze is fixed with earnest longing upon the eternal; that your intellect has expanded to the light of the spiritual illumination so beautifully, yet,—I cannot help feeling it—so imperfectly, described above, and my aim is, in these short papers,

to point out to you the "**How**" rather than the "**Why**"; since, from my point of view, the former alone solves the latter; realization alone vanquishes the weapons of scepticism and doubt. "Steadfastly by truth, by austerity, by perfect wisdom, by Brahmacharya Practice (Perfect Chastity) is this atma attained. In the midst of the body, clad in light, He whom the sinless and the subdued behold is pure."—(*Mundakopanishad*). Our aim is to pass on to you the light of knowledge acquired after much hard thinking, much earnest seeking, meditation and personal experience; so that with the lamp of knowledge you may scatter the darkening powers of Ignorance and walk boldly on.

Feel convinced, student, that the emotion which impels to lofty aspiration and noble achievement is powerless in itself unless the clear light of expanded intellect irradiates the soul and shines **full** along your path. "The intellect", said Sextus the Pythagorean, "is a chorus of Divinities. From the plane of pure intellection all life, both subjective and objective, both inner and outer, appears embosomed in beauty; but, viewed from the platform of action, life is a **struggle**, where the stakes are life and death and in which "The joys of conquest are the joys of man." In the supreme struggle for Self-Perfection—for, you must aim at nothing short of that—the joys of the final

triumph constitute the greatest joy of man. Now-a-days it is a way with some to run down the intellect and to give emotions the first place. Again, there are others who ask you to kill out the heart—the seat of emotion—and to give the head—the seat of reason—the first place. Both parties are disgustingly dogmatic and their reasoning is shallow, very shallow. The fact is;—neither can be suppressed and crushed out. Steady reflection will prove that each is great in its own place, that the heart and the head, the feelings and the intelligence, complement themselves, the one the other; and both are ultimately resolvable into Infinity—which is Unity: pure and simple. Nature aims at human development on all planes and you must unfold on all sides; otherwise you run the great risk of being top-heavy, one-sided, fanatical, narrow and short-sighted. Indeed, you cannot infringe upon the Eternal Law of all-round development without bringing pain upon yourself. Try to realize the supreme truth! Nature is conquered by Obedience. Nature's laws are inviolable and their very uniformity is your safeguard. Knowledge invests you with the power-to-control. Nature's forces are at your disposal and you must learn how to manipulate them. If you put the same questions to Nature rightly, the same answers shall be invariably returned. When the scientist in the laboratory fails to perfect an

experiment, he examines his methods and always finds a screw loose somewhere in his own processes. Hence, if you plead ignorance as the cause of your blunders all blame to you and do not be surprised if dire punishments overtake you for pulling the strings of fate the wrong way. This is at the root of all human miseries. Now, there is a set of fools who pretend to laugh at the efficacy of the intellect to promote spiritual development. They laugh at Yoga and austere living, and say: "O, everything comes from devotion and worship. God will give me everything." Quite so. Perfectly so. But, friend, how is that after you have had your tear-relief from your little, emotionally-worded prayer, you seem to forget everything but your personal concerns; you seem thoroughly steeped into animalism, self-love and hatred; you seem quite upset at the loss of your trifling worldly things; you seem swayed to and fro by others' opinions; by your own passions. Come, honest truth, are you not a slave? Would you dare to part with your fleshy tenement at a moment's notice? Are you not as far removed from God as a thorn bush from the beautiful daisy flower? Then, how dare you cry down the Yogi and his efforts to master himself?—I say, how dare you? You profess to follow the dictates of the heart and yet your egg-shell existence of narrow selfishness has quite dried up the fountain of love within you. No;

so long as you are a slave, you cannot love and worship the Infinite. The intellect must be developed along spiritual lines; the will-force must have vanquished the animal cravings which are ever exerting a pull downwards. "The torch of wisdom must be lighted in the secret chamber of your heart." The soul must contemplate the glories of the Infinite Intelligence. Then, the love-force—"the all-consuming fire"—shall inundate your heart. It will make your whole being vibrate in tune with the Infinite. The student of Yoga is taught to meditate upon the Supreme Ruler of the Universe: Omkara! Why? Because to meditate upon Om! is the highest worship. What is worship? I divide worship into two particular branches: there is the worship of Ignorance—*Avidya*; again there is a worship of the intelligent and illumined soul—the true philosopher—the *Gnani*—the worshipper of the Om! The worship of the worldly man has back of it the all-consuming forces **Pecuniomania**. A missionary once speaking to me on the merits of Christianity remarked: "Then, see how much happiness the Christian world enjoys. Surely God takes care of his children." He evidently felt that his logic was flawless. Is then worldly happiness the proper standard to judge religion by? You may roll in riches. You may dine off the most succulent viands and the most richly prepared dishes. You may wear

the costliest raiments. You may drive in the smartest equipages. You may live in palatial buildings adorned with the most beautiful appointments. You may have all the physical comforts such as the rich mines of Golconda or the artifices of modern civilization could procure you. The world may call you blessed by the Lord and you may lose your mental poise under the subtle influence of their fulsome flattery and indulge in heroics, may even consider yourself God's beloved. But stop. You are a pleasure-seeker, and the pleasure-seeker is an **ass** and so are they that pander to his vanity. If you think sense-gratification the *summum bonum* of existence, please stop reading this—it is not meant for the like of you. I just now mentioned a peculiar word—Pecuniomania. Now, what is the significance of this word? Why, my friend, it is a disease. It is very infectious. It is a force that plays off man against man. Why does one fly at the throat of another? Why should there be this blinding clash of human wills? Why should one man be so phlegmatic, so indifferent to the actual needs of another? Why should there be a constant feeling of hungry stomach, a parched throat and a feverish brain? Why should you so persistently talk evil behind the scenes of the very man whom you just now flattered face to face? Why should you consider the whole world selfish and feel yourself bound to blacken your soul

through selfishness and deception? Take your mirror in hand and now just study your face. I take it that you are young—perhaps, just twenty or thereabouts. Why have your eyes that muddy, that dull and fishy aspect? Why is your nose so pinched and snobbish of appearance? Why is the skin on your forehead so seamed with little holes contracted, and unintelligent-looking? Why are your hands so coarse and hard? Why are your feet so large and stumpy? Why are your ears so large? Why is your entire physical make-up so unrefined and coarse-fibred? Why? Why? You answer back. Surely in youth the eyes should be clear and full and should convey suggestions of an inner fire. They should in their clear depths speak of your pure aspirations. Surely your forehead should be smooth and present—the polished front that bespeaks a pure nature. Surely your hands should be smooth and supple. Then why this coarse condition? Do you know the cause behind it all? Let me tell you. Your entire nature is steeped through and through with carnal longings and dirty, vicious, selfish, greedy, narrow, ignorant, immoral, animalised thoughts. You are a sensual, low, and alas!—a godless person. You are already on the hunt for that which will help you to gratify these cravings, and that something is **money**. You are already a worshipper of the Golden Calf. You already are praying to Plutus—the god of

gold. This is Pecuniomania. This thirst for gold to gratify the demands of your animal soul is a madness that dulls the eyes, stupefies the senses, coarsens the features and dwarfs the intellects of the young, the middle-aged as well as the old; men as well as women. Well may such as these—and I sincerely believe, my readers do not belong to this class—feel utterly taken aback when there comes among them a man who although younger than themselves, opens his lips only to utter words of wisdom; opens his eyes only to look the living embodiment of perfect chastity and good will; seems utterly innocent of self-seeking, self-glorification, self-righteousness and self-importance. Did you ever see a man whose earnest enthusiasm and noble aims shine in his eyes, dwell in the ring of his voice, seem to have entered his hands and feet and compel his entire being? These are true devotees of the Supreme Intelligence—these fresh, unsmelled flowers. Such alone can pray. Prayer is the sincere lifting of the soul to the source of All-Power. Prayer is the burning desire of the soul to achieve inner wisdom. Prayer is the earnest strain upwards of the intelligence to pierce the dark penetralia of Ignorance. Prayer is the ceaseless pressure upon the Superconscious mind—the Divine part of ourselves—to expand our sphere of insight. Prayer is the deepening of the intellect and the expansion of the

Heart. Prayer is the triumphant conjunction of Reason with intuition. Prayer is the cry of the purified and expanded soul for Power and Wisdom to help and uplift, to purify and ennoble, to exalt and strengthen those towards whom it may feel itself drawn by the bond of spiritual affinity. Prayer is the longing of the son to co-operate with his father; to lift on his own shoulders a little of the heavy Karma of this world. Prayer is the struggle of the soul to free its wings; the flutter of the heart through the awe of Lofty Idealism; the instinctive leaning on our secretest selves; the drawing inwards for more light and life. Prayer is the concentration of the spirit on the problems of the Divine Life; the turning of the arch-light of the Super-conscious-self upon the riddles of existence. Prayer is the filling of inner vision with positive light—light that rends asunder the veils of Darkness and Maya. Prayer is the soul-ascending up the magnetic chain of Evolution. Prayer is the meditation on the Infinite in the silence. Prayer is the faith of the seer in his visions; in his contemplation of the facts of life, inner and outer, subjective and objective, from the highest standpoint, in the utmost trust that he reposes in the Infinite Law that sweetly and steadfastly seeks to ever provide our feet with **iron shoes for rough roads**. "Prayer that craves a particular commodity—anything less than

all good is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is a soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in Nature and in consciousness. As soon as the man is at one with the God he will not beg. He will then see prayer in all action." The thoughts of the purified soul are all prayer. Perhaps you will ask: What are the effects of prayer?

The attitude of the praying mind is one of intense concentration. The feelings which are the motive power of all men, have been wrought up to a state of tension. The nerve-currents are all being carried up to the brain and there converted into thought-power. With each exertion, whether mental or emotional, there is an out-going current of magnetism. There sets up a stress in the ether. The entire organism is subject to Self-Magnetization. The psychic atmosphere around the praying soul is throbbing with his thought-forces. The aura—the photosphere round each form—is bathed in living light, sending forth waves of golden yellow colour and scintillating with unimaginable splendour. The finer forces of the super-physical planes have been attracted to you. Your mind is opened to the influx of Divine help. **Receive it.** It is

yours for the asking. The question of how to pray need not trouble us much. Prof. James in his well-known work on "Psychology" makes the following most truthful remark:—"We hear in these days of scientific enlightenment, about the efficacy of prayer and many reasons are given us why we should not pray, while others are given us why we should. But in all this very little is said of the reason why we do pray, **which is simply that we cannot help praying.** It seems probable that in spite of all that science may do to the contrary, men will continue to pray to the end of time, unless their mental nature changes in a manner which nothing we know should lead us to expect." Quite so. It is your nature to pray. You eat twice and there are some who eat every three hours in the day, lest your body should starve. But in the meantime you are starving **your soul.** **The moment you feel the need for a Higher Plane of Development, you shall pray.** Says Madam Blavatsky: "Prayer opens the spiritual sight of man, for prayer is **desire** and desire develops *will*; the magnetic emanations proceeding from the body at every effort—whether mental or physical—produce **self-magnetition** and **ecstasy.** Plotinus recommended Solitude for prayer, as the most efficient means of obtaining what is asked and Plato advised those who prayed "to remain

silent in the presence of the divine ones, till they remove the cloud from the eyes and enable thee **to see by the light which issues from themselves.**" Apolonius always isolated himself from men during the "conversation" he held with God, and whenever he felt the necessity for divine contemplation and prayer, he wrapped himself head and all in the drapery of his white woolen mantle. (*Isis Unveiled*: P. I.) "When thou prayest enter into thy closet and when thou hast shut thy door, pray to thy Father *in secret*," says Nazarene, the pupil of Essenes. Prof. Hiram Erastus Butler—one of the noblest amongst the living American Christian thinkers—says in his beautiful book *The Seven Creative Principles*: "When heavenly desire is active, then man prays; but not without it can he pray effectually." Then the prayer of that soul which looks out upon the human family and the world, and sees the fallen condition we are in to-day and reaches out with that pure thought which they should have: O, for Wisdom and Power, that I might work under thy guidance for the elevation of my brethren; of those under my care! O, that I might become an instrument in the hands of that Infinite Power to work that I may alleviate, elevate and strengthen; that I may bring my fellows into the consciousness of that glorified life. We are now like the tube that has been lying across the rapid rushing stream until its

interior is filled with gravel and clay and dirt; but if it is turned around lengthwise with the stream, the waters rush through and clean it and have free course through it. So you and I. When our interior is filled in a direct line to the Great Soul that loves the world and gives itself for its elevation, when we are thus blessed with the Divine Life, the current flows through us as the mighty rushing river flows through the tube to all the creatures for whom we desire this "Blessing" that we have obtained. I once had a very significant experience. It was the winter season. I was then a young man of seventeen. Certain psychic experiences of a most tremendous nature had opened my eyes to the fact that my genius lay in Spirituality and Occultism and that it was useless trying to run away from destiny. While these emotions were dominant, one fine morning I was sitting on a platform adjoining a temple, engaged in earnest conversation with a friend on deeply religious problems. The mornings of India are uniquely grand. All nature seemed wreathed in smiles. The rays of the effulgent sun shone down upon us. The green, sun-kissed fields were peculiarly enchanting. The birds sang their joyous notes. Everything was clean and supremely beautiful. All of a sudden I felt as if my head was swimming. My body was vibrating as if electric currents were passing through it. My hair stood on end. "What is it?" I cried.

Looking around I saw a man close by me. He was standing in the full blaze of the sun. His face was turned towards the sun. His hands were clasped. He was praying to the sun with an intense expression on his face. I understood what it all meant. When he had finished he came towards us and bowed respectfully. "For whom were you praying?" I asked. "For my little child and wife" he replied simply. This man was a villager engaged in the Bank Office to run errands and was paid Rs. 5/- per month. This man had more religion than most of us can boast. My mind was receptive and hence I became susceptible to the influence of his prayer. Now, reader, understand, once for ever, prayer is willing. It leads to the accomplishment of your aims on the spot. The righteous and pure soul expresses its Will Force in prayer. Thereby it is exalted into the spiritual realm. In this sphere Will is the basal power of influence. It draws all your finer forces into a focus towards the thing willed for. The result is that the thing is done.

THE SOURCE OF POWER.

(Special for "The Kalpaka.")

HENRY HARRISON BROWN:

Editor, "Now", San Francisco, Cal., U. S. A.

A fundamental Affirmation in my Philosophy is—I AM POWER TO BE AND TO DO WHAT-EVER I WILL TO BE AND TO DO.

Upon some recognition of power this affirmation must rest. The

The astonished and grateful recipient attributes his success to a Special Providence and he is justified in doing so. The Great Law operates always and everywhere. The prayerer simply attunes himself thereto by taking intelligent advantage of nature's forces. By prayer you come into rapport with the spiritually conscious side of yourself. You are as a needle pointing to the magnet. The more faith—and faith comes from knowledge—you put into the task, the sooner will you adjust your forces, the quicker shall be the response, the more lasting and powerful the reaction. Here, then, you have all the switches and levers of energy and inspiration. Therefore pray ever and believe that your prayer shall ripen to fruition. Build up a faith in the unseen and the invisible. The self in you is your guide, philosopher and friend. It is the rock of the ages—the eternal among the transient—the source of All-Power, Wisdom and Activity. Lean on it. Rest your weary head on this position of strength.

birth of consciousness lies in the recognition of power, for unconsciously the infant begins to do. Something and somewhere is power to do. The location of this power is the great event in consciousness. As long as it is located without the

individual, he is full of prayer and petition. That to which he delegates Power becomes his god or his demon. In Christianity it is God and Devil, or more properly it is God both feared and loved.

But Jesus saw the true location when he said: "The Kingdom of God is within you." The New Thought movement in America is but a practical recognition of the existence of this Kingdom and the taking possession of it as king. The I AM is the king. Emerson calls this I AM "Conscious Law" and in one masterful line boils down the philosophy of the ages—"And Conscious Law is King of Kings."

When I exercise this power I become for the time WILL. My whole Being is concentrated into executive ability. Will is not a separate faculty of the I AM. Will is the I AM carrying out its decision as Judgment. When I think, it is the whole Being that thinks. When I love, it is the whole Being that loves. When I decide, it is the whole Being that decides. When I will, it is the whole Being that wills. I cannot act partially. I am a whole and the Whole I must act. As the whole of God acts at all times in all parts of his universe, as present in the eye of a gnat as in the sun, so I am present with my whole self in every act. Since the whole kingdom of Power is in ME, it follows that I am limitless, and have but to be Will to accomplish whatever I desire.

The great lesson is to learn, concentration upon desire, as Will, then that which I desire to be, I AM.

The way to this is to concentrate upon that desire as a present Reality and then affirm:—I AM THAT WHICH I DESIRE TO BE, and then let that affirmation materialize itself.

This is the principle upon which, either consciously or unconsciously, all the healing cults are based. With this consciousness of Power, any person may make a method, may institute any system of expression. Hence the many cults which differ only in the limitations of method. And prominent among them is Christian Science which is but the application of the well known Law of Suggestion to a personal, arbitrary and artificial interpretation of Scripture, and a limitation of the application of Universal Law, to a particular method, will and anathema upon all who do not accept this one interpretation of ancient Scripture as final.

Outside of this cult there are many teaching their methods without any claim to finality or limitations.

I have my system of teaching but not for other's a system of practice. Each person is to apply Universal principle according to his or her own ability and perception. We all will reach the same goal by the one way necessary for us. Jesus, as Spirit, said: "I am

the Way, the Truth and the Life" which I interpret thus: "I as the I AM, am the Truth, the Way, the Life."

For below the personal consciousness lies the great Universal Cosmic Consciousness which is the Power which I, as an individual, am converting into personal consciousness.

It is this recognition of the fact that being in Universal Power, and that I am that Power now, endowed here and now with infinite possibilities that I am trying to teach in my books, magazine and lectures. And if I understand your Eastern Philosophy, it is upon this recognition all your reasoning, and methods, and sys-

tems, are based. And each nation develops this consciousness of Unity, according to its own habits of thought. The practical Occident cannot understand the metaphysics of the ancient Orient and the Orient cannot understand us. We reach the same end by our route and we cannot travel yours. But it seems to me that we have taken your philosophy and made a use of it that makes us useful, healthful and happy.

The basic Affirmation standing at head of my magazine as its principle is Man is spirit here and now with all the possibilities of Divinity within him and he can consciously manifest those possibilities here and now!

THE VITAL FLUID

(Written for "The Kalpaka.")

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

THE oft-repeated and common expression that "The Blood is the Life" is erroneous and misleading. The correct idea is that "The life of all flesh is in the Blood." The vital fluid is that which was known to the ancient Egyptians as the *Sa-en ankh*—or fluid of life. This indeed is the very essence of life, without which the continuance of life in any organism is impossible. There are countless myriads of organism without blood, but none without the vital fluid—the *eau de vie*, or water of life. It is this which is the primary essential of all growth whether it be of plant, animal or

man. So in the young of every species the circulation of the vital fluid is the cause of the normal growth which takes place in any part of the organism. When the necessity for growth ceases, then the *sa-en-ankh* takes on the work of providing for future generations; producing seed after its kind; or, according to its species. And just here we are on the border of a great mystery: and we have often asked ourselves the question: "Why is there on all hands such a stupendous waste of seed? Perhaps the question after all is only a proof of our ignorance. We eat an orange, for

example, and find perhaps twenty seeds in it, sufficient to have produced, if carefully cultivated, twenty trees. We look upon these as a detriment, but it may be that they have some use of which we are at present ignorant, as we have formerly seen of the value of the precious by-products which are now highly esteemed. But of late years there has been produced the seedless orange, which for food purposes has been found a vast improvement. Why is this? It is because the vital fluid which formed the redundant seed, has been transmuted into life-fluid for the orange, and has thereby rendered it far larger and more luscious. In course of time this may possibly be carried out with all kinds of fruit, and thus the quality will be indefinitely improved, and so with all kinds of vegetable life.

It is scarcely possible, I think, to overestimate the value of the vital fluid in regard to animal life. It has been proved by actual experiments that the spermatic secretion of animals is capable of curing all kinds of disease in human beings. More than 120 different diseases are vouched for, as having been cured by the subcutaneous injection of the vital fluid of animals into man; and by this means even old men have been restored to a comparatively lasting state of health. Now, as I have said before, the *sa-en-ankh* is at no stage of life absent from the body, for without it life is impossible. We have then within us,

all of us, a wonderful asset, the pure gold of life, which in the majority of cases is being wasted like the seed in the orange. The question is: "How can I utilize this precious possession?"

We have said already that it is the cause of growth in the young of every species, and in the case of every healthy organism, it is thus utilized to the greatest extent. But when the limit of growth is reached, wasting begins, especially in human kind. And the greater the remove from natural conditions, the greater the waste.

The majority of civilized men and women to-day, especially those in large towns, have to live an artificial life, and thousands of useful lives are being cut short by disease and death, notwithstanding the myriads of modern precautions, and the tremendous advance in medical skill and knowledge. But is there no remedy for this state of affairs? Can we think that Providence so designed it, or that mankind is really carrying out the will of the Creator? No, for God wills to destroy death. He calls it "the last enemy." The whole creation, we are told, is to be delivered from the bondage of corruption. The time shall come when even on the earth "there shall be no more curse and no more death."

God undoubtedly wills that his sons and daughters should have a healthy mind in a healthy body—that spirit, soul and body should be preserved in perfect soundness.

Disease and Death, which are the fruit of sin, cannot be well-pleasing to him. The way out is by means of pure living: "Present your bodies a living sacrifice," to be "Holiness unto the Lord"—a temple of the Living God, and he will keep that which you have committed to him. But we must co-operate with him by keeping ourselves pure, cleansing ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God.

After a period of pure living and devotion to the will of God, longer or shorter as the case may be, the power will be given us, of utilizing the vital fluid which is now being wasted.

After a period of conservation, more or less prolonged, we find that we have the power within us to transmute the seed of life into the water of life, and thereby we discover that we have in our bodies a fountain of life, which vitalizes first, the physical, expelling even

hereditary disease, and producing perfect health in the body and then imparting a hitherto unknown vigor to the mind, causing us to excel in every kind of knowledge to which the mental powers are directed, and finally resulting in such an abundant supply of spiritual life that in the language of Scripture we find that: Our sun no more goes down, nor does our moon withdraw itself but the light of the moon is as that of the sun, and the light of the sun is sevenfold; as the light of seven days (Isa. xxx, 26).

And your God shall be the Splendor of you;

Your Sun never set—

And your moon never cease.

For the Lord shall be to you perpetual light,

And the days of your sorrow will end,

In the day when the Lord heals the bruise of his Race,

And cures its festering wound.

THE FOURTH DIMENSION.

IS THERE AN IMMATERIAL UNIVERSE?

Somewhere about twelve months ago an offer was made in the pages of the "Scientific American" of a prize of \$ 5,000 for the best simply worded non-mathematical explanation of the fourth dimension. No fewer than 245 essays were sent in from all parts of the world, a selection of which has recently been published in book form with an introduction by Professor Manning, who is stated to be the leading

American authority on this subject. As, doubtless, a considerable proportion of your readers are either unacquainted with the theory, or have but a vague idea of its meaning, I make no apology for introducing it here, especially as it offers a very interesting and fascinating speculation, and may give rise to instructive discussion. Probably a certain amount of curiosity was aroused in the uninitiated by a paragraph in

an article in this paper on the subject of infant prodigies which appeared on February 18 last, in which it was stated that the ten-year-old son of the Professor of Psychology at Harvard University had astounded a number of learned professors by a lecture on fourth dimensional theories.

MR. H. G. WELLS'S IDEA.

As a complete exposition would involve an excursion into the higher Mathematics, which the youthful lecturer does not appear to have avoided, we can appreciate their wonder. Many will doubtless recall Mr. H. G. Wells's utilisation of the idea in "The Plettner Story" as well as his ingenious treatment of it in "The Time Machine."

The argument upon which the latter story was based was not, it may be recollected, entirely original, having been suggested by some words of Sir Oliver Lodge's which he quotes by way of preface. Nevertheless, it departs somewhat from the usual concept which, simply stated, is as follows: All space, so far as we are aware, and an object in space of which we have conception, may be expressed in terms of three dimensions, which we may conveniently designate as length, breadth, and height, or depth. Also, any point in space may be located by the same means, as, for instance, equirring the exact situation of any spot on earth, we may find it providing we are given the latitude, longitude, and elevation above sea-level. If we could conceive of

one-dimensional space, it would be expressed by the development of a point in one direction, so as to form a straight line without breadth or thickness. Similarly, two-dimensional space would consist of the development of a straight line in a direction parallel to itself so as to form a plane having length and breadth but no depth. In like manner a plane developed or moved forward in the direction of a line at right angles to its surface will result in space—three-dimensional as we know it. Thus again a line may be regarded as an infinite number of points, a plane as an infinite number of lines and a solid as an infinite number of planes. By deduction from these propositions it has been argued that it may be possible to extend the process in the direction of a fourth dimension, generated from the third, and so realise what has been well termed hyper-space, or hyper-solids.

A MISTAKEN HYPOTHESIS.

That the hypothesis involves a contradiction in terms and is based on a misconception, I will endeavour to show. Let us first examine certain conditions consequent upon a hypothetical existence in one and two dimensional space. Two beings living under the first order and approaching each other along the straight line obviously could not pass each other. Supposing, however, that one should be removed from the line by an external power and transferred to the

other side of his opponent, during the transit and until they were in the same straight line again each would be invisible to the other. Similarly, were a number of two-dimensional things to be situated on a plane-surface world, upon one of their number being lifted upwards he would immediately disappear from the sight of the others. Spiritualists have seized upon the idea to "give a habitation" to disembodied spirits by presuming their existence outside our three-dimensional area, and the Rev. R. J. Campbell has advanced the theory as a suggestion to account for the appearances and disappearances of our Lord after His resurrection. If we pursue the line of thought we may reasonably assume, granted a fourth dimension, the possibility of effecting certain at present physical impossibilities, as follows: As in our space a body may pass in and out of a circle without touching the circumference, so in hyper-space it might pass in and out of a hollow sphere without touching the boundary wall; a flexible sphere might be turned inside out without tearing it; two links of a chain might be separated without breakage, or a knot in a piece of string whose ends are secured might be untied; and doubtless many other phenomenal performances could be executed. It is not necessary, however, in order that these feats may be possible, that there should be a fourth dimension.

A NEW LAW OF MOTION.

It needs only that the component atoms of the articles concerned be influenced by some new law of motion quite within the three-dimensional range. It is not improbable, indeed, that under existing natural laws kindred operations do take place at present where the conditions and composition of the materials are favourable. There is a chemical phenomenon termed isomerism, where molecules of apparently identical composition have different properties, and we know that light rays may pass through opaque substances and effect chemical decomposition. It should be recollected when considering this concept that points, lines, and planes have no existence in fact, as their geometrical definition explains. Mathematical expressions and geometrical terms were invented for the sake of obtaining comparisons and permanent records of observed conditions and for coherently tracing effects to their causes. Man cannot comprehend an isolated fact but only in terms of the whole or comparable parts of the whole. Thus we cannot grasp the idea of infinity in space or time though we are forced to presuppose it simply because the mind equally refuses to accept limitation of either as comprehensible. Similarly it is no less difficult to picture the ultimate atom than it is to suppose its non-existence. And again absolute homogeneous mass is impossible of mental acceptance. But mathe-

matically we may express all these things though it may require an infinity of time in which to do so. To the utmost limits of the mentally conceivable we may extend our measurements and even presuming the existence of conditions entirely external to the physical and universal as we know it, or of like nature and beyond the bounds of normal comprehension, it is more than probable that such conditions could not be encompassed by our mathematical system or by any extension of it for the simple reason that it has been elaborated to complete and final adaptation to our mental perceptions.

SUPERNORMAL.

It may be said that I am here making a dogmatic statement, and in so doing, begging the question. But, as it must be conceded that two-dimensional space is an absurdity, being in the nature of an incomplete equation, so must space four-dimensional be *ipso facto* an impossibility, being a presump-

tion of more than a whole. As regards the supernormal, or non-physical, although the finite mind is totally unable to estimate its nature, yet we may dimly speculate thereon as for instance in suggesting that, being totally immaterial, it may yet in some manner be conveyed to the human consciousness through the medium of the brain as a thought-form, or may be in some occult way to the subconscious self, or soul, or possibly as some mode of motion unknown. But as we may imagine the physical universe to be represented by a sphere of limitless extent, perfect, and always to be expressed in terms of three dimensions, so we may perhaps suppose the existence, somehow, some-where, of an immaterial universe absolutely independent of the material, though equally infinite in all directions, but of a nature which entirely excludes its expression by any standards which we possess or can conceive.

—Selected.

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THE KALPAKA.

A Magazine of Knowledge.

Vol. V.]

AUGUST 1910.

No. 8

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Editors:—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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SUBSCRIPTION RATES.

Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

The present day world demands proofs where formerly it was content with probability, plausibility or even an impudent assumption of authority. No doubt this is a healthy sign of the times; but to carry it too far is madness. Every new discovery has had to meet various obstacles. When steam engine was brought forth it was hooted out; and when telegraph was hinted at, it was said: "Oh, yes, we can see the 'science' in the steam engine, but the idea of trying to send words over a wire!" Thus everything had to meet its opposition. The various discoveries of the age which are innumerable firmly lead us to believe that we are on the threshold of a wonderful revelation of the possibilities of the Universe.

Able minds in both the theological and scientific worlds have begun to bestow more attention to occult powers. This is bound to result shortly in great extension of our understanding this border world. I do not mean to say that the so-called scientific world are discovering truths which were unknown to the mystics of Ind.

Even India wishes to have the hall-mark of the western scientific world to believe in things which are known to it and are often repeated in its sacred works.

..

Scientific methods have been long ago introduced into the study of Psychology. They are gradually being applied to the study of Metaphysics and the next decade will see a scientific interest awakened in the study of Telepathy, Hypnotism, Clairvoyance and allied phenomena, which will equal the interest in Physics, Chemistry and other material sciences ten years ago. Metaphysics is merely physics carried into a higher scale.

..

All thought and all association of ideas, whatever may be their mode of production, represent a cerebral movement, a vibration of a physical kind. Every sensation corresponds to a vibration of the brain, to a movement of the cerebral molecules, just as does every idea. Every human being is a dynamic focus. Thought itself is a dynamic act. There is no thought without correlative vibration of the brain. It is an accepted fact in Physics that ether, that imponderable fluid by which all space is supposed to be filled, extends through all solid bodies, and that even in the densest minerals atoms do not touch each other, but float, so to speak, in ether. This fluid transmits, across immensity, the undulatory movements produced in it by the luminous vibrations of the stars; it transmits light, heat and attraction from great distances. Is it not possible that this ether, which penetrates our brains in vibrations, should also transmit a true exchange of sympathies and ideas between sentient beings? In certain conditions, a vibratory movement, a radiation, a current of greater or less intensity, issues from the brain, and, proceeding to strike another brain, communicates to it a sudden stimulus which manifests itself in a sensation of hearing or vision. The nerves are set in motion, sometimes in one fashion, sometimes in another. The mind may be considered as a focus which emits powerful ethereal radiations analogous to those of light or heat. The existence of a radiation proceeding from the mind or from the brain, seems necessary to explain, the action of mind upon mind at a distance. The action of one human being upon another, from a distance and without the senses as an intermediary, is a scientific fact; it is as certain as the existence of light, of heat, or of electricity; and Telepathy is defined as the sympathetic affection of one mind or person by another at a distance, by other means than those generally recognised. This fact of none-sense intercommunication opens up endless possibilities for psychical investigation.

..

From the Hindu point of view Telepathy is no new discovery and it is described as the transference of feelings, knowledge and emotions from soul to soul and must deal with that which is. And again, Telepathy is a means, and not an end. Just what this invisible substance is, by means of which soul may commune with soul, it is not possible to say any more than it is possible to say just what Thought is. But just as we

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know that Thought is subject to the law of vibration, in the same manner that electricity is, we may also know that Telepathy represents a finer form of vibratory force, than does Thought; that is, while Thought is recognised as a probable manifestation of a force finer than what we have termed "electrical," so the soul employs a finer force than does the mind. This subtle, refined force is described by our Rishis as "PRANA." In the Shastras we often find that the Rishis used to call others mentally from a great distance simply by a stroke of will; the communications between the sages were always kept up by means of this mental telegram—Telepathy.

..

For some years we of the *Latent Light Culture* have been making certain experiments in Telepathy and the results we have achieved induce us to extend our researches to broader lines. To bring this into a practical basis we are going to begin a series of experiments in Telepathy to test the possibilities of a large number of people receiving messages from one sender. Such were undertaken by some in America who were deeply interested in these and we are not aware of how far they have succeeded. Let us work for ourselves.

..

The Elementary Course of Instructions issued by the *Latent Light Culture* has: "When just once you have taken the study of this wonderful and interesting science you will never be satisfied to leave it alone, until you have become a perfect master of it. Of course there are people who can more easily project and receive thoughts than average men, but this can be attained by every one who is willing to try it. So, thought waves can be directed as well as received if sufficiently practised. Easy tests should at first be tried, and gradually worked up to more difficult feats. The secret of success is earnest expectation."

..

Our plan to conduct this experiment is: Wanted at least 200 members who would each pay Annas 4 a month and promise to spend half an hour, more or less, each week in trying to receive a message to be sent from here and report immediately after the trial, the thoughts they think they can identify as being the message they have been trying to receive. When we have secured the requisite number of members we shall give careful instructions as to how to receive the messages. After that a time table for trying the experiment, making the time suit for the whole of India, will be published through the columns of *The Kalpaka*. Then each week, at the time set, one of our trained senders will concentrate his mind on some thought for the purpose of sending it out to all who are making an effort to receive it. The message will be written and handed over to a responsible gentleman of our public and thus avoid any chance to doubt the successes attained. It is hoped that almost all of our Indian readers would respond and willingly co-operate with us in this experiment. More of this in our next issue.

FINER FORCES AND MENTAL SCIENCE.

By

W. J. COLVILLE, F. L. L. C.

The phrase "Finer Forces" is one which has recently come greatly into general vogue wherever what is known as New Psychology has gained much headway. By this term is usually meant all those many manifestations of a single Force in the Universe which lie beyond the realm occupied by average physical observation. The awakening world at large is now coming to admit that the common scope of the 5 generally acknowledged Senses—Sight, Hearing, Taste, Touch, Smell—is so extremely limited and falls so far short of compassing the entire field of human perception, that we must either frankly acknowledge a 6th Sense, now in process of world-wide evolution, or else begin to attach a very much wider meaning to the familiar phrase "our 5 senses" than we have yet become accustomed to attach to it. The now quite common words Clairvoyance, Clair-audience, Clair-sentience, seem to do away with any necessity for discussing our possession of a 6th sense, because, clear sight, clear hearing, and clear feeling, which is exactly what is properly meant by those 3 Franco-English words, can only suggest more widely extended scope and exercise of universally admitted faculties. 'Finer' being a purely relative and altogether comparative term is an adjective which lends itself immediately and completely to the thought of many grades of force, often called 'forces' in consequence of the same lingual usage which allows us to speak of "laws of health" and "laws of nature" when in stricter language we should express our acknowledgment of the operation of one universal law on different planes of revelation. That crude Materialism which had its successful innings in the Western scientific world during a considerable portion of the 19th century is now practically defunct; at least it receives no endorsement or support in the most influential scientific circles of Europe and America. Psychical Research has done much, and is assuredly calculated soon to do much more, to dethrone Materialism and to establish in its place a reasonable Spiritualism, which, however, need not necessarily bear that name. The dividing line between mind and matter is by no means clearly drawn by modern rhetoricians; still there is both comprehensiveness and comprehensibility in the statement that mind acts upon matter and matter is, therefore, controlled by mind. Without entering upon technical definitions, but rather confining ourselves to popular employment of language, we can well and truly declare that

Mental Science is, for all practical purposes, knowledge of how to make our bodies sub-servient to our wills, and this cannot be done by simply wishing, as most people have discovered quite unmistakably. Will is like unto an architect who furnishes a design and submits it in all its completed entirety to a builder who is entrusted with the work of carrying it into actual exterior effect. It would be absurd to suppose that all that has to be done to build a house is to secure the services of a competent architect and get a good plan well and truly drawn. That is indeed the first thing to be done, but by no means the only thing, and it is just at that point where so much modern teaching is inadequate and to some extent, erroneous, tho' fundamentally sound or intrinsically accurate. A very great many people have turned away in disappointment from the new phases of Mental Science, widespread over the American continent, because having been told that they must see themselves, with the eye of mental vision, already in possession of whatever they most desire, they have taken it for granted that if there be any good to come from such interior visualizing their desires must almost instantly materialize in exact accordance with their mental picturing. The unacknowledged factor in their case has been the absolutely necessary builder who must carry the plan of the willing architect into effect on

the plane of physical objectivity. Thought is the builder and this builder can build either in accordance with the design furnished by the architect or quite differently. There is little difficulty at any time in willing as we desire, but there is often very great difficulty in keeping our thoughts in harmony with our will. Thought plays upon the finer substance of our inner bodies and produces alterations in their conditions which must of necessity show forth eventually on the most external plane of matter, which is that of the physical body, in which a large number of people are chiefly interested. That we have the power resident within us to entirely remodel our thinking is entirely true, but the force of long-continued mental habit is so strong that it often requires much persistent mental effort to eradicate old ways of thinking by the substitution of new. The "subjective mind" about which we often hear a great deal, is a reservoir containing all the accumulated results of our past thinking, which has now become mental habit, and it is habitual and, therefore, unconsidered thought which sways us most powerfully unless we are continually on our guard. There is immense truth in the old adage: "Eternal vigilance is the price of liberty;" and this vigilance needs to be exerted on the mental far more than on the material plane, despite the fact that almost all teaching

given to children in the Occident has related almost entirely to speech and conduct, which are but ultimate expressions of thought and feeling. We are not, however, always beginning at the wrong end when we call needed attention to changes that require to be made immediately in outward circumstances, because so very many people can, as yet, be reached mentally only thro' the agency of those corporal senses which are active while their inner faculties are dormant. There are inner and outer gateways to the citadel of human consciousness; consequently we soon discover, if we engage in the practice of Mental Therapeutics, that different persons have to be approached at first in widely different manners, yet no real or permanent benefit is wrought in any instance until the individual appealed to is brought into what we call "a frame of mind" in which he thinks for himself new and nobler thoughts, no longer depending upon someone else to think beneficially for him. The ancient doctrine of "karma" weighs heavily on the consciousness of some people who imagine that they must mentally lie down and simply let events work out their own predestined course without our interference. Even this attitude of extreme mental passivity is a great deal better than flagrant outcries against one's actual conditions, but we win no victories and we set no new causes in motion by mere passivity.

What we all need to realize increasingly is that we are moment by moment adding something to the stock of our present accumulation of like nature with it, or else making some definite change in our sub-conscious property by infusing new material which will drive out the old. Our relations in the unseen universe need to be considered even more particularly than our physical associations if we are to establish new connexions on the plane of the finer forces. We may be pardoned for believing that many of our physical associations are largely involuntary, because the exigencies of business, for example, very often bring us into close contact with people we should never seek out as companions were we free from the need of earning our external livelihood. The case on the psychic plane is entirely different, for there monetary considerations do not obtain, but just as we get into business and social ruts, and find it hard to get out of them even when we are in possession of a financial competence, so do we find ourselves tied to mental grooves which it requires some definite effort on our part to leave. The law of Attraction is a fascinating subject and one very widely discussed, but tho' much has often been written concerning it which is highly illuminating, new problems with which it deals we seem to be continually confronting. We can readily understand a force of attraction engendered by similarity

of taste and feeling, but the subtler phases of the problem deal with attraction of an exactly opposite variety. In one sense we are never attracted to or by disaster or disease, but in another sense we are often powerfully drawn to what we most dislike, and it holds a weird fascination for us in so far as it has captivated our imagination. We very frequently meditate deeply upon what we most dislike, and we foolishly allow ourselves to believe that we cannot help doing so, simply because we have got into a certain injurious mental habit and it requires an effort to form a new habit which, as it grows, will oust the old. To fight against the disagreeable habit is entirely wrong, because by so doing we meditate upon it and thereby strengthen its hold upon us even while we are earnestly desiring to break away from it. On the unseen planes of nature we are actually hob-nobbing with whatever we meditate upon. When this psychic fact is duly comprehended we shall have learned the law of spiritual inter-communion, which is much simpler one than is generally supposed. It is quite true that exceptionally sensitive people are more distinctly conscious than are others of psychic influences, but we are all in communion with them, whether we are actively aware of it or not. The mystic *prana* which ensouls our outer atmosphere may be clearly apprehended by finely organized sensi-

tives while to most people 'prana' is only a word used to designate something of which they feel they know nothing. Sensitiveness brings with it its liabilities and its penalties for misuse, but it is in and of itself a decided blessing, but like all else entrusted to us for use, it needs wise directing. It is often asked why all persons are not equally responsive to suggestive treatment and why all are not equally open to impressions. The answer is merely that different degrees of sensitiveness render us consciously responsive to different rates of vibration, just as different musical instruments are variously keyed. Our bodies cannot help responding to our mental activities any more than instruments can dictate what shall be played upon them. Thought-regulation is the most important theme which can possibly engage our attention, because on this depends our connexion with, or our disconnexion from, the many unseen forces which are perpetually in our vicinity. It is frequently remarked that before people have attained to a certain stage of sensitiveness they are affected far more readily by gross than by refined remedies, but after a high degree of sensitiveness has been reached coarse medicines cease to affect the patient favorably, while very delicate prescriptions, which appear fanciful and even absurd to coarse-grained organisms, act with singular intensity and rapidity. This can only be explained

logically by taking into account the varying rates of vibration which distinguish the grosser from the finer modes of substance we are constantly encountering. Hahnemann's high potencies must always appear ridiculous to those who cannot be sensibly affected by anything so rarified, even tho' they may possibly accept the fundamental statement of Homeopaths: "*Similia similibus curentur*." It is perfectly well known that tho' the ordinary eye can only detect the 7 universally acknowledged colors of the spectrum, there are those who can clearly discern an infra-red an ultra-violet ray. This ability may be at present rather uncommon, but as the new race makes its appearance this may become so common an experience that no one will then account it singular. When Dr. Edwin Babbitt dwelt upon the necessity for employing "Finer Forces" as therapeutic agents, he dealt very largely with the influence exerted by light and color, and here again we can clearly see how few people comparatively have seemed able to follow him in his excursions into the more mystical section of the fields he traversed, tho' practically everybody can derive benefit from a general application of the rudimentary portion of his system. Almost everyone can readily perceive the effects of light shining thro' variously colored panes of glass on vegetation, and we can all feel these effects upon ourselves also, but

only in the case of specially sensitive persons is it possible to clearly demonstrate the result of simple mental contemplation of these colors, an auto-suggestive act easily accomplished by any whose susceptibility to the influence of suggestion is keener than the ordinary. As we grow to appreciate more and more the value of conscious contact with Nature's Finer Forces we shall entirely outgrow that insane, because inordinate, attachment to external things which is the chief cause of the misery prevalent on earth to-day. Without spiritual discernment we set up everywhere a false standard of comparative values so that we pursue external objects to such an extent that we sacrifice our higher impulses to gratify our lower. Sometimes we feel satisfied for a time with the things we have thus dearly purchased, and so long as that mood continues we enjoy a fair measure of health and a certain kind of happiness, but as the grosser side of things is always far less permanent than the finer, and as our ability to enjoy the grosser is correspondingly briefer, we soon tire of our possessions, like children of their toys, and when this dissatisfaction seizes us, we become oppressed with nervous maladies, difficult to diagnose and still more difficult to dissipate if we rely only on physical resources to supply a remedy. If, on the other hand, acknowledging the futility of endeavouring to alleviate mental

distress by the application of physic, we resort intelligently to mental means for conquering mental distress, our position is sound and logical and we can reasonably expect that good results will follow upon the application of an antidote on the plane where the discord primarily exists. There are no physical disorders *per se*, tho' there are many physical results of mental disturbance which we pronounce functional and organic. A false claim often put forth by those who are ignorant of Mental Science is that when a disorder is physical it ought to be treated physically, a plea that sounds entirely reasonable, and an argument that could not well be refuted were we able to discover ailments which have no roots in the psychic regions of our nature. Experience abundantly proves that no permanent good results can flow from any form of treatment unless the mind of a sufferer is beneficially affected, and this refers even to the most external habits of daily existence, for there will be no established change in outward habits until a change has been brought about on some inner plane of consciousness.

All exterior objects in the world are only ultimate results of spiritual activity, which is hidden from ordinary gaze precisely as the roots of plants are concealed from outward vision and the vital organs of a body are veiled from outward

scrutiny. As the finer faculties of humanity develop more and more we shall see clearly not only what ails a sufferer, but just what grade of remedy needs to be applied. Because of the psychical obscurity of the average medical practitioner of to-day we witness innumerable experiments, many of them exceedingly unrighteous, resulting in false discoveries, which are greatly lauded for a brief space, then consigned to the limbo of forgetfulness. Nature's Finer Forces never require for their utilization the atrocities of vivisection or the injection into the veins of a man or animal of any poisonous lymph or serum. The simplest means for the preservation and restoration of health are the most beautiful and the most effective, but our modes of living have become so wildly artificial that we do not, for the most part, seem able to grasp the blessed truth that the means of health and happiness are everywhere around us. It requires the constant infusion of new thought to dispossess the average mind of those many erroneous conceptions which have long held the fort in our sub-consciousness; that is why so much stress is frequently laid upon "new thought" as a phrase even while the doctrines promulgated by mental Scientists are, at their best and highest, identical with the teachings of many a noble ancient philosopher. To get as close as possible to unvitiated Nature is the great desideratum.

Therefore whoever and whatever contact with the universal Mother aids in bringing us into directer is an influence that truly heals.

SPIRITUALISM A GROWING TRUTH.

By

J. M. PREBLES, M.A., M.D., F.L.L.C.

It is well known to the people of India, especially to those who read the current literature of the different countries, that there are millions upon millions in U.S. America who accept Spiritualism as a real fact, a philosophy and a religion—the wisdom religion of the ages. Literally considered, Spiritualism is the direct antithesis of Materialism, that hideous materialism of the German Hæckel who, with others of this cult, never rise above the objective sight-seeing of matter and force, two unknowables.

Spiritualism under some name, is not new in the world; visions, apparitions, trances, psychic ecstasies and marvellous phenomena from invisible sources may be traced back to remotest antiquity. The laws of the universe are evidently unchangeable, and evidently what has happened in the past, may re-happen in the present. Halley's comet, that appeared 200 years B.C., is again in our heavens. This is a universe of order and purpose.

Christianity started from a dream. "Behold the angel of the Lord appeared unto Joseph in a dream saying: Thy wife shall bring forth a son * * * and thou shalt call his name Jesus." Matth. I, 20, 21.: *New Testament.*

Modern Spiritualism in America commenced with a series of mystical intonations called rappings in the Fox family of Methodists, the girls of which, more amusingly than philosophically, interpreted or transmitted these sounds into understandable language. From seemingly the smallest things, often the greatest results follow. Newton's falling apple led him to discover and finally comprehend the mighty law of gravitation, and Arkwright's cog in the wheel led up to that mechanical force which crossed seas and oceans.

Spiritual phenomena, through psychic sensitives called mediums, prove—definitely demonstrate—the fact of a future conscious and progressive existence beyond death. Herein lies its great, its almost unspeakable value. It has its different theories derived from its multiform facts, and it also has its abuses from mercenary motives like all other great reform movements that brighten and make radiant this and future ages.

Spiritualism is on earth to stay and to be studied, and all the popes and priests and all the hells and devils of churchianic creeds this side of purgatory cannot check its progress. Truth has in it the elements of eternity.

THE "KAMA-DHENU."

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BY

MR. C. V. SWAMINATHA IYER,

Editor: "*Viveka Chintamani.*"

Last time I wrote on the Kalpaka Tree as the subject suggested itself to me by the name of this magazine whose Editor was kind enough to write to me. Now *Kama-Dhenu* suggests itself to me as the subject which is the nearest and the most closely allied to the *Kalpaka Tree*. The *Kalpaka Tree* and the *Kama-Dhenu*, these two represent the greatest of gifts that God can give to the gods; and consequently these grace the region of Heaven (the abode of gods) with their presence. But what is that to Man? the impatient reader may ask. It is everything to him. For, did not Christ say and teach "Lo, the Kingdom of God is within you!" If the man of earth, earthy, lived under the great shadow of Heaven, "the Son of Man"—the **Son called Man**—the fully devolved man, who is "the Son of God"—the **Son called God**—overshadowed the very heaven by his stature, for **within him** was the Kingdom of God. Paradoxical this?

And yet "yes"! If the seed contains the tree, so also doth the tree contain the seed in the heart and centre of the fruit it yields in full time. Is there anything paradoxical in this? Yes! and No! is again the answer. It is paradoxical to those who do not understand

the Law of Evolution. To those who understand it, the paradox lays open its mystery and reveals itself. We have sat under the feet of the *Kalpaka Tree* and seen what the mystery of it is. Whether the *Kalpaka Tree* has revealed its mystery to my readers, as it has revealed it to me, is a question I cannot answer. Every reader must turn within himself and ponder over. To him who so meditates, everything is revealed! But he is unable to read them or misreads them! What shall he do? My answer is "Seek thou thy Guru." Without the Guru, the revelations of the **Spirit** are hard to read, harder yet to understand, and hardest of all to master! This much is true! St. Tirumoolar, the greatest *Siddha* and the highest *Yogi*, every utterance of whose mouth was a *Mantra*, has said so. In one particular mantra he says, speaking of the workings of the Spirit:—

"It is formless and yet will unite with form

Transcending Thought, yet will it become Thought

The taintless One, the Illusion's Lord

None can unite with (in yog) without the (aid of) Guru."

Such is the indispensable condition of *Enlightenment*. God is

nowhere without the Guru. With the Guru's Grace well secured, God is everywhere. But of this more at another time. Only I would impress this truth on all. You cannot steal the Fire of Wisdom without the consent of the *Guardian* who keeps eternal watch over it, call him Christ or Guru, it matters little.

One cannot, like Prometheus, steal the Fire of Wisdom, without paying dearly for it! This, by the way, to warn heedless western-minds who, having benumbed the quickening Spirit of Truth, by the worship of the mere letter, the mere external form, hope to appropriate the truth in the letter. Remember the warning given in the name of the Great Teacher of the West:—"It is the spirit which quickeneth: the letter it killeth." Now to our subject!

Kalpaka Tree and *Kama-Dhenu* are twin gifts of the one God to the gods (Devas). As the *Kalpaka* is the fulfiller of *thought*, so is *Kama-Dhenu* the granter or fulfiller of Desire. The one is the representation in concrete form of the *Kriya-Sakti* of the Soul as the other is the concretion of its *Ichcha-Sakti*. *Gnana-Sakti* is the understanding power in the Soul of man—the eternal *Nandi* who in glory clothed ever stands watch and ward at the gate of the Mansion of the

Lord in Mount Kailas—the Silver Mountain full of Radio-Active Power—which none can reach who have not washed off the last taint in the pure and glorified Soul of man. (I use the word *Soul* in the sense of the "above-become spirit" of man).

Well, *Kama-Dhenu* has the form of a splendid milch-cow from below her neck, with a tiger-cub suckling the milk from her teats; and above that she has the face of a woman who is Beauty incarnate. The symbol is a most exhilarating one. The cow represents the *Pasa* (embodied Soul), and the beautiful form and face of the woman above, the splendour and beauty of the uplifted soul, that has risen serenely above the life of formal existence seeking the *Purusharthas*. It is the symbol of the sanctified Soul that has attained to the *summum bonum* of Bodily-Existence. For the Greatest and most beloved of the Poets and saints in the Tamil Land, the saintly sage who lived her life out in the Service of Humanity, in a state of single-blessedness, in one of Her Yoga Aphorisms says:—

"The *Summum bonum* of Bodily-Existence is to realise in the human body, the Supreme Personality of God."*

No less a personage than the Holy Sage and Rishi Vasishta was worshipping it and utilising the

Kama-Dhenu as his "house keeper" extraordinary on grand occasions. That powerful man *Visvamitra* (then the king on his throne) seeing how it supplied his whole army with splendid hospitality worthy of a king at the mere request of the Holy Rishi coveted it and begged it of his Priest; but seeing the Rishi unwilling to grant his request, saying that he was unworthy to possess it, he claimed it by right as a king. The Holy Rishi smiled and simply said his kingdom did not extend so far. The enraged king said, he would confiscate it, and the Holy Rishi again smiled and said laconically "If you can"! and was soon merged in meditation deep. The king ordered his troops to seize the Celestial Cow (*Kama-Dhenu*) by force. When Lo! the erstwhile meek Cow cast a wistful and appealing eye to the Rishi lost in Meditation. *Vasishta* opened his eyes and seeing the Cow was about to be molested, gave it permission to destroy those who would molest her, the moment their *Sankalpa* is complete. The *Kama-Dhenu* that at a short-while before played the splendid host to the king and his army, now threw up its tails and destroyed the whole army in a trice. King *Visvamitra* saw this wonder of wonders and finding himself alone (his army all lost) sought refuge of the Holy Rishi, who saved him at once by granting him the sought for pardon.

King *Visvamitra* was a thoughtful man and his pride of self and

power was humbled to the dust, when he felt the great power wielded by this meek and poor Brahmin of a Priest. He argued the matter out with him and asked him why he refused to oblige him, who never refused his request.

"In thy own interest, my king, I denied thee the boon, the worth of which thou didst not understand," replied the Rishi meekly in loving accents.

"What harm, if your reverence granted the request?" queried the now humbled king.

"It will do thee and the state every harm, my king!" answered the Rishi again.

"How?" interrogated the king again, his curiosity now roused to white heat.

"Because, thou deservest it not!"

"I! undeserving of that Cow! What is my fault, where is my defect? Tell me this much and I will be satisfied!" answered the king warmly.

"O! thou art too full of *Rajas* (Passions) to possess it! It will do you more harm than good!"

"O!", the king drawled out in a long-drawn accent, and immediately took off his crown and kingly robes and threw them in the dust, saying: "These baubles of kingly power! Let him who chooses wear them! I will not be fooled by the tinsel glory of these baubles!"

So saying he cast away his kingly robes and crown and sat in sackcloth and ashes to practise severe

* Quoted from "The Path of Salvation" being Yoga Aphorisms of Auvayar rendered into English and interpreted in the light of Self-Experience, by Sri Satyananda Sania Sarma, Lalita Pubg. Company, Mylapore, (in the Press) to be shortly published.

austerities (*tapas*) vowing that he would overcome his passions and become a Brahmin—a Brahma-Rishi whom this Vasishtha shall himself acknowledge.

He rose up quickly in merit, but his austerities having been themselves prompted by Rajasic motive, by the rising of the passions in him at the so-called insult heaped upon the kingly-head by the meek-looking Brahman who in his sack-cloth and ashes was mightier than the mighty king under whose earthly sway he had his holy hut (*ashrama*), but who lived in a kingdom of his own, which he called "the Kingdom of God" possessing a wonderful cow, which not even the mightiness of the king or any other earthly power can dispossess him of! This taint—the curse—of him was ever ready to act and react, when the opportunity for it came in reach of the same.

So, though his yoga powers increased, as he practised and rose step by step in quick succession, **Indra** found it very easy to upset him by stirring the *suppressed* passion of his soul from within. For, yoga is nothing but suppression of the passions and rising on them. They are not dead, nor are they rendered unproductive, *i.e.*, deprived of the causal-energy in them to manifest again as before. They form but steps to rise above and have a peep of the Truth above. Like the training of wild-animals, they are only trained to obey the word of command, but they owe no allegiance to the soul and are ever on the look-out to

assert themselves. Yoga then is nothing more than the training if "the tiger and the ape" in man and all other animals within him, to *submit* to the *imperious* command of his **Will**, which is the whip he uses to bring them round to obey his commands. Slacken the whip (Will) and they fall on you and gore you to pieces. Visvamitra, the intrepid yogin, thus fell a victim to the wild-animal within him, when Indra sent *Menaka*, the celestial nymph, to tempt him and draw out his passions. He yielded, poor man, and Sakuntala was born, who is the well-known heroine of the best known Sanskrit Drama of Kalidasa, "Sakuntala" or "The Lost Ring."

Visvamitra was thus foiled in his attempt to rise above his own natural self, but he, nothing daunted, would acknowledge no defeat, and rose every time he fell, with redoubled efforts to regain lost ground. And he succeeded at last. When Brahma himself, pleased with his splendid austerities, came and revealed his presence to him asking him to demand what boon he chose, the austere and successful yogin (poor thing!) uttered the one desire of his heart that had entered his soul and muttered almost involuntarily "*Vasishtha Vacha Brahma Rishi*"—I want to be called Brahma-Rishi by the mouth of Vasishtha. And all the accumulated powers of his long and mighty *tapas* spent themselves out in wringing the acknowledgement out of the unwilling mouth of the Great Rishi

Vasishtha, who by way of compliment called him a Brahma Rishi. Thus did Visvamitra gain his point of making the Holy Vasishtha acknowledge him as Brahma-Rishi. Because he has seen Brahma and his grace was vouchsafed to him, he called him "the seer of Brahma" (the four-faced one) and the rajas-tainted Visvamitra was content to have and possess this complimentary title like the eldest sons of the nobility who enjoy titles of courtesy—mere lordlings who are "my-lord-ed" as a compliment without their having earned the right to the "*lordship*" that is bestowed on them.

Even so, *Visvamitra* remained a Raja-Rishi though complimented as a Brahma-Rishi. And his ingrained *rajas*, led him into many escapades which the Devas witnessed and the Rishis enjoyed, though it put righteous souls on earth to the severest of all tests—the test of standing the calumny of such a clever soul as Visvamitra. The instance of Harichandra, as the victim of this unkillable passion of Visvamitra, will readily occur to my readers, but I must here abruptly stop and utter the Pranava—AUM—lest I tempt the Soul of Visvamitra to try his skill 'on me—AUM NAMO NAMAH AUM !

LITERARY REVIEWS.

Suggestion: by Charles F. Winbigler, Ph. M., (Messrs. Spencer A. Lewis Company, Washington, D.C U.S.A.) This is the best of its kind on the subject. The author is an able exponent of suggestion, its Law and Application. He has made a critical and analytical study of the subject. He classifies suggestion under the various headings: Ordinary, Hypnotic, Direct, Indirect, Auto-hypnotic, Post-hypnotic, Larvated, Auto-Hetero, Sensory, Psychical, Imaginary, Narcotic, Mental and Verbal. Suggestion and its relation to Mind has been elaborately dealt with. We are sure that this will be a valuable addition to every one's library.

The Hindu System of Religious Science & Art: Kishori Lal Sarkar, M.A., B.L., has earned distinction by his previous works "The Hindu System of Self Culture", "The Hindu System of Moral Science," etc. He has made an exhaustive study of the Hindu Philosophy. His work before us is a masterpiece and is well worth the careful study of every one interested in Philosophy.

The Inter-School Thinker. Amreli, Kathiawad: Edited by V. G. Pradhan, F. T. S. M. A., L. T. We have the first 3 issues of this little journal. We believe it supplies a real want of the Indian student world.

CORRESPONDENCE.

THE EDITOR,

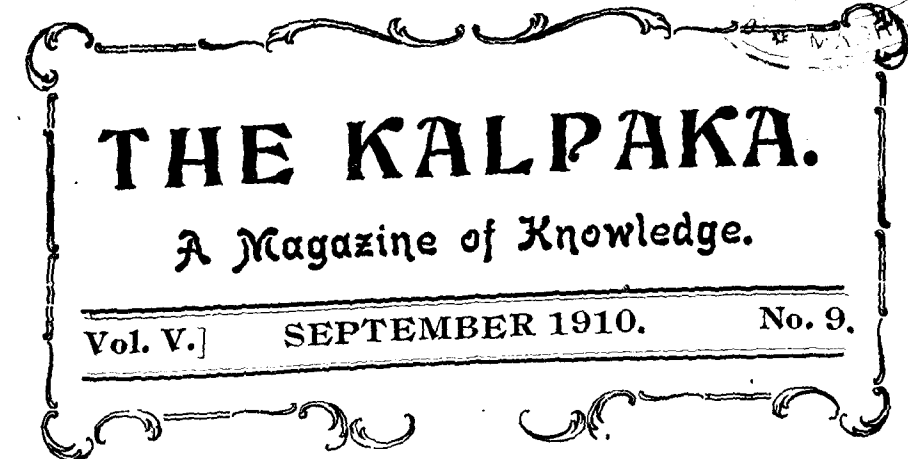
THE KALPAKA.

SIR,

Will you or any of your readers kindly let me know which is the best book on 'Yoga' which gives clear and practical instructions to practise yoga step by step requiring no help of a Guru as it is very hard to get one in these parts. As far as I know Dr. U. C. Paul's "Treatise on Yoga Philosophy" published by the Bombay Theosophical Publishing Society seems to be useful, but it has dealt with the subject from a mediate point of view giving no shastric authorities to support. I doubt very much whether one can practise according to this book.

NELLAYALAM,
Nilgiris.

Yours faithfully,
H. SUBBA RAO.



Devoted to Science, Psychology, Philosophy,
Metaphysics, Occultism, &c.

Published Monthly by the Latent Light
Culture, Tinnevely, S. India.

Editors :—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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Notes of the Month.

To save the credulous public from the clutches of irresponsible men who draw upon the imagination of the public by inserting catchy and frivolous advertisements, we are forced to remind the public of the existence of genuine Institutions as ours.

Occultism has become the craze of the day; and Institutes, Teachers, self-styled Professors and Doctors of Occult Sciences are springing into existence every day and Light Culture simultaneously many disappear as mysteriously as they appeared. In fact it cuts us to the quick to see such heart-rending letters as

"I regret to say that my experience with these so-called hypnotists and mesmerisers has led me on the verge of believe that there is more of swindling in them, than genuine art. We had had Prof: x, x, x, and others here in Baroda, but then I have the courage of my conviction to say that there is not an atom of genuine art in them. They are beyond all shades of doubt, nothing short of swindlers, and carried away a lot of money, from the poor Baroda public."

A new class has just sprung up of whom we shall deal later on. As is well known, the Latent Light Culture was founded in 1905 by an

earnest band of workers in the psychic field to revive the dying science of Occultism in its birth place—India. An Institute was also added, and it began to work by the end of 1906. A Correspondence Course of Instructions in Personal Magnetism, Hypnotism, Telepathy, Mind Reading, Suggestive Therapeutics, Psycho-Therapeutics, Magnetic-Healing, Will-Power, Clairvoyance, &c., was first issued in 1906. The demand for the same having exceeded all bonds and expectations a Revised Edition was brought out in 1908 with many improvements and additions of a special secret nature.

The Association has had the fortune to enlist students from all parts of the civilised world, even from the far off countries of Germany, Austria, Russia, America, Australia, Africa, Great Britain, &c., not to speak of India where its students are innumerable. Many eminent Scientists in the Psychic world have the honor to be the **Fellows** and **Members** of the **Latent Light Culture**.

We believe our existence, mode of procedure and dealing with our students are fully justified when our students say:

Dear Sir,

Bhargava House, Agra,
11/8/10.

I am very glad to write to you that your Correspondence Course on Personal Magnetism, etc., which I got from you some time ago has done me a great deal of good and has cleared for me the path of every-sided development—physical, mental, intellectual and spiritual. I cannot thank you adequately for all this, and I wonder how much labor you must have spent in making the Course what it is. You have indeed done good service to India and to the suffering humanity at large in thus resuscitating her Occult literature.

Yours truly,
Ramswarup Bhargava.

This is one of many such letters we daily receive, and if we were to print all of them it would mean by itself a voluminous work.

William Walker Atkinson the eminent, practical, matter-of-fact Occultist of the day in one of his beautiful books *Clairvoyance by Mechanical aids*. "Practical Psychomancy and Crystal Gazing" (to be had of the Latent Light Culture, Tinnevely, for Re. 1-9-0) writes: "The 'Magic Mirror' was used by the ancient Occultists in developing the powers of their students, and in all countries and in all ages, it has played a similar part in the process of developing psychic powers, and serving as a focal point for the erection and operation of the Astral Tube, in Psychomancy and other forms of occult and psychic phenomena. At this point, we wish to tell you that there is no special virtue or magical properties or qualities in the Crystal itself—it is merely an instrument for Astral Vision, just as the telescope, microscope and other optical instruments are instruments employed in the phenomena of physical vision. It is true that the atomic and molecular characteristics of glass, crystal, etc., tend to produce the best results, but after all, water, ink, etc., have been, and may be similarly used. No, there is no special 'magic' in the crystal itself, so do not allow yourself to fall into any superstition regarding its use. Various teachers use different forms of the Crystal, or substitutes for it. Some of the teachers whose patrons are among the wealthier classes of the community, insist upon their pupils possessing globes of pure crystal, insisting that the latter alone

gives the best results. But others who have pupils among people with shorter purses, have found that their pupils obtained just as good results by the use of a ball of plain glass, which is inexpensive. Others have advocated the use of watch crystals laid over a piece of black cloth, preferably velvet. Others have used polished steel objects, or pieces of polished metal of various kinds, a new silver coin, for instance. Others still, have used a large drop of ink poured into a small dish, etc. Others have had cups painted black on their inner surface, into which they poured water, and claimed to have obtained the finest results. All the old talk about magic ceremonies and incantations being necessary in manufacturing the Magic Mirror, is pure nonsense, which has grown around the scientific facts of the case, as is so often the case. Do not be deceived by any such tomfoolery."

In the **Advanced Course** of Instructions issued by the Latent Light Culture, the great Occult Institute of the East, under "**Intent Clairvoyance**" it is said "use the common printing ink mixed with a drop or two of turpentine and you will have very good effects."

In such an advanced age when everything is simplified and all the hooks and crooks of self-seeking mystic hunters are exposed, we see of late innumerable advertisements magnifying the importance of Crystals, Balls, Inks, Mirrors, etc., for the practice of Hypnotism, Clairvoyance and the like which we strongly deprecate.

THE SPIRITUAL VISION.

BY

FREDERIC W. BURRY.

There are two visions or views of life indulged in by the curious awakening brain of mankind—the spiritual and the materialistic.

In many respects they are diametrically opposed to each other. We of the spiritual school of thought positively refuse to listen to the plausible pleadings of those who argue in favor of Matter. We have proved the danger of thinking from only a material basis. We have discovered a better interpretation. The universe and all therein is no longer to us a senseless course of warring atoms, a combat of micro-organisms and animalculæ. We do not see it as a system of separate fractions. It is not Dead to us. It is all Alive. It is Spiritual.

The material view is the mistaking of the symbol for the reality, the letter for the spirit. It is to shut one's eyes to the Meanings. To be blind to Recognitions. To fail to see the Soul of Things.

Only the Spiritual Vision can save you. Only this can take you away from danger and death, from sickness and weakness.

You must have the courage of your convictions; and no longer trust only to the arm of flesh, no longer be dependent for a sense of security on money, doctors, props and potions. The Spiritual Vision is the Vision of Self. When you see yourself as a Centre of the Universe—with all Life and Power at your command—how can you

have the illumination while you persist in listening to the half-educated nonsense of "people"?—people who are timid and negative and selfish and narrow; who lack enthusiasm, who see no attractive beauty in the thought of unity, who are tied to the Past and all its Deadness.

That is where the schools and votaries of Materialism take you. What have they got to offer you, that is worth while? Wherefore the end of their operations, inoculations, vaccinations and vivisections? What is a few more years one way or the other and withal filled with terror and apprehension? We want Immortal Life or none at all. We want nothing less than the Infinite, the Spiritual.

And this, the Ideal, is ours by Recognition, by changing our view or vision. Look out into Nature, with eyes of love and approval, and behold things do not seem the same—they are not the same. You change the image by your imagination. See Goodness everywhere—feel it—and you are glad; you are filled with a consciousness of power. Never mind whatever occurs among people or conditions, do not condemn or vilify. You cannot afford to do this, if only for your own sake. Nothing is worth worrying over. The incidents of existence are not of such importance that they demand the sacrifice of your peace of mind.

I find the best consciousness of my power comes to me when props

fall aside, and I am forced to stand alone. I find that I am most truly rich, with a spiritual knowledge of all wealth, when I expend and circulate freely. Those who hoard have not faith. Those who refuse to venture are missing their vocation. Just think what this world will be when all will in some measure work together and co-operate for mutual happiness.

This is a spiritual world after all, and is there not an infinite supply of resources?

I want to deepen my Spiritual Vision. I know that herein is happiness and power. I want to dwell nearer the Centre and be no longer befooled by the pseudo-scientific materialisms. I want mere pathologies, nostrums, mouldy archives and dead traditions carted away from me. I want my psychic sense unfolded, my soul filled with the fragrance of a celestial consciousness.

I am tired of dirt and drunkenness, of animalism and superstition and hypocrisy and ignorance. I am tired of hatred and envy and all unkindness. I am tired of Matter. I want Spirit—the Spiritual Vision—the Beatific Vision—the Vision of God—the Vision of Love.

I want to see things as Walt Whitman saw them, in a different light to the vulgar populace. Majorities are nothing to me. I am an Individualist—though I will bend to the multitude with things worth while. You see I want universal democracy and liberty—and I want personal freedom.

So I will have my peculiar views, and refuse to accept statements of the schools, unless I prove their value. My health requires this seemingly dogged attitude. Oh yes, I must have my way. I will have it; I will not interfere with yours, either—no more than is necessary.

But a character must make himself felt, and to one who is embedded among superstitions the friction thus created is not always pleasant. It comes like a shock to some to be confronted with new vision of life. Who shall say that thoughts and emotions are airy nothings, when their dynamic influence is discerned so clearly, affecting even the destinies of nations?

There is eternal delight in the vision spiritual. There is only a transitory pleasure in the false mortal view. The Spirit is Truth. Matter is the veil.

I don't recognize any separations. The Cosmos is to me a Unit. There is no Vacuum. And all is Subjective. It is all a beautiful Dream.

I choose to perceive Life—Spirit. I see God everywhere. All Being. All One. I feel my identity with this All.

O glorious spiritual recognition, That in itself transforms my body into a thing of health and strength and beauty. And sheds magnetic rays on all around, yielding success and love and happiness everywhere.

O magic influence of New Thought! O rapturous benedic-

tion of Idealism! That makes Life to be filled with Meaning.

Who cares for science and scholasticism now with this divine Illumination? Who cares for labels and theories and pathologies, after the Spiritual vision? We are only amused by the babbling scientific twaddle, which is not science at all, but superficial materialistic presumption.

The world is now preparing itself for a higher plane of consciousness. Humanity *en masse* is entering a state of Illumination. We are as a race leaving the chrysalis shells of a consciousness that has served its time. We are being regenerated. The world is becoming glorified.

Is it not time? Yes—but not before now. There had to be the valiant vanguard of Christs, Elder Brothers, Philosophers, Seers, Prophets. Men who had prepared themselves to face the blaze of the Spiritual Sun. But now is the time for all to enter the Radiance—for each to be the Light of the world.

It is the time, long foretold, when all should rise to the stature of divine genius and so make manifest in terms of the objective what is ever subjective, translate in Form what is always in the Ideal.

Now is the time of Matter's Redemption and Glorification. The Spirit's conscious individualization in millions of faithful personalities—even the multiform incarnation of the one Holy Spirit.

THE TREE OF KNOWLEDGE.

BY

HENRY PROCTOR, M. R. A. S., F. R. S. L.

UNTIL the discovery was made that the Bible contained two distinct accounts of the origin of man, first, that of Pre-Adamite races and then that of the Adamic race, it was impossible to see the true meaning of

The Forbidden Tree.

of knowledge. Primeval man was blest like the animals and commanded to procreate his species; to increase and multiply and replenish the earth, even as they. But to Adam no such command was given; indeed there is every indication that what was symbolized by "eating of the fruit of the tree" was

Carnal Generation.

There is, of course, no direct statement, but there are several plain and unmistakable indications of this fact, for: before eating they were "naked and unashamed," but after eating, it is said, "They knew that they were naked, and made themselves aprons." Apart from carnality there is evidently no sense of shame, or of nakedness in the sense used here. Here too is seen the origin of the carnal mind, or mind of the flesh, which is enmity against God. For now for the first time, Adam and his wife are anxious to hide themselves from God, and they are said to hide themselves among the trees of the Garden, thus manifesting a craven fear of God, which is the result of the enmity engendered by the mind of the flesh which can only

be nullified (brought to nought) through the mind of the Spirit which is life and peace, "for the carnal mind is death." Carnality was the original cause of death. And in Adam and Eve we see that eating of the tree of knowledge of good and evil, or as it may be translated by *Hendiadys* "the knowledge of pleasant evil," was the direct cause of death—"In the day that you eat from it, dying you shall die," is not a death sentence but as William Law long ago pointed out, a warning. For the esoteric meaning is that carnal knowledge or bisexual generation would eventually bring death, through the loss of the seed of life. And from that time the body became a leaking vessel which would not hold the living water. If they had continued in their former state of absolute purity, retaining all the life generated in the body, they would not have died, but from the time of the fall into generation (which is called "eating of the fruit of the tree of knowledge") they began to die; as it is said, "Dying thou shalt die." And the further proof that this is the true meaning, is furnished by the sentence upon Eve: "I will greatly multiply thy sorrow and thy *conception*; in sorrow shalt thou *bring forth* children" or "you shall give birth to children with pain." So that all

The Curse of Eve

is connected with conception and child-bearing. And for Adam's sake likewise the generative powers of Mother Earth are also cursed—"Cursed is the ground [*adamah*] for your sake; in sorrow shalt thou eat of it all the days of your life." So that a curse rests upon the reproductive powers of the earth, until the time shall come when the whole earth shall become a Paradise, the Garden of the Lord; and death and the curse shall be no more, when at the manifestation of the Son of God the whole creation shall be delivered from the bondage of corruption, and

"Death shall exist no more: nor anguish, nor crying, nor grief shall exist any longer."

So that Paradise restored means the cessation of death, and the first fruits of this is now granted to the overcomer, to whom it is said: "I will give him to eat of the tree of life which is in the midst of the Paradise [*Heb., Gan Eden*] of God."

So that it was carnal generation that was forbidden to Adam and Eve, although it had been hitherto enjoined upon the human race, to increase and multiply by this means. The reason appears to be that Adam was a higher type of man than had been reached in the course of evolution on this earth. He is called in Luke iii. 38, "son of God." And it would appear from many considerations that in a higher state of being there may

be methods of procreation quite distinct from sexual generation.

At all events it is clear that so long as mankind continues to eat of the tree of knowledge (sexuality) there must be death. And as we are assured that

Death shall be destroyed

lit., annihilated, even on the earth, it is absolutely certain that bisexual generation shall pass away. If sexual generation was the cause of the curse, and the curse is to pass away, then certainly the cause must be done away.

The supreme goal

can only be attained through the obliteration of the distinctive sex characteristics which now appear natural and unchangeable. "The end of the world (says Paracelsus) *i.e.*, of external bisexual generation, will be when man has again found the woman within himself, from whom he has become separated by becoming gross and sensual." Our Lord promises that "the sons of the resurrection" shall be

Like unto the angels

and as that which has been lost through the First Adam is what has to be restored through the Second Adam it is plain that the unfallen Adam, had an angelic body and spirit, as William Law expressed it: "Adam had all that divine nature, both as to a heavenly spirit and heavenly body which the angels have." But through the fall into generation, he became carnal; as indicated in Gen. VI, 3: "My Spirit shall not always strive in Adam for in their going astray he is flesh

[*Beshaggany hu Basar*]. "This statement receives further confirmation from the fact that Adam's immediate descendants are called

Beney-elohim

or "Sons of God," a title which is afterwards given only to the angels.

On the subject of celibacy Clement of Alexandria refers to a conversation between our Lord and Salome mentioned in the lost "Gospel according to the Egyptians," in which he is reported to have said, that death would have

power so long as the women bear children, and that the kingdom of God should come when they shall have trodden down the garment of shame and when the two shall be one, and the outside as the inside, and the male with the female neither male nor female. This is confirmed by the well-known "Sayings of our Lord" which altogether go far to prove our thesis, that bisexual generation is the cause of death and the curse, and that the effect must continue as long as the cause is in operation.

NOTES ON THE PHYSIOLOGICAL ACTION IN THE HYPNOTIC STATE.

BY

F. GILBERT SCOTT, M.R.C.S., L.R.C.P.

Many enthusiasts who make use of hypnotism in the treatment and cure of disease are unaware of the detailed physiological action of the various organs in their normal state, and also of the alteration that can be produced by suggestion. In this way they are to a great extent acting in the dark, and the suggestions they give must necessarily be of a general or "grape-shot" character.

With "healers" too, who have had no special training in anatomy, physiology, and medicine in general, an accurate diagnosis is impossible. For instance, were such an one to meet with a case of dropsy, his treatment would have to be directed to the dropsy as a whole and not to the individual organ whose irregular action was the direct cause of this condition; whereas if he had

had sufficient training to be able to differentiate, cardiac, renal, trophic, and other forms of dropsy one from another, and to be able to point with certainty to the organ which was responsible for the condition, he would be enabled to direct all his powers of suggestion and healing to the one offender, and in this way be entitled to expect better results.

It is not necessary to enter into various theories as to the changes, chemical and otherwise, that take place in the hypnotic state, but to accept it as a fact that we can and do produce such changes and are enabled to make use of them for the cure and amelioration of many diseases.

When once a patient is in the hypnotic state we can direct, or rather focus, the whole of his

attention on any point we choose, and no better simile can be given than that of Lloyd Tuckey, in which he compares the brain of a hypnotised patient to a darkened room, and our suggestion to the single ray of light that we permit to illumine that darkness. On opening again the shutters, that single ray of light no longer occupies its important and dominating position, but is swallowed up by the flood of light of returning consciousness. The power of suggestion is entirely due to our being able to produce this condition of the single ray of light, and when the whole action of the brain is concentrated on our point of choice the action we can produce is of a much increased local effect.

As an illustration one may cite the well-known experiment of placing a person's head and heels on two chairs and asking him to make a bridge of his body between these supports. In the waking state this effort can be kept up for a very few minutes only; but get the same person in the cataleptic state and order him to once again make a bridge of himself, he will remain in such a position for, may be, half-an hour, and the experimenter may even sit on his body without its giving way.*

Such an experiment opens up a question of physiology—namely, the "fatigue of muscle." It is taught in books on physiology that muscle

when it contracts undergoes chemical changes and if this muscle contracts beyond a certain extent it gets fatigued and poisoned by the accumulated products of these chemical changes. This is frequently demonstrated by cutting out a large muscle from the leg of a frog with the nerve that supplies it. The nerve is then stimulated by an electric current, which can at will be made to produce a state of tonic or clonic contraction. If this electric stimulation is continued, the muscle soon shows signs of fatigue and after a time ceases to respond at all. This seems to show that it is the muscle tissues that get worn out; but is this really the case?

One cannot say with certainty that the experiment is conclusive, for, take our illustration of catalepsy just mentioned and compare the action of the muscle under the hypnotically focussed order of the brain and of the brain in its normal state.

In both cases we have the same muscle, the same nerves conveying the impulse to it from the brain—the same brain, yet not the same action of the brain, for in the cataleptic state the action is concentrated, continued and uninterfered with, with the local result that the muscles show very little signs of fatigue compared with their state when voluntary action of the brain is in force.

This seems to point to the fact that the "fatigue" is in the brain,

* Take the Course of Instructions issued by the "Latent Light Culture" and learn such wonderful things:—ED.-K.

not in the muscle tissue, and that the voluntary brain cannot keep on sending stimulations to muscles, whereas the brain in the cataleptic state can.

On any point on which the hypnotic brain has been focussed one can expect increased local action, partly, I believe, because its function is not interfered with by side issues, which are continually cropping up when in its ordinary state.

One knows how hard it is to voluntarily concentrate on any subject to the complete exclusion of all other thought. In hypnotism this concentration is the rule, not the exception, and the local result may be greatly increased. Take for instance a man speaking in a trance: he will frequently talk on a subject 100 per cent. more fluently, and with greater depth of thought than he is capable of doing when in the waking state, and this hypnotic concentration is the cause of some of the phenomena of telepathy, thought transference, and possibly clairvoyance.

But to turn to disease once more and to our illustration of dropsy. In the treatment of this complaint there are four important organs through which we can attack the pathological exudation of fluid—the heart, the skin, the kidneys, and the bowels.

To take the most superficial one first, fluid can be withdrawn from the system through the skin by perspiration, and the amount of perspiration depends chiefly on the

quantity of blood that is flowing through the skin.

To show how the nervous system can determine the blood stream through the skin one has only to mention blushing, which is a temporary hypercæmia due to central nerve influences. Fear, again, or excitement, frequently produces copious perspiration. Both these conditions, nervousness and fear, are to a great extent beyond conscious control, yet both can be produced at will by the operator in a hypnotised subject. I have frequently been able to demonstrate the fact that localised blushing and sweating can be commanded, and it seems that the subconscious mind has control over the local sympathetic nervous system. General sweating can be produced in the same way, and add materially to the amount of fluid that we are enabled to remove from the system at will.

As regards the kidneys, there is no doubt that the quantity of urine can be greatly affected by suggestion, both in health and disease, chiefly through the action of the heart and vaso-motor system. Sir F. Cruise, for instance, reports a case of diabetes, in which, by means of suggestion, the urine was reduced from twenty-four pints to eight pints a day, and the sugar in proportion.

Runterghem and Van Eeden report similar cases, and have made use of suggestion in Bright's Disease with success.

In the same way as the amount of urine can be diminished in diabetes, so can the amount be increased, especially in those cases where there is a pathological increase of fluid in the system. In this way, by acting on the kidneys by suggestion, we are enabled to attack our dropsy from another direction.

In mental cases, where patients have been kept in a state of hypnosis for long periods of time, the urine has increased very considerably in amount. The elimination of urea is greater, but the most marked change is in the phosphates, which are more than doubled.

To those medical men who have had little or no experience in hypnotism it may seem impossible that suggestion can effect any change in the action of the heart, but such is the case. This can be best demonstrated in functional and hysterical palpitation, where suggestion "acts like a charm", even when continued medication has proved of little or no service; in these cases not only can the palpitation for the time being be cured, but permanently prevented.

Auto-suggestion, too, seems in a few cases to be able to have a marked influence on the heart's action, and a man whom I know well has frequently demonstrated to me that by concentration, and by stopping respiration at the same time, he is able for a period of twenty seconds or so to completely inhibit the heart's action. This I

have proved by the stethoscope and sphygmograph.

It is curious that the depth to which the hypnotic state is carried has an effect on arterial tension. Braid found that hypnotism accelerated the heart's action, and avoided its use in cases of heart disease. Other observers have found that in lethargy and somnambulism the blood-vessels undergo dilatation, with corresponding lowering of the arterial tension; in the cataleptic state, however, the reverse is the case.

These physiological facts must be remembered when we wish to obtain an alteration in blood pressure.

The rapidity of the heart can be altered by suggestion by about ten beats per minute on either side of the normal in healthy persons, and to a greater extent in some forms of heart disease. In this way we have some further control over our case of dropsy.

With regard to the intestines, I cannot say that I have had any experience in producing watery evacuation, but I have on more than one occasion been able to cure habitual constipation by suggestion; cases, too, in which drugs have been habitually used to obtain any action of the bowels. I think it quite possible that suggestion will once more help us in our treatment.

I do not think we are doing our best for our patients when we use suggestion by itself, so long as we

know of other means that will be of service. I look upon hypnotism as an addition, a powerful addition, to the means we have generally adopted up till now, and to be used alongside of them; and, as

Professor Pitres told his students at Bordeaux: "Be physicians, gentlemen, and not hypnotisers, but learn how to apply hypnotism and be ready to make use of it in suitable cases."—*The Health Record*.

THE ASTRAL BODY.

Its Manifestation of Colours.

Every colour in the astral or emotional body has a special significance with reference to the state of the feelings, and for those who do not understand the term "astral body" it is well to explain that around the physical body of every person there is an oval aura which reflects the feelings and emotions. Every change of feeling is manifested in this astral form, and at the death of the body it still exists upon what is called "the astral plane." It envelops the soul.

Thick, black clouds in the astral body, according to the experiences of one who has clairvoyantly studied this subject, indicate hatred and malice. When a man gives way to a fit of passionate anger the terrible thought forms of hate float around him like heavy coils of poisonous smoke. Rusty brown shows avarice. Dull, hard grey denotes selfishness. Greenish brown, lit up by deep red or scarlet flashes, expresses jealousy. Heavy, leaden grey expresses deep dejection; livid grey indicates fear. Grey means deceit, or cunning.

Crimson indicates love. If the love be of a sort that never thinks nor asks for itself, but thinks only

of what it can give, and how it can entirely pour itself forth in willing sacrifice, it becomes a charming rose colour, and when this rose colour is exceptionally brilliant and tinged with lilac it shows the more spiritual love for humanity.

Orange means pride or ambition. Yellow is an exceedingly good colour, implying intellectuality; the yellow grows brilliantly golden, and clear luminous lemon or primrose yellow as the objects of the intellectual activities are high and unselfish.

The lovely pale bright blue-green means sympathy and compassion, with the power of perfect adaptability, which they only can give. Dark clear blue indicates religious feeling, as a rule. Light blue shows a noble spiritual ideal, and as this rises to blue it shows a noble spiritual ideal, and as this rises to lilac it shows forth the higher spirituality, when it is generally accompanied by sparkling golden stars representing spiritual aspirations.

When the ordinary man falls in love a revolutionary change comes over his entire astral body. His ordinary selfishness, deceit, and avarice have vanished, and the lo-

west part of the oval is now filled with a large development of animal passions. The green of adaptability has been replaced by the peculiar brown of jealousy, and the extreme activity of this feeling is shown by the bright scarlet flashes of anger which permeate it. But the undesirability of these alterations is more than counterbalanced by the splendid band of crimson, which for a time is a dominant characteristic, and the whole astral body glows with its light. Under its influence the general muddiness of the ordinary body has disappeared and the hues are all brilliant and clearly marked, good and bad alike. It is an intensification of the life in various directions. The blue of devotion has vastly improved, and a touch of pale violet appears at the top of the astral body, indicating a capacity of response to a really high and unselfish ideal. The yellow of intellect, however, has entirely vanished for the time.

The intensely unselfish and strong affection often felt by children for those older than themselves is a powerful factor in their progress, since it usually is an unmixed benefit, free from all associations connected with the lower animal nature. Though such affection may seem transitory and may change its object more than once as years roll on, it is nevertheless real while it lasts and serves a noble purpose in preparing the body to respond more readily to the stronger vibrations which are yet in the

future, just as the unset blossom of the fruit tree, which seems to come to nothing, in reality has its function, since it looks not only exceedingly beautiful at the time, but also helps to draw up the sap for the fruit, that is to come.

The irritable man usually shows in his astral body a broad band of scarlet as one of its prominent features. But what especially distinguishes him from other men is the presence, in all parts of the astral body, of little floating flecks of scarlet-like notes of exclamation. These are the result of little accessions of irritation at the small worries which are constantly occurring in ordinary life. Every time any little trifle goes wrong the irritable man gives vent to an impatient or angry exclamation, and a tiny scarlet flash shows the uncontrolled feeling. In some cases these little messengers of undisciplined temper fly outward toward the person who is supposed to be responsible for whatever has gone wrong, but in many others they simply remain floating with him, suspended in the matter of the astral body. These spots gradually fade away, but their places are taken by others, for the irritable man never is at a loss for subjects of annoyance.

The emotions of the miser make a most striking appearance. The back-ground differs in the ordinary astral body, for there is a total absence of devotion, and far less than the normal proportion of affection. Avarice, selfishness, deceit, and cunning are all inten-

sified. As an offset to this there is little sensuality.

A man who, from weakness or other causes, is unable to specialise for his own use a sufficient amount of the world's life force, sometimes, quite unconsciously, acts as a sponge and absorbs the already specialised vitality of any sensitive person who is unfortunate enough to come in contact with him. Probably most persons have experienced this in a minor degree and have found that there is someone among their acquaintances after whose visits they feel an unaccountable languor and weariness; whereas from others they seem to receive real vigour.

There is a real radiation of vital particles of matter ensouled with vital force. Every man has what

is termed a health aura, from the fact that its condition is affected greatly by the health of the body from which it emanates. It is a faint bluish white, almost colourless, and has the appearance of being straited; that is, it is full of, or perhaps it might rather be said, is composed of an infinitude of straight lines radiating evenly in all directions from the pores of the body. That is the normal status of these lines when the body is in perfect health; they are separate, orderly, and as nearly parallel as their radiation allows. But on the advent of disease the lines in the neighbourhood of the part affected become erratic and lie about in all directions in the wildest confusion, or droop like the stems of faded flowers.—*The Message of Life.*

THE CENTRE.

JOHN MILTON SCOTT.

ALWAYS be thinking about the centres, about the deeps of things, and always will life be greatening and sweetening within and for you. Always be looking into the souls of things, and the soul within you will be like a heaven filling with the spirits of the just made perfect, with the spirits the beautiful made divine and eternal.

The letter killeth always, whether it is a Bible, a Christ, a Church, a country, a friend, a lover. For each such thing, when the soul of you is not finding its soul, you become the death and the grave, and for consolation there is no hope of a resurrection.

The spirit quickeneth, whether it is a Bible, a Christ, a church, a country, a friend, a lover. When the soul of you is finding the soul of each thing, it is a resurrection; it is life. Summer is come and all the birds sing it. Beauty is here a fire in the flames of the flowers. Kindness is here, its golden generosity in orchards. Love is here. It is smiling at you in the face of your child. It is adoring you here in the face of your beloved. The soul of the universe is abloom within you, and seeing, as God creates, in your own image and likeness, you are beholding in every thing this gracious outflowing.

The letter lies always in thinking that the external is all there is, that the earth is a flat surface, that man is a perishing body. The spirit lives always in thinking the truth of the sphere, the earth a globe gladdening through space, man's soul greatening in the midst of the years, with smiles as of the morning goldening into eternity.

Out of a centre everything! When within the centre is the great reality, the great power, the true self. Each spoke of the wheel centres in the hub. Each soul centres in God. Out of the inmost life of the universe you came. In that inmost you centre. There is your reality. There is the grace and eternity of your being. Therefore, you must be of infinite worth. Your true value is measured in terms of godhood. God is your divine reality. He is the secret within you which you are revealing. To discover God discover yourself. Into the centre of yourself is into the centre of the universe. The beating of your own heart is not all the sound you hear. Listen! That is the beating of God's heart deep, deep within the beating of your own. It is your home. It is your peace. It is your joy. It is your eternity. It is your perfection of being. It is your glorification with Him with the glory you had before worlds were.

What needs have you of duty? No more in anything are you the slave to the external. You are

daughter of the sphere. You are king of a globe. The spirit is your master, not the letter, and you are the spirit. You are life and no death has any part in you, even as a shadow has no native place in the light. As the stars are all burned up in the glory of day, so all these external things which were for guidance in the dark, and so not to be despised, but honoured, and for their service to be reverently remembered, are consumed and pass away before the glorious coming of the life of God when you get the true vision and look within your own deeps and know who you are. Only as you know what you are, do you know "what man and God is." Out of God, the Sphere, everything! Out of the centre of His heart, you! His deep soul loved, and lo! the deep soul of you outbloomed.

Therefore, within your deeps, everything! Within you, every grace and might of the universe—all love, all wisdom, all life, all power, all perfection. Call to yourself for health. Call to yourself for beauty. Call to yourself for truth. Call to yourself for love. Call to yourself for genius. Call to yourself for power. Command, and the void vanishes in the rounding earth. Command, and the mountains stand forth to crown themselves with the stars. Command, and the sea will leap into being at the caress of your word, holding the stars in its bosom. Command, and the hills will melt

as wax into rills and rivers to belt the breasts of forests and fields. Command, and your earth is alisp with leaves, athrill with lives, and abeat with the holiness of countless beings. You are all that you think and dream and desire. You can achieve in solid worth each fancy that glows in the beauty of your heart. Each yearning of your soul may be made as sacred a fact in the universe as God Himself is. Get awake from the fevered sleep. Call a halt to the thong of nightmare. Claim your liberty as a son of God. Let the scales fall from off your eyes. Look! It is eternal dawn. In that dawn you tower a goddess, stars the playthings of your hand, suns the bright laughters of your joy.

God lives within you as an unfoldment of Himself from His own divine centre. He is star; you its ray. Who between a star and its ray can divide? You are the outgoings of his love. As He can never get beyond Himself, you can never pass into any void.

You live within God as the divine centre of your being. The star ray shines in the dark because it glows in the star's soul. You are alive upon this earth because you are alive in the bosom of God. Death can no more find you with a final shadow than it can find Him. He is Life, and in life death is unthinkable.

Oh bright-shining truth of the Sphere! Oh bright-golden love of the Globe! Thou art the being of God and the home of God! Thy glory is abeat in His heart. It is thy glow which is His creative genius thinking worlds and souls. The earth beneath my feet blos-

soms in Thy beauty; the sun over my head goldens in Thy glory. My heart is abeat in spheric bliss; my brain is aglow in the globe of genius. It is domed like a temple, and filled and thrilled with worshipping thoughts. I live and move, and have my being in God, my Sphere; in God, my Divine Centre. I shine out in the darkness of this world, because I am aglow in the love and life which is eternal.

I have been to the outermost rim of the universe, and, looking without, saw nothing, and for a brief while lost myself in death, and God, in nothingness. I journey inwards now and homewards. Towards the centre of a spheric universe I am looking with gladdening eyes enchanted ever with new visions of splendour, and with heart at wonder and worship in its every beat as it echoes the throb of the perfect Love.

Each thought of my brain discloses the beauty of God as each petal of red, the beauty of the rose. Each beat of my heart discovers the rejoicing holiness of God, even as each beat of the lark's wing, the song in the soul of the sun. Each glow of my being experiences the rapture of God, as the grace of song in the singer's heart knows how divine must be the soul of song itself.

I know God more than if I looked upon His face. I am abeat in His heart. His heart is abeat in me. Hope has become vision. Faith has become sight. There is more than knowledge. There is wisdom. There is love. There is life. In the glory of essential being I abide, and the glory is an eternal glory.

THE KALPAKA.

A Magazine of Knowledge.

Vol. V.] OCTOBER 1910. No. 10.

Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Editors:—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

If this paragraph is marked X in blue, it denotes your subscription is overdue and we shall be pleased by an early remittance.

SUBSCRIPTION RATES.

Inland, Rs. 3 : Foreign, 6 Shillings, or \$ 1.50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

Under the sub-heading "**Clairvoyance by Mechanical Aids**" *Clairvoyance by* in the last issue of the *Kalpaka* we deprecated the use of all mechanical appliances and drew the attention of our readers to the glaring advertisements of the day. Evidently one of our esteemed contemporaries, *Self-Culture*, edited and published by Dr. K. T. Ramasami, D. Sc., Ph. D., the President and General Manager, the Indian Academy of Science, Printer and Proprietor, the "Excelsior" Press, the expert Phreno-Graphologist, the Advertisement Expert of the Indian Academy of Science, the Managing Director of the "Cure-All-Power" Co., the eminent Electro-Herbalist, the Tele-Psychic Healer, the inventor of '4 Weeks' Course of Psycho-Physical Exercises for Health Culture', the author of "Hindoo Spiritualism" (advertised to be ready in August last) the Adept Master of the Brotherhood of "Aryan Initiation" and what not! which is now running its fourth number of Vol. III, whose 1st Vol. ended with its first number and whose 2nd Vol. was completed in three numbers, after a very short time of the publication of the last issue of our *Kalpaka*, without even waiting for a mature consideration, has rushed to the press with the following note in its page 29, No. 4, Vol. III:—

"Clairvoyance by Anjanum Gazing."

There seems to be some misconception about the properties of the Anjanum Ink even in some leading scientific circles, not to include in this, the class of sceptics who try to gain cheap notoriety for themselves by attempting to debase the true and time-honoured systems of the ancient Aryans who were the original formulators of the sciences for the soul and the spirit communion. About this class of sceptics we shall take another opportunity to say more.

The system of Anjanum-Gazing for Clairvoyance was formulated by the Ancient Aryans of Ind. In their several branches of Mystic Sciences, we find various kinds of Anjanum-Ink for Clairvoyance. In one and all of these ink-mixtures, several magnetic herbs, roots, flowers and medicated oils go into their composition. Some conceited teachers advise the public to use any kind of ink (printing ink included) for Clairvoyance, and they are wrong there. We cannot have clear visions with all kinds of inks, **except by Anjanum**. This we say, after long research in this line. And we find this truth to be in close accordance with those of our ancients. Inks other than Anjanum produce eye diseases and cannot be relied on at all occasions. Whereas Anjanum gives healthy and clear visions of the soul always. We would strongly advise our students and members not to be led away by the spurious inventions of these teachers.

Our Ancient Aryans spent more successful years of research in the field of Mysticism than what the present conceited generation of mystics boasts of. Their ancient monumental works of science in Sanskrit bear testimony to this fact.

Need we emphasise here that there are more valuable knowledge of re-search in the ancient Aryan Mystic works than what we know of in the 20th Century Research Psychology? The public should know them, or at least should care to know what things are embodied in the vast treasure of the Aryan Wisdom."

We have to respect the names of the veteran spiritualist Dr. J. M. Peebles, the eminent Phrenologist Prof. J. M. Severn, and Mr. James Coates, who have all unknowingly condescended to allow their names to appear in its pages as "Associate Editors." That is why we have thus to make a rejoinder.

We see our versatile Editor and President of the Indian Academy of Science has advertised a special composition of Anjanum (Ink) for inducing Clairvoyance in a few weeks' time in such a mild language as:—

"Clairvoyance—By Anjanum-Gazing."

The Aryan Rishis had recourse to gazing **Anjanum**—a kind of mystic ink, to know the PAST, PRESENT and FUTURE and in all their medical diagnosis. And even the modern Psychic Researchers have attested to the truth of the Clairvoyant visions seen by Anjanum-gazing. Anjanum-gazing intensifies the activities of the latent Clairvoyant and the Telepathic functions of the mind. Any boy or girl can, with a little practice in the art, see wonderful visions of distant scenes, persons and even the departed Spiritual friends and relatives. This is a harmless, amusing pastime, productive of quicker and astonishing results than by Crystal-gazing.

Outfit of Anjanum with a Booklet of full instructions in the art of Anjanum-gazing, by an Adept-master.

Cost: Rs. 1-2-0; Sh. 2; or 50 cents. Post paid."

The eminent Doctor has come forth as an authority who had examined the whole Sanskrit lore on Clairvoyance or "*Gnana Dhrishti*." We have before this had occasion only to know the Doctor as a *clever advertising expert, a cure-all-expert*, and so forth. We had no occasion till now to know him as *the leading authority on Aryan Clairvoyance* in all its aspects as it is found to be in the vast ocean of Sanskrit literature. Even such great Sanskrit scholars as the late Prof. Max Muller and Sir William Jones have admitted that their acquaintance in the field of Sanskrit literature was not anything to be called complete. Now it passes strange that a young Editor hitherto known as *an advertising expert* should all of a sudden style himself on his own authority as *the great and leading authority of Aryan Clairvoyance and place himself on a high*

pinnacle in the Psychic world and from there decry and deprecate the researches of eminent men such as William Walker Atkinson, Prof. James Hudson, etc., to such an extent as to proclaim to the Psychic world that the results of their researches are mere tom-foolery. *We draw the attention of our esteemed brother William Walker Atkinson (whose words we quoted in our last issue in support of our version) Editor, New Thought, 215 Wabash Ave., Chicago, Ill., U. S. A., to reply to the sweeping and hasty remarks of our young rising Editor.*

We are in duty bound to expose all sorts of men without fear or favour. For fear of contaminating ourselves with such we once for all stop further comments. It is indeed unfortunate we have had to say so much of one who was for some time with us in our office. We perfectly understand that our space could have been more profitably utilised for the benefit of our readers; yet we have had to do what we had to do.

We regret to note that there is no end to impostors. Eusapia Palladino, the great Italian Medium has been exposed in all her trickery. We would gladly reproduce, but for our limited space, the brilliant article "The New York Exposure of Eusapia Palladino" by W. S. Davis in the recent issue (August 1910) of the *Journal of the American Society for Psychological Research*. We wish every believer of this great medium to get a copy of this particular issue at least.

We regret to note that the requisite number of members for the Telepathic experiment have not come forward as yet. We have to announce herein that we do not want our regular subscribers to pay any special subscription. The subscription is intended only to our non-subscribers. This we have to state as we are assured that there are more than 10,000 people who read our magazine though our subscribers, list is infinitely smaller. Our regular subscribers are hereby requested to send their consent to sit for the trial of this wonderful experiment.

Some time ago, in October last, in Vol. IV, No. 4, of the *Kalpaka* we said:—

"Brother Cashmere of *The Balance* said: The character of an editor becomes self-evident when he quotes from the writings of another. If he puts on a 'head credit' he is *thoroughly honest*; if he uses quotation marks alone, he is ambiguous; if he adds only a 'tail credit' he will bear watching; if he misquotes others he is a knave; if he uses neither quotation marks nor gives credit, he is a pirate." We regret Mr. Cashmere has forgotten to include, and we do not know what to call, those who, no doubt, give head credit, but appropriate in whole a publication, and print and re-issue same without even the mockery of an intimation to the authors and original publishers. This has been the case with the Correspondence Course in Occult Sciences, issued by the Latent Light Culture, Tinnevely Bridge, the publishers of this magazine."

We now see that our Indian brethren are in now way behind the Americans. We would fain draw the attention of our readers to an Indian advertisement which reads:

"For the purpose of counteracting the pernicious influence of pretenders and setting hypnotism aright in the minds of the public, it was decided that the evils arising from the public's

patronising pretenders, could best be remedied by establishing a high class institute offering the public reliable information and up-to-date methods instead of the old unscientific smattering processes which were being taught by charlatans. Consequently THE INDIAN INSTITUTE OF SCIENCE was organised for the purpose of disseminating reliable, scientific information in regard to Personal Magnetism, Hypnotism, and kindred sciences.

Prof. B. D. Loomba, M.A., Punjab University, Master of Occult Sciences and a Graduate of an American College in Hypnotism, Mesmerism, Suggestive Therapeutics, Magnetic Healing, Psychic Healing, Metaphysics, Personal Magnetism and the allied occult sciences, was elected President and Principal of the Institution and requested to prepare a Course of Correspondence Instructions on modern, up-to-date, Western lines so as to enable our brethren in India to acquire these extraordinary but simple sciences * * * * *

The rest of the advertisement drawn up by the eminent Professor as shown below is well worth the perusal and careful consideration of everyone as we have depicted side by side some paragraphs from an advertisement brochure of one of the American Institutions.

Indian Institute of Science.

Para 1.—Personal magnetism, will power, nerve force—call it what you will—is the intangible power that controls human destiny. It is the key to all business and social success. If you come in contact with people you cannot afford to be without this knowledge. It will give you an inestimable advantage over others.

Para 2.—Man's success in life is dependant upon himself. He is sent out into the world to make his mark or record his failure. He will sink or swim in the seething mass of humanity about him. If he succeeds he is credited with having "had it in him." What is this mysterious "it"? What is this subtle factor lying dormant in his personality, the development of which has brought him triumphs and not defeats? What is this attribute of his individuality, that has enabled him to rise step by step, climbing over the shoulders of his fellowmen?

Para 3.—It matters not whether we consider hypnotism with reference to its seemingly miraculous power over disease, or merely as an innocent agent of amusement, whether we consider its wonderful anæsthetic properties in completely allaying all pain under the most difficult surgical operations, or the seemingly impossible control that one may exercise over another, we cannot help being struck with wonder and astonishment, that a force apparently so simple in its nature should produce such marvellous and stupendous results. Doctors have puzzled over it.

Para 4.—The large number of cures of obstinate chronic diseases which have of late been effected by it, when all other remedies have failed, have forced physicians to regard it seriously. Its exact method of cure may, in a measure, baffle explanation; still the fact that it will cure, and often when nothing else will, stands out in bold relief and is incontestable. Under its subtle influence the blind have been made to see, the deaf to hear, the paralytic to walk, and hundreds of other remarkable cures performed, often in less time than it takes to write this

The American Institute.

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No wonder that people who do not understand it regard the possessor of this mysterious knowledge as a worker of miracles.

Para 5.—It is the glory of the nineteenth century to have discovered the laws of personal influence of this power that directs and moulds the minds of men. Not alone to have discovered them but to have reduced them to a science; yes, to a science of a science—to philosophy. It has been established that all personal influence depends upon divine, immutable laws which have existed and will exist through all ages.

Para 6.—The secret of all personal influence is man's if he will but analyse these laws and acquaint himself with their manifold manifestations. The science of personal magnetism is not complex, nor are its laws difficult of comprehension. They depend upon the duality of the mental faculties, the peculiar physiological construction of the mind. They are manifested through what is known as Personal Magnetism, Hypnotism, and Suggestion. Each of these depends upon the same immutable laws, and in one sense they are identical.

Para 7.—The philosophy of influencing others is a study—a science depending upon certain established laws. There is a first thing to do, a second thing to do, etc., etc., the same as in working out a problem in arithmetic. Do you know these things? If not, how can you hope to deal with people to the best advantage? You might as well try to survey a piece of ground without having studied surveying, or solve a problem in interest without having studied arithmetic. "A hint to the wise is sufficient."

Having said so much of the advertisement we shall now turn our attention to their prospectus entitled "The Occult Sciences in India" for which a Copyright has been secured.

We have grown weary of comparing and the space at our disposal for such matter is very short. We have already wasted a good deal of our space; hence we shall be content with saying that full 54 paragraphs—pages 2 to 14—under the glittering headline WHAT OUR COURSE TEACHES YOU have been taken wholesale from pages 65 to 76 of the American Institute, and being not content with this our esteemed professor in his concluding paragraph has:

Indian Institute of Science.

Do not confound our instruction with that given by illiterate hypnotists.

Our course is strictly original, entirely different from anything of the kind offered by anyone else, and is fully protected by copyright.

We have grown disgusted and stop here. Evidently our admirable Professor has been able to gather that American Copyright holds no good in the British Dominions and we congratulate him upon his knowledge.

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CONQUEST OF FEAR.

"There is nothing to fear but fear."

A.P. MUKERJI.

Fear is one of the cardinal emotions that result from the play of certain forces in the human personality. Our emotional nature is not our self. I was amused to read in a Phrenological magazine various remarks from certain learned Westerners on the nature and attributes of the Soul. The question was "What is the Soul"? One of the writers insisted upon having this theory accepted by his readers: that the soul has its seat in the organs of Philoprogenitiveness and Friendship. Another one defines these two words as (1) Parental Love and (2) Sociability and Union of Friends. To my readers the fallacy of their statement ought to be quite plain. Our emotions, Love, Hate, Anger, Fear, etc., bear a direct relation to the external world. When the **Intellect** dwells upon a **desire** with a view to **externalise** or **realise** the latter, **emotion** results. It is thus the reaction of the Ego upon sense-impressions received from the objective universe. They have a purely physio-psychological origin and must not be confused with our **Soul-processes** which are due to the **Divine Urge** from **within**, ever impelling the Spirit to **express** itself upon matter through more and more improved types of personality. Stop right **now** and understand: Your mission was to energise upon matter, to be **master** and not **slave**. But instead of setting about your business like a master you took hold of the wrong end of the stick and became **attached**, nay, **identified** your **self** with your **forms**. This is the supreme tragedy of Maya: **Man forgot himself**.

What was the result? Ignorance;—and **that** developed fear. Just view yourself from a physical stand point. What are you? Are you any more than a geometrical point, a mere human atom in a sea of tremendous forces that could crush you—the **form of flesh**—in no time. There are the monsters—seismic disturbances, cataclysms, earthquakes, famines, gravity, lightning and what not! I need hardly mention the Halley's Comet scare to illustrate my point. O! there is no escaping it that way. Consider yourself as a sack of blood, bone, muscle, cell-stuff and nerve force, and you are eternally damned. No, the remedy lies the other way. That remedy is a sovereign remedy. You must give up your life, if you are to live truly. Shri Krishna taught it in the Gita. He called it Vairagya: Dispassion. Non-attachment: Renunciation. Here is the antidote. Open your Gita and read: "**Weapons pierce not the Real Man, nor doth the fire burn him; the water affecteth him not; nor the wind drieth him, nor bloweth him away. For he is impregnable and impervious to these things of change—he is eternal, permanent, unchangeable and unalterable—and Real**".

You must understand your own nature, if you are to be Fearless. How? You will at once ask me that question. My answer is: *Learn to draw inwards and upwards*. The lower mind ever darts outwards. This

is the sense-born brain that you read of in Western works on "Psychology", generally. It rests on sensation. It is enthralled by the limitations of temperament, heredity, environment, and the sheaths and clogs of organisation. It can only function on the plane of Instructivity. The way to conquer this mind was pointed out by the Lord in the Gita when Arjuna complained that it was impetuous, hard to curb as the wind, ever moving outwards, ever restless. The warrior prince was famed for his prowess, had faced strong foes and vanquished them; yet even he, cowered before the impetuous rush of this mind; even he broke down in despair. Why not? Look at the so-called great men of modern times. How full of pride and *approach-me-at-your-peril* sorts of hauteur they are! Just watch them when their "material" or "social" self stands threatened by some approaching danger. Gone is their inflated self-esteem. The whip has not yet been applied, yet they shrink before the terrors of their imagination. Let me say once more, that the worldly man, the purse-proud man, is proud and conceited because his mind is befogged with the fumes of ignorance; a moment shall come when he shall have to face the terrors of his animal soul; then he must fight it on his individual strength; he will cry for help from outside but none shall come; the world of the senses which ensphered his mind so long shall drop away: and the Higher Self must then overcome the Lower. Many are the birthpangs, but the end—the goal—justifies the means.

Now turn to Shri Krishna's reply, which **alone** can solve this riddle for you: Without doubt, O Mighty—armed, the mind is hard to curb and restless but it may be curbed by constant practice (Abhyasa) and dispassion (Vairagya). The student must renounce, **once for ever, all** that pertains to his Lower Self and thus pull up the weeds that crowd the soil of his mind. The supreme result of Renunciation is that it enables you to leap right off from your present position, where there are a thousand strings tugging at your heart; and prepares the way for the inrush of **higher, loftier** thoughts. By practice is meant constant and unremitting effort at **control of the mind**, which by the way, is a science by itself and may be handled later on.

Now, brother, **renounce mentally**, all attachment to impermanent ends. Dedicate yourself to the Higher Life. The more completely you can do so, the greater the influx of **light**, the clearer your vision **spiritually**. You **fear** because you are laboring under the evil suggestions of your brain-born intellect. As you succeed in "giving up," your soul shall expand and burst asunder 'the clinging chains of the senses', which breed Fear through Ignorance. Resolve, to be perfectly "Fearless" and so shall you be according to the strength of your resolution.

Look for our December issue which will be a special one. Mr. Mukerji writes a paper: "**SELF-DE-HYPNOTISATION**."

TURNING WEEDS INTO FLOWERS.

BY FRÉDERIC W. BURRY.

It is the privilege of man to transmute and reorganize conditions. The characteristic of greatness is that it changes the very conditions which in ordinary people would be accounted as insuperable difficulties into means of real opportunity and success.

It is not wise to take the verdicts of other people too closely. You can listen to your judges and critics, and possibly gain some serviceable advice or useful lessons from the admonitions or punishment they may inflict on you—but as Emerson would say, it is not very wise to obey other people's laws too closely.

To be perpetually obedient is to be as wicked as to be eternally masterful. Strike the golden mean.

Little things are as important as big things; the latter, in fact, are made up of the former. One step leads to another,—and the whole INFINITE MEANING is enshrined in every atom. So make the most of what you have with you and around you. Get all you can out of trifles. If you have no flowers, perhaps you have what they call "weeds." "A rose by another name, etc." Can't you do something like Mr. Burbank has done, and *graft new conditions*?

The great man keeps his senses alert. You don't know how much value that "trash" has, as you call it, which is piled up all around you. Just do something with it, and something will come out of it.

It is difficult to stick at things. We are a race of procrastinators. But there is no time but NOW.

It is a pity to be always waiting till we are *kicked* into action.

The so-called Osler theory is that people over sixty should be chloroformed. And if we are of no use to the world at sixty, it might be as well to go farther. But what is the true standard of service? What is the object of existence? Ah, who knows?

Love is ever with us, and for ever beseeches us to be kind. We cling to Life and we get it more abundantly as we assume in a measure the burdens of others, and help to solve the problems of weaker vessels of humanity. We are compensated at every turn, and the real philanthropist is rewarded with cosmic treasures.

But since Life demands personal effort, it is not right that we should place any human plant in a place where it cannot grow. Growth is Life, and we grow through effort. With all our benefactions let there be the principle of co-operation.

PRANAYAMA or "VASI-VASAM."

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BY

MR. C. V. SWAMINATHA IYER:
Editor, "Vivekachintamani."

Recounting the symbolical beauty and inner meaning of "Kama-Dhenu" which appeared in the August *Kalpaka*, many months after I actually wrote it and sent it to the Editor, I tumbled on "the Soul of Visvamisra" and abruptly stopped uttering the Pranava. The words "the Soul of Visvamisra" convey a world of meaning to those who are well versed in Yoga and the hoary tradition connected with the name of Visvamisra. The American New Thoughter would understand it better if I say instead of "the Soul of Visvamisra" the "Universal Soul," or better still, the "Spirit of Nature." For "Visvamisra" after all stands for a type—a universal type, if you please! And that type is "the Friend of All" if you are inclined to be conventional in expression; or you may describe it as "the Light of All" to be more accurate. The term "Visvamisra - Srishty" has attained world-wide celebrity and has become a proverbial bye-word for "creative-power" which is equal to that of Nature! But what is the secret of this great Creative Power, be it one in Nature or in Man—the fully developed Man who is "the Son of God"?

The answer in one word is: "Prana." It is, to quote the words

of Mr. Colville in page 5 of the same issue of *Kalpaka*, "the unacknowledged factor" in the case of most people who jump to absurd conclusions from a given datum and straightway condemn "the facts of existence" for their own absurdity. It is "the absolutely necessary builder who must carry the plan of the willing architect into effect on the plane of physical objectivity." The writer says "Thought is the builder", but, according to the authority of Sri Krishna in the Bhagavat Gita, "Thought is but act in fancy" and is quite distinct from the "actor" who "acts in fancy." The Will is the "director" so to speak of the "actor" who is **Prana**. When the "director" and "actor" work in unison, we yet must have another cause—the material to work upon. Thus we alight on the three indispensable causes—the efficient cause, the instrumental or co-efficient cause, and the material cause.

The Will, the Prana and the Mind-stuff (which we described as "fancy")—these three form the triad of causes absolutely necessary to produce a tangible effect. Of these three, the training of the Will as the efficient cause of all action is the most important; the training of the Prana, the instrumental or

"co-efficient cause" is of equal importance, since without its co-operation the Will can do nothing **efficiently**.

Granting that these two are sufficiently trained, then there must be something for them to work upon. Thought is **that thing**, and it is nothing else but the mind-stuff effectively worked upon and shaped to serve as building material. Thought-building, then, is like "brick-making," and you can no more build thoughts without the **e-motions** (movings out) of the Mind, than you can make bricks out of straw!

The Mind-stuff is purified, refined and rendered highly workable by **right emotions**—the feeling of oneness that goes out of the centre of the heart (*Daharakasa*) and becomes-at-one-with the object it seeks out, which is often described as the "object of sympathy." When the mind is thus purified the grosser feelings of the material organs of the body are easily merged in the Indriyas or the subtle "sense-organs," and bodily consciousness soon melts away in the liquid fullness of the "senses." When this feat is achieved the novice can have a pin driven through his flesh without his feeling any uncomfortable pain, except the exhilarating consciousness of the "sense of touch" without any the least consciousness of bodily pain or any other ill-effect. That is the difference between the grosser feeling of the body and the subtler

and more liquid feeling of the senses. This will explain the teaching of the Lord Sri Krishna in the Gita that "the senses are greater than the body."

Having thus withdrawn the out-going consciousness of body and fixed it in the senses, the novice, who by this time has achieved success in the mystic practice of what is technically called "Asana," which is loosely and indifferently translated as "postures" by those who have not been initiated, into the inner secrets or mysteries of true Yoga.

By "Asana" is not meant the assuming of all sorts of grotesque postures (though these have their own value as *Sadhana*s or means to understand the underlying principle). It is the ability to fix the consciousness exclusively on a point in the path of Evolution and Involution. Take the Mind (conscious attention of the Mind) off the body and concentrate it on the senses exclusively and you would have been able to achieve a "fixed posture" (Asana) or "point of view" for the consciousness to rest on and function through to the exclusion of other points of view. When one has achieved success in this exercise of fixing the attention entirely on a given point to the exclusion of other points of view, he is ready to mount up that step to the next higher one of *Pranayama* which is the subject of this discourse.

St. Tirumoolar, the greatest Siddha, saint and sage of the Tamil

land, dealing with this subject, describes Prana as the "charger" and the Will of the Mind as the "rider" of it, and says:—

"There's another Horse which the Lord of the Five senses
And the Ruler of the City rides up to reach (the Goal of) Salvation
The Lover of Truth it knows and yields willing submission to,
While to the False unyielding, it skips and throws him down!"

Again referring to the supreme necessity of "wise direction" and the "liabilities and penalties of misuse" inseparable from the blessings of "higher sensitiveness," or the spiritual power of response to higher and finer vibrations, the same authority, referring apparently to what the "student of New Thought" or of Esoteric Theosophy would describe as "White and Black Magic", says:—

"Two Horses there are: the Noble (Aryan) and the Ignoble;
They know not the secret of taking the "plunge" and take hold of them;
If one attains the Grace of the Gurn, the Lord of Wisdom's sword,
Then easily can one gain a sweeping hold of them and full control."

This is Pranayama or "Vasi-Vasam" in Tamil as explained by the great Mystics of the East! But very few of my readers will be able to understand what it means unless they happen to be Advanced Initiates in the "Razor-Path of Yoga."

To attain success in Pranayama, is not the same thing as performing feats in the art of breathing! These feats are the effect of mere practice, while Pranayama is the result of true spiritual uplifting, which is absolutely impossible without the grace of the Guru!

Sri Sadasiva Yogindra, in his renowned mystical work "Siva Yoga Deepika," says that Pranayama is of three kinds. They are:—

(i) Prakrita-Pranayama; (ii) Vaikrita-Pranayama, and (iii) Kevala-Kumbaka, or the absolute control of the Prana in full.

(i) The first is the natural rhythm of the respiration of Prana which secures a natural control over the Pranic energy.

(ii) The second is the artistic method of taking up the natural rhythm and developing it to the utmost until it attains to perfect attunement with the rhythm of the solar system of the Universe counting 21,600 measured breaths (respirations) per diem forming a day and a night.

(iii) The third is the absolute control over the Pranic energy, it neither moving in nor out, but remaining full and pervading through all the planes, creating a state of attunement with the Infinite.

He who attains to this absolute control over the Prana, becomes at-one-with the Universal Energy and there is nothing impossible for him.

The Prana **acts**, as the Will directs; and it moulds the mind-stuff in its own way in accordance with the designing power of the Will, which the uplifted mind **understands** and passes on to the Prana, who acts, as "builder."

The Prakrita-Pranayama is electrical in its action and effect.

The Vaikrita-Pranayama or Artistic control of the Prana is dynamical in action and effect.

While the Kevala-Kumbaka or Absolute control, is static in effect and ready to act with dynamical energy and execute with electric speed.

I have said enough to give a clear grasp of the subject and the basic principles that underlie it.

But the means of mastering it are so many and so different, varying with individual practice and individual idiosyncracies that no prescribed method would answer all. The main thing is to grasp the underlying principles and this is possible only with the aid of a Master-Guru.

CONSCIOUS OF BEING.

HENRY HARRISON BROWN.

"A constant feud of Want and Have."—Emerson.

Having is a consciousness of being; the individual is positive. The lack of this sense of being is want; the individual is negative, to that which is Infinite Supply, and he thus invites from that supply a filling. "Blessed are they who hunger for they shall be filled." Through hunger, are positive magnetic centres. They attract because they have. "To him that hath shall be given," says Jesus, and so says the Omnipotent.

Positive persons are those who know they have; and thus draw to themselves. Negative persons

.The greatest and most extant "book" on Yoga, is Patanjali's Yoga-Sutras." But none could understand it without the aid of a Yoga-Siddha. And those that practice Yoga without a Guru must necessarily come to grief sooner or later.

Sri Sadasiva Yogindra's "Siva-Yoga Deepika" is also excellent; but there is nothing like Patanjali's Yoga-Sutras if one but could rightly understand them and practice the same in the living presence of a Master-Soul who is also a Yoga-Siddha. All other works are but half-hearted attempts to deal with a subject of vast dimensions and infinite variety, whose value lies in the things left unsaid, than those expressly dealt with by them.

are those who are not aware that they have all and they bring little into expression. The magnet attracts the needle because it has. The needle comes because it has not that which the needle has. It wants. So with Supply. The dollar wants the center, where there is power for it. So with all things. They have no power save that which human consciousness delegates to them. All is mind (or soul) and things are the bodying forth of this soul. Says Emerson:—

Where it cometh all things are,
And it cometh everywhere.

Soul is ever present, as much in one spot of the universal space as in another. For this reason, Have and Want are but states of Consciousness; recognition of this Universal Soul, which is All.

The want is not in me, for I am Soul; am all. The want is in Things. They have no consciousness; are limited; need Human consciousness to give them power, place and use: Friends, wealth, things, want me. Change your attitude towards things and you draw them, because you are power. You have. They are merely vacuum, wanting your recognition. Make yourself a positive magnetic center with a consciousness of having. Affirm: I Am! and thus draw whatever you desire.

Each individuality has opposite mental conditions, two poles, one positive and one negative. To some persons he will give and from some he will take. To receive, which is merely enlarging his perception of himself as all, he will be negative or receptive; to give he will be positive. Each person holds a middle rank in consciousness. Through this exchange, equilibrium is restored, and Unity preserved. When one grows into full consciousness of himself as Mind, as an expression of the Universal, he then voluntarily and with determined purpose chooses his position. He will then be receptive only to that which he desires. Giving to the empty and filling

himself from the Universal Reservoir. He is then a self-directed, a self-governed individual. When he becomes acquainted with the Real Self he will be positive to all external conditions, and receptive (negative) to Mind. Will always be a condition, through expression, for the Universal. He will then declare with Whitman: "Nothing external to me has any power over me!" This is a realization sadly needed at the present. To give power to externals, results in disease, insanity and death. And it is the error of too many pseudo-teachers and reformers, that they are giving power to stars, heredity, Karma, evil thoughts, malicious magnetism, and hypnotism, etc. Such teachings are responsible for more human ills than any other one factor. Millions think they are suffering from such power and no instruction is so much needed as thus:—

"I am power. I alone am responsible. Things have only the power I delegate to them. No persons have any power over me for ill, except that which I gave them by my fears, beliefs and willingness. When I assert myself I am free. No thought can affect me except my own. No magnetism has any power except that which I give it. No heredity do I recognise except that from God; any other is but a figment of the mind. Nothing is malicious but my own fears; my own evil thoughts harm me! I am Mind and nothing external has any power over me. I have, and things want the power I am. My affirmation is: Nothing influences me but my own desires."

PHRENOLOGY AND ITS VALUE.

J. P. BLACKFORD, F.B.P.S.

As an individual you have your own physical, intellectual, and moral abilities, and you have likewise, your special weaknesses, of which it is almost impossible you can form a really correct or even adequate idea; and you, like thousands of others, ignorant of their possibilities, may have to blunder through life within the limits of a cramping environment, in an occupation for the duties of which you have no capacity, or under conditions which afford no scope for your better powers, thus entailing upon you misery and an utter hopelessness where you should be happy and contented.

This is the lot of thousands and a very hard and unsatisfactory state it is; yet it is oftentimes borne in patience because of the apparent impossibility of avoiding it. Ignorance of your own powers keeps you in subjection. Be wise and "know thyself."

It is a remarkable fact that few persons except the phrenologist know the terrible disappointments which spread over the lives of highly strung men and women, and the anguish of soul experienced by those who chafe under the restraint upon their lives, and the utter blight cast over their aspirations by the distasteful conditions which they appear doomed to endure.

Are you a person of that emotional nature? Well, Phrenology

will tell you why you are unsuited to your position, and by pointing out to you your special mental endowments, may enable you to see the blue sky between the parting clouds and open a new vista of hope to you for the future.

Why then do you suffer? Cheer up! There is happiness for you yet. If you desire to fulfil the great object of your existence, how can you expect to attain it unless you know the full extent of your natural powers, and are also aware of your weaknesses? With that knowledge you will be able to rise to the opportunities which present themselves to you, but without it, probably never.

You want to do the best, presumably, for yourself in life; to use your highest powers to the noblest ends; and to exercise your capacity in a way which shall bring to you not only material reward, but honour, esteem, and the regard of your fellows. Is not that so?

Then it is not yet too late to take advantage of your natural powers. See to it then that you are in your right position and filling the place for which your capacity fits you.

Phrenology is the only key to the mastery of mind. There is no other solution.

Are you fighting life's battle?
* * * Perhaps alone, may

be surrounded by unsympathetic friends, or struggling against overmastering circumstances, and need friendly advice suited to your special endowment?

Are you a failure * * in your present sphere? Do you feel that you have aspirations which your present occupation cannot satisfy? Do you desire to know the cause, and remedy, if any?

You are a mystery to yourself. Do you desire to know why you think, and speak and act in a manner which differs so much from others around you? Would you like the causes of your longings and aspirations, and the secret springs of your inner life, revealed to you?

Nothing but Phrenology can give you the necessary information, and reveal to you the full extent of your natural mental equipment. The truest wisdom, therefore, is to obtain this essential knowledge. Years are wasted; opportunities

are lost, and disappointments, worries and failures are frequent, through unsuitable educations, wrong employment and misdirected aims, due to a lack of knowledge of one's particular endowments and capacities.

Are you undecided as to your fitness for some special position that offers itself, or as to your ability to undertake some particular work which, if you succeed in, may be of material use to you? Are you a business man or woman requiring to know your fullest capacity as an organiser, an employer, a bargainer, a speculator, &c., and what powers to exercise, or cultivate, to make a success of your business career? Are you engaging an employee for a position of trust, or are needing a person of special ability? Are you taking a partner either for business or domestic purposes?

In any of these cases Phrenology will help you.

N. B.—Mr. J. P. Blackford, F. B. P. S., a practitioner of phrenology for nearly forty years, and one of the best known men within the rank of phrenologists and one who holds the Diploma of the British Phrenological Association, London, and the Certificate of the Incorporated Phrenological Society, London, which is the highest possible phrenological qualification obtainable in the world, and one who is a Fellow of the Incorporated Society, and one who has been its **President** twice, and has sat upon the Council for twenty years, and has been the Editor of its official publications, the **Phrenological Record**, and the **British Phrenological Year Book**, and for nine years published and edited the **Popular Phrenologist** has kindly consented to write a series of articles on "**Phrenology**" which would run through a period of more than 18 months. This is a special opportunity and we desire to draw the attention of every one to **subscribe** for "**The Kalpaka**" and not to miss even a single number.—ED. K.

LITERARY REVIEWS.

Ancient Mystery and Modern Revelation:—By W. J. Colville and published by R. F. Fenno & Co., 18, East Seventeenth Str., New York. (Price Rs. 3/2).—

This extraordinary work sets forth the mighty truths, veiled in ancient allegory and couched in the figurative language common to the Sacred Books of all nations, in clear, modern English phrase, rendering them intelligible to the ever-increasing multitudes of earnest students of the Mysteries who have not the opportunity or leisure to ransack libraries or peruse the many erudite treatises in which the Key is found which will unlock the secrets of the Bibles of Humanity.

The well known author has given very clear exposition of Esoteric Doctrine and Ceremonial Magic, which serve to throw much light upon many ancient teachings and practices which are finding their parallels in the Spiritism and Occultism of to-day.

The book has many gems selected from Oriental Literature together with Philosophical interpretations of the most disputed Bible texts, and it also presents highly condensed biographical accounts of Esoteric Schools and the characteristics of their founders. To

every liberal minded Bible student and to all who are investigating the psychic problems of to-day the work as a whole must appeal as one of more than average interest.

* * *

The Sanctuary:—William W. Hicks, 43, West Newton Str., Boston: Price Rs. 3/2.—The 1st Volume of this series—a neatly and elegantly bound book of 120 pages—has come to our table. This is a brilliant compilation of wise sayings of the great masters of the East. The contents of the 1st Volume are:

Nagasena—A Master B. C. 300.

In Sweet Accord—Cohesives of the Sanctuary.

Friend and Refuge.

Unfailing Love.

Sayings of Masters.

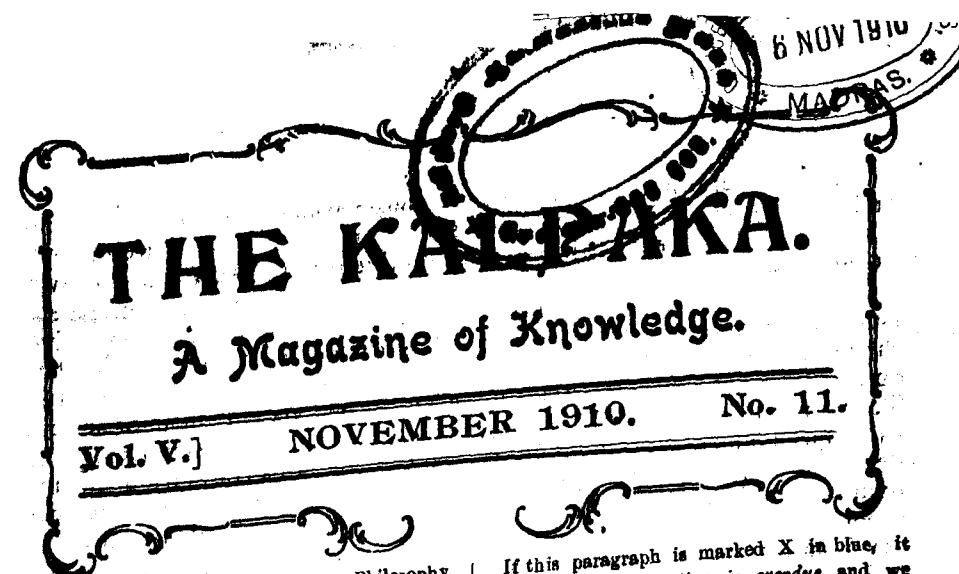
Right Intuition.

Beatitudes, Buddhist and Christian.

Lust of the Flesh: Reincarnation, Slaves of Karma, Karma Relationship of Soul and Body, Nirvana.

* * *

The Mystic Magnet:—This is a book of 20 pages printed on one side of the paper; for price &c., refer to our advertisement pages. The book seems to be a good one.



Devoted to Science, Psychology, Philosophy, Metaphysics, Occultism, &c.

Published Monthly by the Latent Light Culture, Tinnevely, S. India.

Editor:—Dr. T. R. SANJIVI, Ph. D.
A. P. MUKERJI.

Entered at the General Post Office, Madras.
Registration No. M. 717.

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Inland, Rs. 3 : Foreign, 6 Shillings, or £ 1-50.

Advertisement rates on application. Casual rate Rs. 15 or £ 1 per page per insertion.

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Notes of the Month.

It is only when one loses interest in real good of existence that death begins in earnest. The average man trains his mind and body towards a particular direction—mostly towards selfishness and sensualism—and when he fails, his interest in life ceases. Interest is the invigorator of life; interest in your growth and your surroundings exhilarates you. Here interest should not be confined to the physical objects only as, when the physical body breaks down, all interest in life fades away; such a one clings to this life simply because he does not know what happens to him after the dissolution of this physical body. Death is nothing but a change. It happens more than once in the evolution of the soul. It is nothing but the punishment of wrong living and we will have to undergo the same until we learn to live right. Life can be realised only at the present moment—Now. The past is only a memory of life; the future is nothing but an anticipation. When we have attained the immortal state of consciousness the past and the future are merged in the Now.

By its very nature and essence consciousness is spiritual and can under no consideration be classed as anything but an attribute of soul; hence it is essentially subjective. Yet it has its own objective and subjective aspects as superconsciousness has its spiritual and divine aspects. The objective aspect concerns itself with a perception of the manifest and denotes the change of mental evolution whereby cognisance is taken of the operation of the law of cause and effect to the existent plane of action. To the uninitiated it could be referred as unconscious consciousness or that mechanical and involuntary power of discrimination which declares the prerogative of the Ego to accept that which is good for its own and reject that which is bad. As consciousness inheres in every atom of substance, the censor and the guide lead ever to such development as shall make possible the unfoldment of its divine potentiality. This objective phase may also be divided as the sub- or hyper-states of consciousness. The sub- is that which we have depicted above. The hyper-state is that which it approximates, merges into and unfolds the germ of the subjective state whose presence in the spiral of evolution is marked by the moments of restlessness and dissatisfaction, the unspoken yearning and aspiration towards the more surpassing revelations which it feels the quickening power to evolve.

Clairvoyance, Clairaudience, Claircognition and all the ramifications are only the aspects of the subjective phase and disclose a knowledge of externality that obtains within the realm of spirit. This is the borderland of psychic action; a middle ground mediating as it does between the sub- and the super-states on the one hand and the spiritual and the divine on the other; here and here it is that psyche undergoes the crucial test which declares immortality above, within and beyond mortality.

Consciousness as universally implied is "the nature of a form of trance, the gradual awakening from which marks the degree of the soul's unfoldment into realisation and being. It is the perception of effulgence from the radiant centre, which is God, and though there is a time when consciousness rests in seemingly impenetrable darkness, yet it is drawn ever more and more nearly towards the source until the atonement is realised by means of the crucifixion and 'I and the Father are one.'

Mr. Frank Podmore, one of the early members of the English Psychic Research Society passed away in August last. His chief literary activity was in Psychic Research. Though he was a sceptic his works show nothing of the rancour of a partisan and he weighs everything with sound moderation and in a judicial tone. His works are: 'Apparitions and Thought Transference,' 'Studies in Psychical Research,' 'Modern Spiritualism—a History and a Criticism,' 'Robert Owen—a Biography,' and 'Mesmerism and Christian Sciences.'

The Psychic world has sustained another great loss in the sudden passing away of Profr. William James of the Harvard University. The Professor was a man of wide and varied intellectual interests

and has rendered a great service to humanity by publishing some splendid works on Psychology. He was for some time President of the English Society for Psychical Research, and he interested himself very much in the organisation of a Psychic Research Society in America. He was the defender of all the struggling causes and he was the champion of the movement of the Universal Peace. He was the founder and defender of "Pragmatism"—an attitude for the comprehension of known facts. Some of his important works are: 'Pragmatism,' 'A Pluralistic Universe,' 'What is truth?' and 'Varieties of Religious Experience.'

The Spiritualistic world has lost an able exponent of Spiritualism in the person of E. Dawson Rogers. The 'Light' was founded and edited till late by Mr. Rogers. He was one of the first to move in the matter of establishing the Society for Psychical Research in conjunction with Professor W. F. Barrett.

EMANCIPATION.

A. P. MUKERJI—Associate Editor.

Students of the Gita will surely recall the reply of Shri Krishna when Arjuna the warrior-prince complained that the mind was impetuous, strong, difficult of subjugation and hard to control as the wind. Out of the darkness, rings out the blessed one's supreme advice: "Without doubt, O mighty-armed, the mind is hard to curb and restless, but it may be curbed by constant practice (*abhyasa*) and by dispassion (*vairagya*)."

Those who have thought long and deeply along these lines will tell you that there is no third way. To me, the grandeur of Shri Krishna's Teachings seems peculiarly concentrated in this sentence. The stage of *vairagya* is one that we all must face. It is the parting of the ways. You must shift your gaze from this passing pageant upwards and inwards. As the soul grows in strength and wisdom, it begins to see this world for what it is: a dance of shadows: a phantasm: an illusion. The glamour of the senses must wear out. The scales must drop from the eyes. Whilst perusing a recent issue of the *Psychic*—decidedly one of the most thoughtfully written magazines we get—I came across the following luminous passage:—He, the saint (Lord Buddha) reflecting on the nothingness of form, the emptiness of name, on the cyclings of the Law, which exalts the beggar into royal splendour, and humbles the king into the beggar's condition, he, the king, reflecting on these things, gave up his kingdom. After meditating for many years in the silence of the forest, he stretched his arms to the Sun, saying: "O passing are all things, this body, this mind, this life, this king-state, this god-state, this state of misery, this state of joy intense, this state of most beautiful love, this state of fear, this state of prosperity, all, O Self, are passing! Tell me that which is beyond the passing." Self, assuming the form of a sage, spoke to the king: "In that thou hast found all things to be passing, know, O king, that the Highest can be perceived by the Highest. And the Highest—that art thou."

This is the most tremendous problem mankind have to face. What is your dream? What is my dream? What is the whole world's dream? The glamour of the senses might absorb us for a while and lull us into a false sense of security. But the reaction comes—as it inevitably must—and then with cries of pain and horror we gaze upon the Impermanent Nature of our pursuits. Then the spirit exerts its utmost to shatter its fetters and it longs for Emancipation. It then casts about itself to see a way-out and whether, through the power of Intuition or through Scriptural Teachings, it at last decides once for ever to renounce the life of the senses and to enter the plane of the spirit, if it is to be free. By renunciation is meant the mental dropping away from the shackles of the Lower Nature. It does not mean that you should sit in dirty places, live upon unclean food and otherwise torture the flesh. The body is right enough in its place. It is quite willing to co-operate with you if you would only relax your meddlesome ways and leave it alone. It is a common mistake and one to be guarded against.

Your real enemy to attack and conquer is your Lower Mind. This mind associates itself with the form side of life and suffers and enjoys through the senses. It is the seat of the appetites and the passions. Control it by purifying your thoughts and by concentrating your attention upon the nobler, the courageous side of your Nature. This is what is meant by *abhyasa*. Strive continually for your inner unfoldment. Give up all thought of enjoyment. Acquire knowledge, rather, attract it yourself by the magnetic force of Prayer and lofty aspiration.

Thus, step by step, will you free yourself from the coils of the senses. Then your spirit shall come into conscious touch with the Life Divine and that, student, implies Emancipation in a real, living sense. Emancipation is no total extinction. It is the awakened life of the Eternal Pilgrim—Man—upon heights of consciousness as far removed from our existing grade of intelligence as ours is from that of the black-beetle.

A GREAT DISCOVERY.

By HENRY PROCTOR, M. R. A. S., F. R. S. L.

The man who discovered the circulation of the blood won for himself undying fame, but not worthy of less honor is he who brought to light the immense value of the vital fluid, into which the "seed of life" is transmuted. Of the value of the blood no one has any doubt; for "the blood is the life," and "all that a man hath will he give for his life." But strange to say, there is something which medical science computes at forty times the value of blood, but which the majority of mankind do not know how to utilize, and rather regard its possession as a temptation and a snare, than a benefit; and thus what might be the greatest blessing to man is turned by his ignorance into the greatest curse. More misery, and murder, diseases and various kinds of death are due to this cause than to any other. More than 140

different diseases are caused by the loss of the seed of life for as many as have been cured by the subcutaneous injection into human bodies of the spermatic secretion of animals.* The injection of only a cubic centimetre of the fluid has in many cases brought back comparatively lasting health to old men, and it has been the most successful agent in curing diseases of the most varied kind among which are mentioned consumption, ulcers, malaria, gout, congestion of the brain, palpitations and paralysis.

But why should man inject into his body the spermatic secretion of animals, when he could preserve his own, and by this means keep his body at the highest possible state of vitality?

And here the question arises as to how this is to be done. It is pointed out that the bachelor and the virgin do not appear to enjoy better health than married couples, and therefore our hypothesis appears to be worthless. But it is just here that the Esoteric Society steps in and explains the process whereby any man or woman who is willing to live a life of perfect purity can, by following out the simple directions in "Practical Methods," and other works of the Fraternity, attain to perfect mastery of the body and bring it, as St. Paul says, into subjection (lit. slavery).†

Every one who is willing can prove the matter for himself. However difficult it may be at first, sooner or later, victory will crown the efforts of those who persevere. But the great matter is to learn how, not only to retain the seed, but also how to transmute it into vital essence, that which the ancient Egyptians called "*sa-ankh*" or the fluid of life. It is necessary to know how to reabsorb this vital fluid into the system, and those who have attained are able to do this consciously by an effort of the will. Deep breathing is also of great assistance in this matter.

One finds that the whole body is opened up, as it were, by this process of deep breathing. Deep breathing is one of the most health-giving exercises.

The following is a splendid exercise.

1. Receive steadily the air into the lungs, taking as long as possible to inhale.
 2. Remain with your lungs fully inflated for half a minute.
 3. Release steadily the air, taking as long as possible for the process.
 4. Remain with the lungs deflated for half a minute or more.
- We should learn to breathe consciously at all times. These matters become easy to the regenerate who are living the overcoming life. To them environment becomes a matter of small moment, because they are masters of environment. The body becomes like a powerfully fortified castle. The armies within are able to neutralize all the invading forces.
- Regeneration* By Kenneth Sylvian (translated from the German.)
1. Oct. 12, 17. 1911. 12. 11. 1911.

which would otherwise cause disease. The body will be consciously full of abounding life; and though a man be advanced in years he returns in experience to the days of his youth. He sees even the young suffering from colds and various ailments while he, in the self-same environment, has perfect health. The difference between a man who has attained and he who has not, is beautifully illustrated by a tree. We see the tree in winter, with its branches bleak and bare and desolate as if it were dead; but the life is still there, only lying dormant, and when the spring comes, and the life-giving sun shines upon it, it enters upon a new phase of life, like an aged man becoming a youth again. But why is this? What is the cause of such a marvelous transformation? It is simply this, that the life-fluid, the *elixir vitae*, has begun to circulate through the tree. And the tree now puts forth myriads of breathing organs and gains fresh life and vigor day by day. This is exactly what the regenerate man is enabled to do. Abundant floods of life sweep away death and disease. For the vital elixir in man is exactly similar to that of the tree. For as there is no apparent difference in the protoplasm from which springs the oak, the man, and the eagle, yea, the worm and the reptile, so we gather that all life is the same life, but that it is differentiated simply by the organism that receives and the vessels that contain it. And we have learned that the vital fluid in man circulates through the lymphatic system, and it is this circulation which is the cause of health and strength, because it vitalizes everything that it penetrates. This is the reason why exercise causes the muscles to expand, and why massage is so beneficial, and deep breathing and anything which causes increased circulation of the vital fluid.

So that we say that if the discoverer of the Circulation of the blood be worthy of honor, then the discoverer of the conscious circulation of the vital fluid is worthy of even greater honor, for he has taught us a way whereby not only health of body can be secured, but increased mentality, and if we are already begotten from above such an increase of spiritual life that we realize the promise that rivers of living water are indeed flowing out of us to the thirsty world around, and that we are becoming trees of righteousness of the Lord's own right-hand planting, and that God is doing for us and through us exceeding abundantly above all our asking or thinking. This indeed is the greatest discovery that it is possible for man to make. For as Margaret B. Peeke says in "The Arena" (April 1895): "If the fact were known that a life of purity in thought, word and deed would bring to a man a supremacy of which he has now but the faintest dream, that by it his life would not only be increased in length, but that all sickness and poverty would be unknown, and even death lose its terrors and cease to exist, mere selfishness would drive men from their present life of animality to the new life of regenerate sons of God."

"Self-De-Hypnotisation"

A Special paper by A. P. Mukerji in
DECEMBER ISSUE.

SPECIAL FOR THE KALPAKA.

WHAT ARE WE?

By FREDERIC W. BURRY.

Are we Human Creatures with Divine Possibilities, or are we Divine Beings with Human Frailties?

It is perplexing to pick up the many periodicals devoted to modern thought; they present such divergent visions of Life. Some of them insist that it is only necessary to say certain words, and *ipso facto*, *hocus pocus*, you become transformed into an omnipotent person, whose every wish is granted, whose thoughts become instantly transubstantiated into material entities. Others, evidently functioning on a "grosser plane," tell you your words are of no account, and all that is necessary is that you eschew so many times for each bite, that you keep the "tubes" clean, that you breathe deeply, and it doesn't matter what you think or if you think at all.

Some of us, who are easily led, and, as our friends inform us, are carried away by the last doctrine presented to us, wobble between "suggestive therapeutics" one day and "physical torture" the next. Thus we become a house divided against itself. One day we say we are All Mind, the next that we are All Body.

With the pendulum of conviction swinging with such velocity to extremes, it is not surprising that we do not always appear either healthy or sane.

Some of our modern cults have done a good work with their enthusiastic propaganda, and we can forgive them for their extreme utterances and the tendency to overstep their limits. But we cannot afford to be tied to these new creeds just because they delivered us from the bondage of orthodoxy. We must move: we must change: we must grow.

We can surely take advice from all schools, and then follow it or not, as we choose. We should at least try every statement before the tribunal of our own Reason, poor and weak as it may be.

It appears that there is Truth everywhere; and what Knowledge I possess seems to have been gained by a willingness to learn from any source, to weigh every statement, even such wild suggestions as that "the moon is made of green cheese."

To dismiss assertions off-hand is only to remain ignorant. To always imagine that others are either insane or lying is to keep one-self incompetent and uneducated. We get so very much from the *outside*, say what you will.

What are we? Our definitions of the Self do not throw much light. It is evident that to Know Self is to Know All. But it is not such an easy task to Know Self, or even to know and interpret the life of the simplest elemental creature. In fact, is not our life here on earth but the process of education, by which we shall know and become known? May it not take many lives even for an approximate Self-recognition?

So let us be patient, and go on with our work, gradually eliminating vanity and conceit and all selfishness, that we may rise to higher planes, where we may express ourselves more fully, and allow an outlet to our deeper emotions.

Yes, meanwhile let us be all things to all men, one of the "bunch," without strained efforts to proclaim our superiority which fortunately no one can see but ourselves!

WHY USE AFFIRMATIONS?

HENRY HARRISON BROWN.

(Editor, "Now", San Francisco, Cal., U.S.A.)

Beginners in Mental Science often say "I affirmed that I was well and it did no good!" No doubt. A person expects to try at a straight line often before he can draw one; to try the problems in mathematics often before he can solve them. All experts in every line have gained power by practice. The greater the power, the longer and more persistent the practice. The athlete, foot-ball player, pugilist, have practised long and hard; have concentrated upon their work and earned their success.

There is no power of more value than the mastery of one's body and environment so as at all times to be happy and healthful.

For this reason this power of self-mastery is not lightly won. It requires time and persistent effort. And since it is mental science, it must be learned, and since it requires practice it is an art.

To acquire a knowledge of how to think and what to think, requires attention and study; it requires determination, will and concentration to think it, when it is known. Be it understood that New Thought is not a mere intellectual perception of Truth. It is not a mere Affirmation of set phrases.

To think that it is so, is for one to think that all the smith needs to do is to hammer his anvil, and all the author needs is to take up his pen.

Hammer and anvil, pen and paper, are necessary tools, but to know **how** and **what** to do with these tools is important, but even this is of little value till that which is known is **done**.

To repeat Affirmations carelessly and intermittently will as soon bring one to health and success as looking at the swimmer will make a swimmer.

"Mother, may I go out to swim?"

"Yes, my darling daughter. Hang your clothes on a hickory limb; But don't go near the water!"

And the mass of objectors to the Power of Affirmation who "have tried" and failed have obeyed the mother and have kept away from the stream of Power.

Here is the theory of Affirmation. The Law of Suggestion is: **I am that which I think I am.** I am to learn what is necessary for me to think that I may be success; that I may be health; that I may be happiness.

Having learned what to think, it is then necessary that I know how to think, that I may be that which I wish to be. We teach that it is necessary to think in Affirmations. When am I that which I think I am? While I think it. How long am I that which I think I am? As long as I think it. It follows then that until I form the habit of thinking that which I wish to be, I shall at times be that which I do not wish to be, because at those times I think that which I do not wish to be.

This is the place and power of Affirmation. By the use of Affirmation we create a mental habit of thinking in the line we desire, thus by thought creating the objective expression we desire. Each repetition of an affirmation causes a change of nerve and brain cells. They vibrate to the thought. In time we thus create a physical memory, that automatically directs our thinking in the right, the chosen channel, just as we have unconsciously created a physical memory that now instinctively says "I am pain:" "I am weak."

Here is the Law of Self-Direction:—

Affirm that you are which you desire to be till it becomes a habit to think you are that which you desire to be, and you will then be that which you desire to be. I am success when I habitually think—"Success."

THE AURA OF THE HUMAN FORM.

HENRY CLAY HODGES.

Every human being is surrounded by a force, a vibration, peculiar to that individual alone, that is a luminous mist, called the aura.

Those individuals who have developed the power of clairvoyant sight are able to perceive these finer vibrations, and are thus able to describe them in the form of colors as they appear to them. These vibrations ever harmonize with the quality of the thought, character and individuality of the person, the colors becoming more refined and clear as the soul unfolds.

We find by investigation that every object of life and form possesses an aura or atmosphere peculiar to itself, all things in the vegetable, mineral and animal kingdom, though naturally less complex in quality than with the human soul.

Now the life principle that is being poured out from the planets, and more particularly the Sun, is specialized through the organism of the individual, and the spleen is considered to be the material organ through which the life force is manifested; thus the stronger and more robust the constitution of the individual the more of this life principle will be received. There are those who can give off an enormous quantity of this life force through magnetic contact with another who is receptive to such forces, and such individuals are constantly giving out forces to those about them whether they are conscious of it or not. On the other hand, the individual who is not able to specialize a sufficient amount of these life-giving forces for their own needs will unconsciously, perhaps, absorb and draw from those about them that are in sufficient harmony and receptivity for them to draw from, and in this way live to a great degree upon the life forces of others with whom they are thrown in contact, and then, too, as the form advances in age this force does not specialize and radiate through the organism, and thus we find the physical form becomes withered and bent through a lack of this life principle; hence we find that an elderly person is quite apt to draw from a younger one through whose organization these forces radiate more freely, though there are exceptions to this rule, as much will depend upon the

positive or negative nature of the individual, and many have no doubt felt drawn out, as it were, after coming in contact with certain individuals.

Then again, on the other hand, there are instances where these forces are exchanged with benefit to all concerned. The conditions spoken of are often witnessed in a *seance* room where a number are gathered together, and unless the guides of the circle understand this law some will retire from the *seance* room quite exhausted and still others are not affected.

Now the first misty-like outline that may be discerned by one sufficiently clairvoyant to perceive it, is termed the health aura, and is generally visible as a mass of faintly luminous bluish-grey mist, often tinged with orange or gold. Frequently this aura is colorless and seems to be formed of innumerable lines in a perfect spiral shape surrounding the physical form and radiating evenly on all sides, that is, where good health prevails; but in ill-health the lines are irregular and imperfect, and then the health aura is weak and the spleen cannot specialize sufficient life force.

We may by investigation find that the causes of this disturbance in the health aura, and which has a direct influence upon the harmonious vibrations of the human organism, are many. One of the most common is a tendency to think and act along one groove. The energies are confined to one special channel and the nerve forces that are played upon become exhausted and then comes affliction, and the cause is often misnamed over-work. Then an extreme depression of spirits will cause ill-health and retard the natural inflow of the life principle from without to the form physical. Worry and melancholy are great factors in disturbing the natural flow of these vibrations and are often the cause of ill-health, for this is where the mind and thought have power to affect the conditions of health, and by keeping the thoughts pure and the mind free from worry and dire forebodings, the health will take care of itself. The point in view is not to obstruct the way for the harmonious inflow and outflow of these life giving forces.

Often a sudden shock will throw the current out of its natural channel or a wound or injury will have the same effect for the time being, but once the mind can become passive, and gain control, the nerve forces begin to regain their natural condition and the obstructions to the inflow of the life principle are removed and all is in tune once more. It is at such times that this inflow of force is obstructed, that the contact of another individual who is overflowing with this vital life force will set right the imperfect operations that are the cause of sickness and affliction to the physical.—*Stellar Ray*.

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THE PHILOSOPHY OF EPICURUS.

HARRIETT LASCELLES-BURNETTE.

"LIFE IS SWEET."—*Watchword of the Epicureans.*

If it were possible for the original advocate of the "simple life" to step into the Twentieth Century and to discover how many habitually take his name in vain, believing it to be synonymous with gluttony, sensuality and voluptuousness, it is quite probable that he would—for a moment at least—lose the "felicity" which he designated as the "aim of life", and that his wisely happy old heart would be saddened by the stupidity of the world. No other ancient philosopher's theories have been so persistently misrepresented and misunderstood. Today, it is difficult to convince people, who are not acquainted with his writings and teachings, of the truth, even when quotations are produced to prove their false position. Note the following: "For my part when I eat coarse bread and drink water, or sometimes augment my commons with a little Cytheridian Cheese (when I have a mind to be extravagant) I take great delight in it, and bid defiance to those pleasures which accompany the usual magnificence of feasts; so that if I have but bread, or barley cakes and water, I am furnished to content even with Jove himself in point of felicity."

"It was the boast of the modest old "Philosopher of the Garden," as he was called, that he could live well on an "obolus"—one cent—a day, and that he had abated even that amount. He says: "For my part truly (that I may with modesty instance myself) I am content, and highly pleased with the plants and fruits of my little gardens; and will that this inscription be set over the gate: 'Stranger, here you may stay; here the supreme word is pleasure; the Master of this little house is hospitable, friendly, and will entertain you with polenta and afford you water plentifully, and will ask how you like your entertainment.' These little gardens invite not hunger but satisfy it, nor increase thirst with drinks, but extinguish it with the natural and pleasant remedy." And says further that: "If thou wilt make a man happy, add not unto his riches, but take away from his desires."

Epicurus was born in the year 341 B. C. No other philosopher of ancient times was so beloved by his followers, who learned his teaching by heart. Instead of imitating the example of the other teachers of philosophy and selecting a particular place in Athens, as the Academy or Lyceum, he purchased some gardens and there taught his theories, surrounded by pupils and friends. Each retained his or her own property, in this little community, and the utmost harmony prevailed. Valerius says of it: "Such a Society might be thought to have been begotten, nourished and terminated in the bosom of Celestial Concord."

Epicurus had hosts of disciples in other cities, and his School of Philosophy, which was founded about 300 B. C. continued to flourish in Greece and Rome long after every other school had decayed. The Public Chair dedicated to Epicureanism was filled without an interval until the latter part of the Fourth Century, A. D., nearly seven centuries.

The philosopher was not a profound student. He rather decried the study of literature, but he urged that of physical science. Some of his ideas concerning the physical universe are amusingly absurd. Diogenes Laertes tells us that Epicurus believed the sun to be the exact size it appears to us. And yet, when we remember that not until 1820 did the Roman Catholic Church—as a body—graciously permit the earth to move around the sun, and did it discard the belief that this earth was the centre of the universe, the theory of Epicurus loses its ludicrous aspect.

A fragment of a letter written to a child, which was discovered in the ruins of Herculaneum in 1752, clearly shows that kindness, tenderness and sweetness of character were his essential traits. It is as follows: "We came to Lampsacus—Pythocles, Hermarchus, Ctesippus and myself—and we are quite well. We found there Themista and our other friends and they are quite well. I hope you are well, too, and your mama, and that you obey her and papa and Matron in everything, as you used to do. For you know quite well, my pet, that I and all the others love you very much because you are obedient to them in everything."

His will is an interesting and human document, furnishing further proof of his generosity and kindness of heart. A beloved disciple, Metrodorus, who never left the Master's side after becoming his pupil had—when dying—bequeathed to Epicurus his two children, to whom the philosopher was devotedly attached. He refers to them in the will with much solicitude, especially to the little girl. He also emancipated several slaves, among them Mus, a clever pupil of his master.

His Dying Words, written to Idomeneus, are as follows: "On this last, yet blessed day of my life, I write to you. Pains and tortures of the body have I known to the full, but there is set over against those the joy of my heart at the memory of our happy conversations in the past. Do you, if you would be worthy of your devotion to me and philosophy, take care of the children of Metrodorus." His death occurred in 270 B. C.

The doctrines of Epicurus are so easily adapted to every day existence, and to people in every walk of life, that it is not astonishing that they should have survived, after philosophy had fallen before the onslaught of Asiatic religions. Philosophy as taught by the Epicurean School did not mean ostentatious poverty—as with Diogenes—nor a secluded isolation. It was a daily business of thought, speech and action, that a happy life might be secured. "Pleasure" or "Felicity" was the aim of existence, but the word was used in the *negative* form, as meaning "not troubled in mind nor pained in body."

He gave four Canons to his followers concerning Pleasure and Pain:

- "1. All Pleasure which hath no Pain joined with it is to be embraced.
- "2. All Pain which hath no Pleasure joined with it is to be shunned.
- "3. All Pleasure which either hindereth a greater Pleasure, or procureth a greater Pain, is to be shunned.
- "4. All pain which either putteth away a greater Pain, or procureth a greater Pleasure, is to be embraced."

And he adds: "As for my part, I should forsake Pleasure and covet Pain, either if Remorse were annexed to the Pleasure, or a lesser Pain might be taken instead of a greater."

Of Temperance, he says that it is not so much desired for its own sake as that "it procureth pleasure . . . brings peace to the minds of men, pleasing and soothing them with a kind of concord." "Hence," he says, "it is understood that Temperance is to be desired not for that it avoids some Pleasures, but because he who refrains from them declines troubles, which being avoided, he obtains greater Pleasures. Which it so doth that the action becomes honest and decent, and we may clearly understand that the same men may be lovers of Pleasure and Decency" . . . "For the end of life, by the tacit consent of all men, is Felicity."

"We must consider of Felicity not otherwise than of Health; it being manifest that the state in which the mind is free from Pain, is no other than the perfect Health of the whole man." He further says that "as soon as we have attained this, all disturbances of the mind are quieted, and there is nothing beyond it that we can aim at to complete the good, both of our soul and body; for that the absolute good of human nature is contained in the peace of the soul and of the body."

He argues that it is essential to keep in mind the truth that of Desires "some are natural and some are groundless; and that of the natural, some are necessary as well as natural." Some, he says, are necessary if we are to be happy, and some if the body is to remain unperturbed and some if we are to live. By clearly understanding these things, we learn to make "every preference and aversion so that the body may have health and the mind tranquillity, seeing that this is the aim and end of a blessed life."

He did not believe that bodily joys were low and degrading in comparison with those of the intellect, but asserted that the two were intended to go together. He says: "Every Pleasure is in its essential nature a good, but not every Pleasure is choiceworthy; just as every Pain is an evil, but is not therefore always to be avoided."

A pupil of Socrates, Aristippus (from Cyrene, Africa), taught a system of philosophy which for many centuries has been mistaken for that of Epicurus. After the death of Socrates, he founded the Cyrenic Schools throughout Greece, teaching for money, which was contrary to the custom of his Master. Aristippus is often referred to as the original "Hedonist," and his school as the "Hedonistic School." He was the perverter of the Socratic doctrines of "Pleasure," teaching that the term meant merely the *first* or *immediate* pleasure of any act, without regard to the *ultimate* or *actual* pleasure, after the results of the *initial* act, as well as its *consequences*, have been weighed and adjusted. This was diametrically opposed to the doctrines of Epicurus. But after the triumph of Christianity, it behooved the victorious sect to throw obloquy upon the Epicurean School of Philosophy which was flourishing even then in Athens and Rome. Certainly the joyous doctrines of the wise old "Philosopher of the Garden" differed widely in their essentials from those of Original Sin and the Blood Atonement.

"Yea, Pan was dead, the Nazarene came and seized his seat beneath the sun, The votary of the riddle god, whose one is three and three is one."

Whose saddening creed of herited sin spread o'er the world its cold gray spell;
In every vista showed a grave, and 'neath the grave the glare of Hell."

And Epicurus was a foe to that which is mythical. He said that the first effort of the wise man is to oppose Science to Religion, and declared that the former is freedom, and that only a complete divorce from the mythical would secure mental serenity. Thus we can readily perceive why the doctrines of Epicurus were purposely confounded with those of Aristippus, and how the word "Epicurean" became synonymous with gluttony and sensuality, instead of moderation and simplicity, the basic tenets of his philosophy.

Epicurus wrote at least 300 books, scanty remains of which now exist. But we have many extracts from them in the *The Writings of Epicurus* books of Diogenes Laertes, who lived about the Second Century of the present era, and who is supposed to have belonged to the Epicurean School. This writer refutes with vigor many false opinions and slanderous reports concerning the philosopher. He says Epicurus was disliked by the Stoics because he laughed at their pretensions.

Fear was the Devil of Epicurus. He declared that Superstition, and the Fear which it engendered, was responsible for the greater part of the ills of life. He attached much importance to the study of Natural Science because of the practical advantages derived from it in fighting Superstition. "The aim and end of all action," says Epicurus, "is that we may neither suffer nor fear." He tells us that there is nothing to fear from death. "Learn betimes to die. Accustom thyself in the belief that death is nothing to us, for good and evil are only where they are felt; and death is all absence of feeling. • • • Death, therefore, the most awful of evils, is nothing to us, seeing that when we are, death is not yet, and when death comes, then we are not." He believed that God is incapable of visiting Anger or Favor upon us, arguing that both are "separate from a Blessed Immortal Nature." Therefore there is nothing to fear, and we must not sue for favor, but accept what is our portion as coming from this benign Ruling Power.

Each religion—we might say each person—has a conception of God, and it would seem that the Just and Blessed Being conceived by the "Philosopher of the Garden" is quite as acceptable as the terrible Jehovah of the ancient Hebrews—who has been adopted with amendments by Christians—or the cruel Allah of the Mohammedans.

He refers to philosophy as the "Medicine of the Mind," and asserts that it teaches men how to live pleasantly, sensibly, honourably, and justly," and urges that both old and young should study it. "For," he says, "no one is either under age, or over age, to secure his soul's health." And adds: "For it is philosophy alone which breeds in its followers an assuredness and an immunity from all vain fears."

He puts great stress upon living in the "Today." With the Persian poet, he believed in:

"Striking from the Calendar,
Ereborn Tomorrow and dead Yesterday."



He says: "A foolish life is restless and disagreeable. It is wholly engrossed with the future." And: "He who is least in need of the morrow, will meet the tomorrow most pleasantly." He believed the Universe to be filled to overflowing with potential Happiness and that we have but to help ourselves; that it is against nature to waste any time in futile regrets over the past, or in vain fears for the future. Each should acquire the habit of Happiness in a systematic manner, and with as much persistence and perseverance as the student in his pursuit of knowledge, or the business man in securing the success of some cherished enterprise. Being happy ourselves, we become radiating centers of happiness to others. The point most insisted upon as necessary to this state of perpetual happiness or felicity, was that we remain tranquil or unperturbed in mind.

Maligned, misunderstood and misrepresented for centuries, Epicurus is coming into his own again. "Time," said a sage the other day—one who himself has but recently been struck by the mailed hand of organized theology—"is the great vindicator of merit. The further we get away from the ancient Greeks, the more we realize their greatness. The older their memory grows, the more deeply do we feel our indebtedness to them—in art, in literature, in philosophy, in politics, and in everything that makes for sweetness and light. • • • Long life is fatal to mediocrity. But genius and virtue require only time to blossom again and again, and each time more beautifully and more abundantly than before."

So time is vindicating the beloved old "Philosopher of the Garden." Modern Thought is charged with his doctrines. The Science of Joy is slowly displacing the Religion of Gloom, which has cast its shadow over the hearts of mankind for many centuries. We are, in consequence, becoming more tender, more merciful. As our thoughts of the present life are directed into pleasant channels, our ideals become loftier, our conceptions of the Hereafter—the Unknown—less materialistic. "Now-a-days there are few among men thick-skinned enough to accept a Heaven haunted by the shrieks of Hell."

Lucretius, the Latin poet, eulogized Epicurus thus:

"Great Epicurus died, his life's race run,
Whose wit mankind exceeded, as the sun
Eclipsed—by his rising—all the stars."

—Thought

LITERARY REVIEWS.

How to Converge With the Spirits of the Dead: is a neat little booklet by our eminent friend Dr. J. M. Peebles. The book is of Royal octavo size and contains 25 pages and is valued only 25 cents in America and 6 pias. Some of the subject-matter dealt with in the book are:—Are there really any tangible and irrefragable proofs of a future life? What is Mediumship? Can I become a Medium? How to conduct Séances? etc.

The Viveka Chintamani, Madras:—The October number of this highly interesting Tamil monthly opens with an article on "The Ministry of Heaven," it being a lucid interpretation of the second

and mechanical methods of thought transference. There is another method that not only uses invisible mediums and carriers but also needs no artificial, mechanical contrivance to make it possible. This we call **Telepathy**.

Dr. James Hyslop, referring to Telepathy in Vol. III, page 262, of *Telepathy as defined by Scientists* the *Journal of the American Society for Psychological Research*, says:—Its (Telepathy's) several conceptions are as follows:—

1. Coincidences between the present mental states of two or more persons, that are not due to chance, but that require a cause, and that are not due to normal sense perception.
2. Coincidences of a causal nature between the present mental states of a percipient, and some mental state of another person, not traceable to normal sense perception, and whether that state be present, or past and not in consciousness at the time.
3. Coincidences of a causal nature between the present mental state of a percipient and the present or past mental state of any living person whatever, at any distance whatever from the percipient.
4. The direct transmission between living persons, near or remote from each other, of present mental states, independently of the ordinary channels of sense, or of normal sense perception.
5. Reading of another's mind, or acquisition by a percipient of what is, or has been, a mental experience on the part of a specific person present, independently of normal sense perception.
6. The reading or selective percipience by a psychic of present or previous mental states in any living mind whatever, near or remote, independently of normal sense perception.
7. The transmission of all mental states of living people to others, and the percipience of the appropriate ones, in the subconscious, by a psychic, without normal sense perception.
8. The transmission of all mental states independently of sense perception in the living, to the subliminal of a psychic, and their recall by the presence of the appropriate person to affect certain specific incidents.

Again in page 265, treating of the 4th conception above referred to, Dr. Hyslop says:—“This view assumes that the causal coincidence is a direct transmission of thought between living minds, and often appeals to the analogy of wireless telegraphy, or similar undulatory processes. It assumes that telepathy is a name for a process, and not for mere coincidences, casual or causal. It is conceived as the influence of a present mental state in the mind of an agent, upon a percipient, after the analogies of an active mechanical cause, such as the ‘transmission’ of sound or light.”

Now turning to the matter in hand, let us confine ourselves to this (4th) last state. In the four methods of communication we had some kind of mediums to carry out the messages; the ether and the electricity have also been taken as good mediums.

The ether is one, of which we have no knowledge—sensible knowledge—so we have to conceive also of the existence of a medium for the communication of telepathic messages. We know that the waves of the electric machine are carried by ether and that ether is present everywhere.

So necessarily we have to conclude, that there is a medium for carrying telepathic messages which we shall call ‘thought ether.’

Generally, in all methods of communications, some kinds of instruments are used for projecting and receiving messages. Some artificial aid has also become necessary for the natural means of communication. Ether by itself has been of no use.

Apart from all these, there is another and most common method of communication—speech. Here also, there are projecting and receiving instruments; the throat and the ear acting as such; and words forming the token of our thoughts. Here also another medium has been put into force, viz., air. Hence, in every kind of communication a medium, a projecting machine and a receiving machine are absolutely necessary. This holds good with telepathy also.

In telepathy we have conceded that thought ether is a medium. And we have also to accept a thought projector and a thought receiver. With all these, there is a deficiency of an artificial machine. Failing in this we have to turn to a natural machine. The mind in its various peculiarities amply satisfies the need. Modern Psychology has not given us as yet any particular portion of the mind or brain as such. Hence, we shall take the whole mind as a projecting machine. In stances are not wanting to show that people have now and then sent and received messages without any intention on their part to do so. It is only on the basis of such accidental communications that telepathy rests. The action having been produced without any intention on the part of the projector, we have necessarily to conclude, that such communications go, either because the activity of the mind under ordinary conditions will produce such an effect, or because some special organ of telepathy, the existence of which we are not aware of, acts without knowledge and volition of the projector. Though some have ascribed this faculty to the mysterious pituitary body, we shall remain in the domain of known probabilities and assume that mind, acting normally in the production of thought, sets in vibration the thought ether and that this vibration is carried out from the mind projecting it to the other minds which are able to receive it. Granting this, we further assume that it is the vibration or transmission of thought that makes Telepathy possible.

If, as assumed, thought waves are transmitted from one to the other, it is likely that they will retain and transmit their characteristics to the receiver, and thus we have the token that makes our proposition complete.

In experimenting on Telepathy we have to bear in mind four principles:—(1) “There is an universal medium called thought ether, which exists in all space and in which all men are immersed.”

(2) The normal activity of the mind will set this medium in vibration which will carry the thought waves to every part of it, and so, to all other minds.

(3) The thought waves which are started out in this thought ether carry with them a certain character which gives them individuality and make them mean the receiver what they meant the consciousness of the sender.

(4) The mind is able to receive and interpret the thought waves carried to it by the thought ether and interpreting these waves, "know what the sender had thought."

In the experiment under proposal, as we have necessarily to take the position of the projector of messages, we shall now enter to explain the conditions necessary for the receiver. We may herein note that the position of a projector does not require anything more than a state of complete concentration of attention upon the subject thought and an element of association with the receivers.

We find in our experience that certain conditions are necessary to receive the message, and it is a well known fact that certain people receive the message more quickly and plainly than others. This class of people is termed by the psychologists as sensitives; and people who do not belong to this class also receive the messages as the others do while they are in, what is called, a sensitive condition. Hence it follows that sensitiveness is one of the requisite conditions for the reception of telepathic messages.

Now we have to learn what sensitiveness is. Without entering into a psychological explanation of the state we shall go direct to the practical side and sum up that the sensitive state is **entire relaxation**. The subconscious mind is always in a state of constant receptivity, and the thought waves that flow to it are registered by it and when one throws himself in a state of relaxation, the thought waves thus registered are translated into the terms of consciousness.

We quote hereunder a very good exercise recommended by Mr. Ernest Weltmere, F.L.L.C., which, when practised, will help you to attain the state of relaxation:—

"Half close the hand and then try to open and close it, at the same time, making the muscles which would open it pull against those which would close it; bend the wrist and do the same thing there, making the muscles on the back of the arm pull against those on the front of it; do the same thing at the elbow, and then try to lift the whole arm from the shoulder and hold it down at the same time. Do all of this together, beginning as I have described and rapidly progressing until all the muscles of the arm, from the hand to the muscles on the back and chest, are pulling against each other. Then when you have the arm all tense and pulling hardest, suddenly relax it and let it fall to your side and you will feel the sensation of utter physical relaxation. Do this a number of times or until the arm is tired; and then the last time you do it leave the arm at rest and motionless."

apply the whole of the process to every other part of the body in turn until you have made every part of your body feel as relaxed as your arms do."

In our next issue we shall have further instructions and try to commence the experiment at once. You, in the meanwhile, should practise the above exercise as often as possible and accustom to throw yourself in a state of relaxation.

SELF-DE-HYPNOTISATION.

A. P. MUKERJI—Associate Editor.

In the foregoing papers, I have tried to enforce upon my readers the indispensable necessity of shifting our point of view from the **lower** to the **higher** planes of **THOUGHT-LIFE**. It may be with regard to our physical self or our intellectual self or our emotional self;—we must view and manipulate them ALL from but ONE stand-point—**THE PLANE OF THE SPIRIT**. This is one of the most important principles of Yoga. Yoga means Union. The human will trying to come into the plane of the **DIVINE CREATIVE PRINCIPLES** practises Yoga. The **CREATIVE THOUGHT** in the Divine Spirit must of necessity exist in our minds. Then why do we not act up to it? Why are not our efforts directed purely to the working out of the **GREAT PLAN**? Why, if we are really Divine, do we grovel in the puppet-play of a false worldly life? The answer is—we have been thinking invertedly. We have been basing our conclusions upon the suggestions of the sense-born intellect—the **mind of the flesh**. We have to leap right off from this stand-point to that of the Spirit-God-the-Absolute. We have to translate our highest conception of our relation to the **SPIRIT** into conscious values. The mere grasping of this relation would tend to their objective manifestation in us, **through** us, and for us. A great saint of India said: "The *summum bonum* of bodily existence is to realise in the human body the Supreme Personality of God." (See Mr. Swaminatha Aiyer's paper, August issue of the *Kalpaka*). That realisation is the *magnum opus* of human existence, and it is possible only when we transcend the Lower self and develop a correct appreciation of the spirit of the **GREAT WILL**. Man never creates anything; but when he seems to do so, what he has done is this: He has specialised the Universal Energies under the directive power of his illumined intelligence by giving certain suggestions to the **UNIVERSAL CREATIVE MIND**, which takes up the suggestions and moulds out the form from the Universal substance. Thus, knowingly or unknowingly, we are ever sending forth suggestions into the Creative Mind which at last start up before our vision as objective realities. From this we conclude that the **PERFECT THINKER** alone can create **PERFECT FORMS**; others must of necessity fail in this task. Hence our object is to come into conscious touch with the **PERFECT THOUGHT** which gave the initial movement that developed this Universe. To accomplish this means the reproduction of the perfect thought in ourselves. For the **UNIVERSAL** tries to find expression on the plane of the **PARTICULAR**. Indeed this is the motive behind evolution—

the development of individualised centres of consciousness resting in perfect recognition of their relation to the absolute. Each soul is a **centre of consciousness**; a ray of Divine Light shot into matter; a reflection of the Divine Mind. These **centres of consciousness** must develop the **COSMIC CONSCIOUSNESS**. What is Cosmic Consciousness? **It is the actualization of the relation which the PART bears to the WHOLE.** The reader must not commit the blunder of supposing God to be capable of being parcelled out into parts. So we are not thinking of material things along lines of physical observation, but of **THAT** which is behind matter—I mean Spirit—which is the Life that ensouls material forms and of which those forms are simply so many projections. Suppose we place two mirrors facing each other—a large one and a small one. Suppose further, that the word “LIFE” is engraved on the former; then by the law of reflection the same word shall appear in the latter. That illustrates the relation between the human and the Divine minds. Another illustration given by a mental scientist is that of a self-influencing dynamo where the magnetism generates a current which intensifies the magnetism thus leading to the generation of a still stronger current till at last the saturation point is reached. Only between the human and the Divine minds there is no such thing as a saturation point, but the recognition of the latter by the former simply renders the former a medium for the **specialization** of the latter. Now suppose in the illustration of the two mirrors, a quantity of dust accumulates upon the small one. Then, necessarily, no reproduction of the image on the large mirror can take place in the small one. By evident analogy, if the human mind is clouded it cannot awaken unto a realization of the Divine **THOUGHT IMAGE** existing in the mind of the **PERFECT THINKER—God**. That is exactly our trouble. We are labouring under the hypnotic spell of thoughts not in consonance with the true spiritual laws of the Universe as well as **our true self**. This is the result of the inversion of thought. We have been labouring under the impression that by providing **external conditions** we can develop **inner states of consciousness**. This is the master-spell which is illusion or Maya. Our entire thought-life has been risting under the vitiating, the poisoning effect of this idea. This is the poison seed which has developed the mighty **TREE OF MAYA**. To pluck it out we must **draw inwards** and realise that **inner states of consciousness** wield an ever-moulding influence upon matter and hew out ever-varying forms, just as the image projected upon the specular screen of a magic lantern is really determined by the slide in the lantern. Change the slide images and you have other images on the screen. Change the thought in your mind and you change the form materialised thereby. Influence the lower self from this stand-point and your **THOUGHT-LIFE** shall take on newer, more beautiful forms;—which in reality form the grand and noble stuff composing the life of every highly evolved soul. The self has *de-hypnotised* itself from the illusion of forms. It has found its place in life—sees itself as the **principle of life** and is free and immortal.

MESMERISM.

(Special for “*The Kalpaka*.”)

SATISH CHANDRA SANYAL.

Various attempts have been made at different periods to demonstrate the existence of an universal magnetic force by which the reciprocal action of bodies upon each other in general and the phenomena of the human body and mind in particular were sought to be explained.

The Egyptians, the Greeks and the Romans used the selfsame methods as are adopted by modern hypnotists to induce what is known as the mesmeric sleep, and, however curious the ancient ideas may have been as to the origin of this phenomena, yet the state itself had been observed in the earliest times.

Mention is made in the *Ebers Papyrus* [(Dr. Albert Moll (Berlin) *Hypnotism*, p. 3)] of the medical methods of cure practised in Egypt prior to 1552 B. C., and the practice of laying of hands on the head of the patient, as a part of the treatment, is still in vogue in the East and has survived to this day. We have heard of the cures due to “**Royal touch**” and of the numerous cures effected in this manner in our country by Sadhus and Sanyasis.

People, as a rule, attributed the results to supernatural agency as they never took the trouble to look for any explanation and were ignorant of the scientific import of these phenomena in the absence of any common method or principle.

The first traces of any system appear towards the end of the Middle Ages, and this system grew out of the doctrines of Astrology.

That human will was capable of producing an effect upon the minds and organisms of other persons is a theory as old as the sun. It has been held by some of the famous men of the time who were at work on the subject that sickness and disease were curable by means of the magnetism existing in each person.

Magnetism has accordingly been defined as that occult “**power which bodies exert over each other at a distance whether by attraction or repulsion.**”

Dr. Frederick Anton Mesmer, the propounder of the so-called Mesmeric theories, was born on the banks of the Rhine on the 5th of May 1734. He attained his Doctor's degree at Vienna where he studied under Professors Van Swieten and Haen.

The cures performed by Father Hehl, a Jesuit, attracted the attention of Mesmer whilst at Vienna to the whole question of Magnetism. It was supposed that these cures were due to the subtle influence or fluid of magnetism imparted to the subjects from steel plates and magnets specially prepared for the purpose.

He investigated the phenomena and satisfied himself of the genuineness of the cures and entered upon a series of independent experiments.

Mesmer had occasion to bleed a patient and was getting the "Magnetic tractors" on to heal the wound when he accidentally passed his hand over the cicatrix and he was astonished to find that the pass of his hand had done what had hitherto been effected by means of the magnets.

This shed a new light upon the phenomena, and he was led, in 1775, to address a circular letter to the leading academies. In this circular he mentioned the existence of Animal Magnetism, by means of which men could mentally influence each other; a line of demarcation, at the same time, was drawn between the magnetism which he termed animal and the magnetism of metals.

Reports of Mesmer's cases were reported in the newspapers, and Vienna was roused to a high pitch of excitement.

One said that he had been cured of *paralysis*, and another stated that he had been cured of *ophthalmia*. Men flocked to him in numbers, and not only the people but the Court were to be seen at his levees and his *seances*. Mesmer at first cured only by contact, but later on, he put forward the theory that inanimate objects, such as iron, wood, &c., were capable of receiving magnetism, and in consequence, various mechanical means were resorted to for the conveyance of the fluid. In Paris he constructed his famous "*baquet*" or tub—a wonderful piece of apparatus of which a description has been given by Deleuze.*

Mesmer's statements and methods set fire to the popular imagination and gave rise to hotly disputed questions.

There were, in fact, two Commissions appointed to inquire into and report upon the whole question. The one comprised members of the Faculty of Medicine, of the Academy of Sciences, and some well-known men such as Franklin and Lavoiser; the other taken from the members of the Royal Society of Medicine.

The report of both these Commissions turned out to be unfavourable to the claims of Mesmer, and the theory of Animal Magnetism was

* The description referred to is:—"Take a wooden vessel, two feet high, larger or smaller according to the number of persons to be placed round it, having the bottom elevated an inch from the floor by the projection of the sides. Place an iron rod in the centre, to serve as the principal conductor, having a diameter of half an inch, or of one inch, descending to within two inches of the bottom, and rising above the rough two or three feet. The lower end of this iron rod should be firmly fixed in glass font, or in a jug, so that it may retain its vertical position. Put into the vessel bottles of magnetised water, or other magnetised substances; cork them, and run through each cork a piece of iron wire projecting two or three inches; arrange them in such a manner that the neck may be near the central conductor, and communicate with it by the iron wire which pierces the cork. Then place a second range of bottles above the first. If the *baquet*, or trough, is large, you can put two ranges of bottles in the same order; the neck of one being placed in the bottom of the other. When being done, you will fill the vessel with water, white sand well washed, pound, 1 glass, and iron filings, all well magnetised. Place upon it a cover in two pieces, fitted closely together, having an opening in the middle for the central conductor. At a short distance from the circumference, at points corresponding to the spaces between the bottles, you will pierce several holes for the purpose of thrusting into the reservoir iron conductors, bent and moveable, which are raised and lowered at leisure, so that one may direct them against any part of the body and pass the hand over them, to draw off the fluid. And lastly, you will attach to the central conductor cords of cotton or wool, which the patients may twine around their bodies."—Ed. K.

denounced as a system absolutely without proof. The Commission further stated that the animal magnetic fluid was not perceptible by any one of the senses; that it has no action either on themselves or on the patients subjected to it; that pressure and contact effect changes prejudicial to the animal system and affect the imagination; that imagination, apart from magnetism, produces effects, and that magnetism without imagination produces nothing.

However conclusive these reports might otherwise have been, they were rendered less so by the withdrawal of the Laurent de Jussieu from the Commission of the Royal Society of Medicine. L. de Jussieu found himself unable to agree with his colleagues. His contention was that he had produced certain effects which could not be explained by imagination. He, accordingly, published a separate report, and he stated, as the result of his observations, that, apart from contact and friction, a sensible action was produced even by proximity. He discarded the term "animal magnetism" and attributed the influence to "**animal heat**" or "**animalised electric fluid**."

After the publication of the report of the Commission, Mesmer left Paris and returned to Germany. He died in Morsburg in 1815, and a monument in honour of his memory was erected over his grave by the Berlin physicians.

So firmly did Mesmer believe in the "**Animal Magnetism**"—possessed by himself—and so forcibly did he impress his beliefs on his generation that the term "**Mesmerism**" still has a powerful hold on the popular imagination.

Prominent amongst the disciples of Mesmer stands the Marquis Chastenot de Pnysegar. To him is due the discovery of the hypnotic stage known as "**Somnambulism**"—a condition in which the most striking experiments may be performed.

The so-called mesmeric theories are summed up by Mesmer in twenty-seven propositions. Highly vague and mystic in their language, they still possess some interesting features inasmuch as they indicate an attempt on the part of Mesmer to harmonise the results of his observations with his preconceptions. Mesmer published a paper claiming he had discovered a principle capable of curing every disease. The following are the 27 propositions laid down by Mesmer:—

1. That the same pulsating life throbs through the teeming millions of forms in the Universe. The same life-principle permeates them all. All things move and have their being in the one all-pervading and never-failing source of energy—the vital principle or the phenomena of life, by whatsoever name you choose to call it. This leads to the enunciation of the first proposition, which is, that a reciprocal action and reaction is going on between the planets—Earth and Animate Nature.

2. That the facts of reciprocal action and reaction being premised the next thing is to find an agent—a medium or means by which this influence is to operate. A fluid has accordingly been suggested as supplying the place of this medium—an universally diffused fluid, continuous, without break, subtle, and susceptible of transmitting the least motion or vibration.

3. That mechanical and as yet unknown laws govern this reciprocal action.

4. That this reciprocal action gives rise to reciprocal effects and may be considered as flux and reflux.

5. That the generality, speciality, or complexity of the reflux varies according to the nature of the determining causes.

6. That this interchange of action and reaction of flux and reflux maintains the equilibrium between the planets, the earth and its constituent parts; in other words, the exercise of active relations between the planets, the earth and its constituent parts, takes place through the action as defined in Proposition 1.

7. That on this action depend the properties of matter and of organic substance.

8. That the reciprocal effects of this agent is a matter of experience in the animal body, and getting on to the nerves they directly affect the system.

9. That the human body, under the influence of this agent or fluid, develops properties analogous to those of magnets—for instance, polarity may be developed—and also that these properties are communicable, changeable, destroyable, and re-inforceable.

10. That "Animal Magnetism" is that property of the human body which renders it susceptible of the influence of the planets and of the reciprocal action of the environment. It has been called Magnetism because of its analogy with the magnet in the manifestation of characteristics, viz., polarity, communicativeness, changeability, destructibility, and reinforcement.

11. That possessing the abovementioned characteristics, the action and virtue of animal magnetism may be communicated to bodies animate or inanimate.

12. That this action and virtue may be strengthened and diffused by such bodies.

13. That matter may be so far diffused as to render it subtle enough to interpenetrate all bodies with scarcely any loss of energy.

14. That its action takes place at remote distances without the aid of any intermediary substance.

15. That it is like light increased and reflected by mirrors.

16. That it is communicated, propagated and increased by sound.

17. That this magnetic virtue may be accumulated, concentrated and transported.

18. That animated bodies vary in their susceptibility and may possess so opposite a property that their presence in certain cases may destroy all effects of magnetism upon their bodies.

19. That this opposite virtue interpenetrating all bodies may be communicated, propagated, accumulated, concentrated, transported, reflected, by mirrors and propagated by sound not merely constituting a negative but a positive opposite virtue.

20. That magnets, both artificial and natural, are susceptible of animal magnetism and ever of the opposite virtue; nor does its action on fire or on the needle suffer any change—thus shewing that the principle of animal magnetism essentially differs from that of mineral magnetism.

21. That this serves to shed a new light upon the nature of fire and of light, as well as on the theory of attraction, of flux and reflux, of magnetism and of electricity.

22. That it is due to animal magnetism that magnet and artificial electricity appear to have properties common to a host of other agents in nature with respect to diseases.

23. That this principle will cure nervous diseases directly and other diseases indirectly.

24. That the physician will be considerably enlightened by its aid in the proper choice and administration of remedies and can provoke and direct salutary crises so as to have them under his control.

25. That a new theory of "matter" will serve to demonstrate the universal utility of the principle sought to be established.

26. That the origin, nature and progress of diseases, however complicated, may be unerringly traced by the physician, and he can accomplish cures without exposure to dangerous and troublesome consequences irrespective of age, temperament and sex.

27. That this doctrine will enable the physician to decide upon the health and detect the presence of maladies in patients. In this manner the art of healing may be brought to perfection.

THE MAGNETIC AURA OR PERSONAL MAGNETISM.

BY PROF. S. V. RAGHAVACHARY.

(A Review.)

The value of this book lies not only in the large amount of useful information condensed within its pages but in the writer's peculiar method of imparting important knowledge. Each sentence is clear, direct and charged with positive suggestions—so that as you dwell upon them you feel a new sense of strength, nerve and vigour actually infused into you. I do not want to exaggerate its worth, but I would have each one of you my readers get a copy of it at once and read, re-read, and read between the lines—so that you may obtain the fullest possible benefit plus the sense of subtle pleasure and direct stimulus that you cannot but experience from its careful perusal. I wish you all to read this book, and further I wish to express my decided appreciation of Mr. Raghavachary's little work and so I write this.—A. P. MUKERJI.

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SPIRITUALISM: TRUE AND FALSE.

BY HENRY PROCTOR, M.R.A.S., F.R.S.L.

Spiritualism is not a new thing, but was well known in the time of Moses, as shown in its severe prohibition under the Law. The word translated 'witch' was not intended to be understood as it was during the Middle Ages, but as we now understand it, *i.e.*, of a medium. This is made clear by the account of the so-called "Witch of Endor," for she acted in a way precisely similar to that of the present-day medium.

This alone should teach us to regard any approach to Spiritualism with extreme caution. There is a great distinction, however, between the communications received from these spirits and those which the Scriptures show us to be the legitimate heritage of the Sons of God.

For there are two ways of establishing communication with the Invisible. One legitimate, entering by the door, and another, which Our Lord speaks of as climbing up "some other way" by the "thieves and robbers" at whose hands "the Kingdom of Heaven suffereth violence." Modern Spiritualism is an unlawful breaking down of barriers, which are intended for the protection of mankind against evil spirits; against whom the Scriptures expressly warn us, describing them as "seducing spirits", who teach "doctrines of demons." The writings of Spiritualists prove this, for even the great controlling spirits, such as John King who is said to have a whole army of spirits at his command, are not such as any honest person would naturally go to for guidance. Florence Marryat tells us of "John King" that his earth-name was Sir Henry de Morgan who lived during the reign of Charles I and Cromwell and followed the profession of a pirate, and was executed for treason on the high seas. Among the spirits he permitted to manifest were those of misers, murderers, and suicides who still used the same foul language to which they were accustomed during their earthly lifetime. Spiritualists freely admit that they often come into contact with lying spirits, and they give it on the authority of some of the higher spirits, such as "Imperator" the guide of Mr. Stainton Moses, that "the majority of spirits who manifest at circles, simulate characters which do not belong to them."

On the other hand there is doubtless a different kind of communication of the ministering spirits who are sent forth to minister to them who are heirs of salvation of whose presence with the saints we have abundant scriptural evidence. These do not, however, reveal *themselves*, but simply act as messengers and servants of God.

They never coerce or command as evil spirits do, who seek to bring themselves into prominence, and to use their dupes for their own vile purposes. "The ministering spirits are careful, for the best of reasons, not to make their presence known or in any way to direct attention to themselves, because, if they were known in their office as guides, the weakness of the human mind would cause us to want to place ourselves in their hands like a little child, and to be told everything we should do. This course would be unfavourable to our spiritual development. They simply, therefore, give us a needed thought at the right time, enabling us to see the reason for the proper course of action, by illuminating our minds, and so opening up our consciences to the truth, that we absolutely know it to be such, with a perfect assurance which cannot be shaken." We should constantly expect such guidance and use every means in our power to increase the strength of the faculties of the inward and spiritual man by use, so that we be readily able to discern between good and evil, and to know the spirits whether they are of God,

GOLDEN SAYINGS OF ANCIENT HINDUS.

1. To man living in this world surrounded by water, morality and good conduct are decidedly preferable to proficiency in Vedic and other philosophies.
2. To a student, a retentive memory or remembrance of what he has already learned is better by far than the study of all the rare sciences of the world.
3. Truthfulness is more beautiful than great power.
4. A healthy body free from disease is more desirable than youth.
5. Modesty is preferable to accomplishments.
6. A good education is better than a high birth.
7. A natural thirst for knowledge is preferable to the enforced schooling of unwilling students.
8. Sacrifice is better than revenge.
9. To be above want in old age is better than prosperity in youth.
10. A man of noble birth is known by his kindness to fellow beings.
11. A kindly spirit is known by disinterested acts of generosity.
12. Real education is known by the possession of a superior knowledge of things.
13. A man imbued with a high sense of honor can only be known by resisting him.
14. A thief is known by his habit of cheating.
15. A man's defects can be known by conversing with him.
16. Chivalry can only be known by actions.
17. Magnanimity will not laugh at ignorance.
18. True friends and relations will not stand on ceremony.
19. One cannot expect a poor man to excel in the exercise of the virtue of charity.
20. An intelligent person will not be offended at the mean ways of the low born.
21. The poverty of the poor is better than the riches of the disgraced.
22. Starvation is preferable to a shameful means of livelihood.
23. Solitude is preferable to the company of fools.
24. Self-indulgence is even more despicable than loneliness.
25. The woman who does not study the temperament of her husband and shape her conduct in agreement thereto does not deserve the title of wife.
26. There is no married bliss where the wife is not a most excellent person.
27. Where there is not true sympathy, friendship cannot flourish.
28. A man who is not straightforward cannot be a true friend.
29. Learning without thorough mastery of the subject is no education.
30. The blessing of children is the greatest or the most valuable of all treasures.—*The Ceylon Independent.*

PHRENOLOGY: THE SCIENCE OF THE MIND.

BY

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1.—Introductory: What is Phrenology?

In this and succeeding articles I propose to present an outline of the basis and principles of Phrenology, and it will be my endeavour to do this in a manner as free from technicalities as possible, so as to enable every reader to follow without difficulty to the end. Within the limits of a short series of articles, however, it will be impossible to do more than convey an intelligent idea of what Phrenology is, the facts upon which it is based, the practical results to which it is being directed, and the method of applying its principles to secure these results.

By a large section of the scientific world Phrenology is still branded as unorthodox; yet its facts and teachings are being gradually appropriated and absorbed by scientists and psychologists, without the courtesy of acknowledgment by them of the source from which they are derived. It will be my duty and pleasure to show the right place which Phrenology should occupy among the sciences, and to demonstrate its claims to be considered by all whose desire is the acquisition of knowledge and the enthronement of truth.

In replying to the question: What is Phrenology? I think it would be wise for me to first indicate what Phrenology is not. So many misconceptions have arisen as to its aim and scope that it is imperative I should try to remove a few, at least, of the false impressions which prevail. One of the chief of these is the association in the public mind of Phrenology with such subjects as astrology and palmistry; and this connection is, I regret to say, fostered by some professional phrenologists for fee-getting purposes, under the plea that they are all connected in the matter of "reading character." This is a specious, but false assumption, and is no justification for exposing Phrenology to the discredit attaching to subjects with the pretension of telling the past history, or predicting future events in the lives of individuals; and to the teaching that arbitrary signs, whether in the heavens, on the hand, or on the head, indicate either life events or traits of character. The injury which this unnatural connection has wrought upon the phrenological position has been so great, that it is absolutely necessary I should repudiate it at the outset. I have no quarrel with astrology or palmistry, as such; only with the unjustifiable connection they are given with Phrenology.

Phrenology is not an occult subject, and any of my readers who may hitherto have considered that the cleverness of phrenologists in indicating the peculiarities of their subjects was due to some mysterious spirit of divination denied to ordinary mortals, will now know that it is not so. Any person with the necessary knowledge of Phrenology, and possessing ordinary intelligence and skill, may, after a little practice, excite similar wonder.

The Popular Notion.

If you ask the average man in the street who has not studied Phrenology to define it, as he understands it, his reply will be: "Phrenology is feeling the 'bumps' on a person's head and reading the character there!" This definition is the generally accepted one, but it contains, alas! two grave and fatal errors, the fact being that the phrenologist does not feel the "bumps" on a person's head, because on the vast majority of heads there are no "bumps" to feel; and, secondly, when he does examine the head, he does not read the character there—he simply gauges the mental capacity of the person examined. When he ventures on what is called a "character delineation" it is simply a deduction of his own, based upon his estimate of the person's development, and its accuracy is in direct ratio to the knowledge, life experience, and psychological endowment of the examiner. Having thus shown briefly what Phrenology is not, I will now proceed to explain what it is.

Phrenology is at once a science, a philosophy, and an art. The science and philosophy may each be studied and accepted, without any necessary dependence upon the other two divisions; but the art, or practical application of the subject, cannot be successfully attained to without a thorough knowledge of the science and philosophy.

The science of Phrenology deals with its purely material side, and necessarily includes all that is known of the anatomy and physiology of the skull and brain, and also a full acquaintance with the temperamental conditions of the body. It takes cognizance of brain (and consequently of skull) development from birth to maturity; its growth in various directions under differing conditions; the abnormalities in size and form of criminal, idiotic, insane, and diseased heads; the variations in the heads of different nationalities and racial types; and the relation of the whole of these to expression; that is, to physical and mental manifestation. Further, the science includes the classification and arrangement of these many forms into groups and divisions, each possessing particular qualities in preponderance; and the recognition in individual cases of the particular form of head responsible for particular manifestations, or conversely, the special expressions or manifestations a particular head will produce.

The philosophy of Phrenology treats of the operations of the mental powers, and deals with its psychological side only. Although the phrenological division of the mind into independent elementary faculties is due to Dr. Gall's marvellous discovery of the localisation of function in the brain, yet for its continued acceptance it is in no sense dependent upon that discovery; for, even if the principle of localisation could possibly be shown to be false, the phrenological analysis of the mind would still be the accepted theory. Its superiority to the old world philosophies, or even to modern psychology, may be illustrated by the one term, "perception." Other schools recognise the existence of such a power, but treat it as a single power, or as elementary; but Phrenology shows that there are numerous perceptions such as those of colour, order or arrangement, size, weight, form, etc., each distinct from the other. It is capable of being demonstrated that a man may be deficient in any one of these without

affecting the others, as illustrated by colour-blindness, now recognised. It is equally certain that individuals are also form-blind, size-blind, order-blind, etc.; and that, without any loss of ability in the other perceptive faculties.

Phrenological Philosophy.

It is self-evident that the condition of the medium through which the mind operates must affect the force, the direction, and the quality of the manifestations. This philosophy, therefore, takes cognizance of the effects upon the mind of bodily conditions, such as brain development, health, temperament, and environment—conditions which, though of paramount importance, have been absolutely ignored by all other systems of mental philosophy. Our system, too, recognises as mental—that is, as a part of brain function—powers which have hitherto been ascribed to other causes, such as the affections, sentiments, and emotions, and give them their due place in the mental economy.

The art of Phrenology is the practical application to the individual of a knowledge of its science and its philosophy for the purpose of defining his mental condition. The practical phrenologist must, however, know more than the mere rules laid down or to be deduced from a knowledge of Phrenology, if he would be a correct character delineator and “hold the mirror up to nature.” He must be capable of the highest enjoyment and have experienced the deepest sorrow; how else can he fitly describe their experience by others? What examiner can portray to the lover of music the exquisite sensations which thrill him to the finger-tips as his ears drink in the strains of Mozart, Handel, or Beethoven, unless he has himself been thrilled with the same emotion? Who can tell the magical charm which fervid eloquence has upon the lover of oratory, unless he, too, has experienced the same rapturous delight? And so through the whole gamut of the mental faculties. It is, of course, possible for any practised phrenologist to say, such an one has the organ of “tune” or of “language” large, but this is not true phrenologic art. Unless, therefore, the phrenologist has life experiences of a rich and varied character, aided by a natural intuition, he simply remains a scientist, a mechanical tabulator, a describer of skulls, not of sensations, aspirations, thoughts and emotions.

In a wider sense, therefore, than I have already suggested, Phrenology may be accepted, as its name implies, as a science of mind, or a mental science. I am aware that it is generally assumed that the term “science” can only apply to material things, and it is true that the acknowledged scientists of to-day are simply physicists, who deal with physical phenomena only, and by their practice and teaching virtually ignore the claims of mental phenomena to their attention. All natural phenomena are, or should be, objects of study; and psychological phenomena not less than those associated with matter. The manifestations of the human mind are as much natural phenomena as are the revolution of the planets, the flash of the lightning, or the flowing of the tides, and, as such, demand the careful attention of the student. It is more than probable that mental manifestations in all their great diversity, will ultimately be found to be as obedient to fixed laws, as capable of classi-

fication and arrangement, as are those of the physical universe. To observe, to codify, to reduce to a comprehensible system the vast number of apparently isolated psychological facts, is the task of the phrenologist, whose work will result in associating these with the forms of brain from which they arise; thus giving to the world the material key which will unlock the mystery of mind. Phrenology in its broader signification is the science of the mind, and, as such, it has a scope wider and grander than any which material science can claim; and the knowledge it gives is, consequently, of vaster import and of infinitely greater value.

What can be Done.

Now, while the scope of Phrenology is great, yet it has its limitations; for, although it may gauge capacity, it cannot give it. It can however, instruct how a feeble power may be exercised so as to develop and be increased. It can tell the size, and consequently measure the power, of each brain organ, but it cannot tell, by simple examination of the head, how the organs have been influenced by education and environment. It can indicate congenital defects, but it cannot necessarily, unaided, recognise brain disease and consequent mental derangement. It can tell how a brain would manifest its power under normal conditions, but, with our present knowledge, may fail to do so where the conditions are strange or abnormal. Hence, it is as necessary to know its limitations as its powers. We have not yet attained the *ultima thule* of knowledge on this subject. We are only upon the margin of its realm and I would urge every earnest student to so equip himself that he may be ready to march into the unexplored land as a discoverer, and, as the result of his observations and labours, reveal to us its marvels and its glories.

To give to-day proofs of the truth that the brain is the organ of the mind would be an unnecessary waste of time and space, as that fact after a century of phrenological teaching, is now generally admitted but the equally potent fact that the brain is a congeries, or assembly, of organs, each having its own distinctive function, is not so generally recognised. This fact is the basic one in Phrenology, and must, therefore, be touched upon. The proofs, however, of the accuracy of the phrenological localisations are so many and so convincing that, to simply state a few of them may be all that is required in an article of this nature, especially for the reasoning mind.

1. The observation of the special developments of the heads of individuals possessing exceptional powers in one direction.
 2. Counter proof.—The absence of development in the heads of individuals of weak powers.
 3. Comparisons of the heads, or casts, of persons who possess, or who are deficient in, various powers.
 4. Collections of crania of persons of known characteristics afford incontrovertible proof.
 5. Mutilations of brains through accidents and the loss of, or injury to, corresponding mental powers.
- Arrangement of the organs in the brain.

7. Qualities common to men and animals have similar cerebral parts.
8. Qualities possessed by man exclusively have no corresponding brain organs in animals.
9. The more indispensable the qualities, the nearer they are located to the base of the brain.
10. Brain organs analogous to each other in function are found in the same group.
11. Differences in man and woman.
12. Genius is partial, showing development in one or two organs only.
13. Idiocy, showing deficiency in brain corresponding to the mental defect.
14. If the brain were one organ, and not a congeries of organs, all faculties would operate or cease together.
15. Insanity and monomania due to localised brain lesion.
16. Dreaming, showing certain one or more organs in uncontrolled action, while the remaining organs are quiescent.

Where Phrenology is Useful.

To elaborate and demonstrate each of these proofs would trespass no less upon the patience of the reader than upon the generosity of the Editor, and, as I have a large amount of ground to cover within the limits assigned me, I must refrain from enlarging.

I will conclude the present article by enumerating a few of the persons to whom a knowledge of Phrenology would be useful, by way of showing its value in the practical affairs of life. It would be useful:—

To Parents:—Revealing to them the dispositions and tendencies of their children. It would show the extent and direction of their sentiments and emotions, and enable parents to guide into right channels the daily increasing powers, and to mould the unfolding character.

To Teachers:—Enabling them to recognise the special ability, or defect, of each individual scholar, and thus adapt instruction to his peculiar need.

To Doctors:—That they may the better understand the special idiosyncracies of their patients, and thus be able to treat each according to his peculiar mental as well as physical condition. Also in mental cases requiring surgical treatment, that they may the more accurately be able to locate the seat of the disorder in the brain.

To Ministers:—That they may judge of the moral condition of their members, and thus be able to apply those special influences which may be necessary to attain a desired result.

To Commercial Men:—To enable them to readily distinguish between the trustworthy and the untrustworthy, whether customers or employees.

To Each Individual:—That we may know ourselves, and knowing ourselves in very truth, so to it that we guard ourselves from falling victims to our weaknesses, and using our highest powers to the truest and noblest ends.

